

A
DICTIONARY
OF THE
SUAHILI LANGUAGE

COMPILED BY THE

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WITH INTRODUCTION

Containing an Outline of a Suahili Grammar

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INTRODUCTION.

IN 1879, the Committee of the Church Missionary Society put forth a circular inviting subscriptions to a Dictionary of the Suahili Language, which their honoured and aged missionary, Dr. Ludwig Krapf, proposed to publish under their auspices. The work was entrusted to Messrs. Trübner & Co., Publishers, Ludgate Hill, with whom a contract was entered into by the Committee to take a certain number of copies.

While a few sheets remained in the press, the venerable compiler fell on his last sleep, leaving the great work of his holy and useful life incomplete; on his table lay a corrected proof sheet, as some of his latest thoughts before his sudden call had been devoted to what he deemed an important factor in the great enterprise of converting the Pagan tribes of East Equatorial Africa, all of whom spoke this language, or kindred dialects.

The Committee accepted as a solemn duty the task of completing the work in the manner, and on the lines, laid down by their revered friend, and resisted all suggestions to make changes. Such as the work was designed, and carried on by Dr. Krapf, such it is issued to the public. The Committee were perfectly aware of a difference of opinion existing between two schools of Suahili scholars—that of Zanzibar, and that of Mombása. They were also perfectly aware that Dr. Krapf was the first in this linguistic field, was a scholar of high European repute; they laid stress upon the fact, that the Dictionary was his, and that of his lamented friend Dr. John Rebmann, one of their honoured Missionaries, and they determined to accept the merits and demerits of the work, whatever they might be.

There may be a difference of opinion on the mode of rendering the language into a modified form of the Roman Alphabet, and the mode of spelling. Such differences have occurred repeatedly in dealing with other languages of Asia, Africa, America, and Australia. It is natural that each author should desire to have his own views carried out. Experience will decide upon a question, which is not one of principle but of practice. Those who have to make use of English, German, and French dictionaries of the same language, know that the inconvenience of a different transliteration of the same vocable only lies on the surface.

* At any rate here is now something, where nothing existed at all. Had the life of Dr. Krapf not have been prolonged to the close of last year, the public would not have had the invaluable aid of his long experience in acquiring a knowledge of the word-stores of the language.

ROBERT CUST,

Honorary Secretary of Royal Asiatic Society, and Member
of the Committees of Church Missionary Society and
British and Foreign Bible Societies.

LONDON, *March 24, 1882.*

P R E F A C E.

It may be interesting to the student of Kiswahili to learn by what steps and under what circumstances this language, which is now taking its place among those which are written and printed, first emerged from the class of unknown and illiterate tongues.

In November of the year 1843, when the Mission in Abyssinia, with which I was connected, had been reluctantly abandoned, a vague report, concerning the Galla tribes inhabiting the equatorial region of Africa, which I heard while in Aden, determined me to sail directly in an Arab vessel along the coast in order to find them.

We passed Cape Guardafui, Ras Haafoon, Worsheikh, Mukdispa, Marka, and Barawa, and on Christmas Eve anchored in the estuary of the river Jub. The next day we reached the island of Kiama, where I had the very great pleasure of meeting with the Gallas of the tribe Dado.

Had it not been necessary for me to pay my respects to the Sultan of Zanzibar and Major Hamerton, H.B.M. Consul at that place, I should have decided to stay at Kiama and attempt a Mission among the Gallas on the main land.

From Kiama our vessel proceeded to Lamu, Malindi, and Takaungu, at which latter place I obtained important information.

At Takaungu I heard for the first time of the much-famed silver mountain Kilimandjaro, which subsequently was discovered to be a snow mountain. I was also told that there was a great sea beyond the country of Uniamuezi. Being then unable to conceive the idea of a great inland sea, I thought my informants spoke of a large river.

In Takaungu, too, I met for the first time the heathen Wanika, a people who at once appeared to me to be less savage and more accessible than the Galla tribes. When I arrived at the island of Mombas, where I was received very courteously by the authorities, the opinion I had formed was confirmed by what was told me of the Wanika who inhabit the surrounding hills on the main land. Indeed, I became convinced by what I saw and heard that Mombas was the place whence a Mission to the interior could be best commenced.

After having visited the islands of Wassin and Tanga, and the so-called Pangani-town, which is on the river Pangani, my wife and I arrived at Zanzibar about New Year's day, 1844. Here Major Hamerton kindly introduced me to the Sultan Said-Said, to whom I mentioned the object of my coming to East Africa, and my desire to settle at Mombas. His Highness at once gave me full permission to do so, and furnished me with a letter, addressed to all his Governors of the coast, charging them "to be kind to Dr. Krapf, who wishes to convert the world to God."

In May, 1844, we sailed for Mombas, and immediately on my arrival, I set myself to the study of the Kisuahili and Kinika languages, by means of the colloquial Arabic which I had learned in Egypt, Arabia, and Abyssinia. I also visited the Wanika tribes in the neighbourhood, and sought to establish friendly relations with their chiefs.

At Mombas I became acquainted with people from all parts of the coast and the interior. By intercourse with these, I became aware of the existence of a large family of languages (having a common base), which extends from the equator to the Cape of Good Hope.

This discovery deeply interested me, and induced me to investigate with great care the characteristics of Kisuahili, which I very soon found to be the key to all the dialects inland. The peculiarities of the language puzzled me for a long time, till at last it became clear that the whole of the nouns could be divided into eight classes, each having its own euphonical concord. Besides, I found that the South-East African mind distinguishes between the animate and inanimate creation, between the principle of life and death. These chief difficulties having been surmounted, Kisuahili showed itself as an easy and regularly formed language.

In 1845 I was able to send to Mr. Coates, the lay secretary of the Church Missionary Society — with which Society I had been connected since 1837 — an extensive vocabulary, and an outline of the grammar, with a translation of the Gospels of St. Luke and St. John. These little works were sent simply for the use of the Missionaries who were shortly to be sent out to join the East African Mission. The first of these who arrived was the Rev. J. Rebmann, who reached Mombas in June, 1846. While yet in England he made a copy of my manuscripts, and, during the long voyage of 140 days from London to Zanzibar, committed the whole of their contents to memory. This gave him a great advantage in mastering the language after his arrival in Mombas.

When I had despatched the above-mentioned works to London, I commenced the compilation of a large Dictionary in four columns, viz: English, Kisuahili, Kinika, and Kikamba; but as it proceeded, I found, as did Dr. Carey in India under similar circumstances, that my plan was too comprehensive, and so I suppressed the Kikamba column. This was the Dictionary to which Mr. Rebmann referred when he wrote, "To-day I continued to write out the Kisuahili and Kinika-English Dictionary, which was commenced before we left Mombas and settled in Rabbai Mpia. It is no work of my own, but only a different arrangement of the larger Dictionary of Dr. Krapf, carried out in English, Kisuahili and Kinika." (*Church Miss. Record*, February 1849, p. 29.)

Unfortunately this Dictionary, which I, on my departure from East Africa, had left in the hands of Mr. Rebmann, was destroyed by the white ants. When Mr. Rebmann had mastered the language a little, he added to the Dictionary, which I had begun before his arrival in Mombas, by communicating to me new words he heard among the people. His own attention was, however, chiefly given to the Kinika, of which he compiled a large Dictionary on the basis of my own Kinika work. This work of Mr. Rebmann is in the possession of the Church Missionary Society, and is well worth publication.

I regret that I had not seen and read the scattered manuscripts of this great work, as I should not, in the year 1876, when I edited Mr. Rebmann's *Kiniassa Dictionary*, have made in the preface the desultory remark, "except the excellent translation of St. Luke in Kisuahili (which was printed in July and August, 1876) and *Kiniassa Dictionary*, Mr. Rebmann has brought to Europe nothing of any great value in regard to Philology."

In the year 1860 I gave my Kisuahili Dictionary in four manuscript volumes to the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission at Ribe; but whether he has enriched the work by the addition of new words I do not know.

The above sketch will show how the foundations of Kisuahili lexicography and Grammar were laid. What I had written on the latter subject was printed in Tübingen by Ludwig Friederich Fucs in 1850, under the title of "An Outline of the Elements of the Kisuahili Language." The Kisuahili vocabulary, which was the precursor of my Dictionary, was likewise printed the same year by the same press, together with vocabularies of five other dialects—viz: Kinika, Kikamba, Kipokómo, Kihíáu, and Kigalla.

When Mr. Rebmann and I were at work in Africa, there was no such demand for Kisuahili books as would justify a large expenditure in printing works of the magnitude of this Dictionary. Since then, however, a great change has taken place. The Church Missionary Society has greatly enlarged the area of its work in East and Central Africa, and other Missionary Societies have joined it in the field.

The scientific and commercial enterprise of Europe has also found a large opening for activity in the land. So, now, the linguistic work which was prepared with so much labour and care in other days, can no longer be withheld from the public. Even after careful revision, with the advantage of later information and experience, what is now put forth is not as complete as I could wish. But our successors will, doubtless, from time to time, supplement our work with such additions and modifications of words as have not up to the present time come to my knowledge.

Before I conclude this preface, I must add a few words in reference to the Handbook of the Suahili language, which Dr. Edward Stoere, Missionary Bishop for Central Africa, has edited, 1870 (and the second edition, 1875). He states in the preface, p. 4, "When Bishop Tozer arrived in Zanzibar at the end of August, 1864, the only guides we had to the language were the Grammar and Vocabulary of Dr. Krapf, and his translation of part of the book of Common Prayer. During Bishop Tozer's visit to Mombas in November, he made a copy of a revised vocabulary belonging to the Rev. J. Rebmann. However, although one cannot estimate too highly the diligence and linguistic ability displayed by Dr. Krapf, and the patient sagacity of Mr. Rebmann, we soon found that, owing partly to the fact of their collections having been made in the dialect of Mombas, and still more to the confused and inexact style of spelling adopted unfortunately by both, their works were of scarcely any use to a mere beginner.

"I soon after procured copies of the manuscript vocabularies collected by Mr. Witt and Mr. Schultz, then representing the firm of Oswald and Co., in Zanzibar."

"P. 5: During Mahommed's sickness I completed the 'collection' from Dr. Krapf, with the help of the vocabulary collected by the late Barou von der Decken and Dr. Kersten, and of that collected by the Rev. Thomas Wakefield, of the United Methodist Free Churches' Mission, both of which I was kindly allowed to copy.

"P. 9: Only three weeks before leaving I had the advantage of consulting two large manuscript dictionaries compiled by Dr. Krapf, and brought to Zanzibar by the Rev. R. L. Pennell. I was able to examine about half the Suahili-English volume, with the assistance of Hamis wa Kayi, enough to enrich materially my previous collections, and to show how far even now I fall short of my first predecessor in the work of examining and elucidating the languages of Eastern Africa. There remains for some future time or other hand the examination of the rest of Dr. Krapf's dictionary, &c."

When I read these remarks for the first time, I was highly surprised that the learned and zealous Missionary Bishop on one hand should praise the diligence and linguistic ability of Dr. Krapf, and the patient sagacity of Mr. Rebmann, and on the other hand should state that the works of both Missionaries were scarcely of any use to him or to Bishop Tozer. It is manifest to every reader that this statement of Dr. Steere is, to say the least, self-contradictory. I have, however, no wish to pick a quarrel with the Bishop, though the attitude he takes toward the Missionaries will for ever remain a great mystery to me. The Bishop used Kiswahili collections compiled by other Germans, *e.g.*, Mr. Schultz and Baron von der Decken, and yet their German orthography did not discourage him from using their works—besides, Baron von der Decken was in the possession of my works before he went to Africa. I met him at Mombas, in 1862, when he conversed with me about some points of my “Grammatical Outline and Vocabulary of Six East African Dialects,” and also on my “Travels and Missionary Researches during Eighteen Years, in East Africa,” printed by Mr. Triibner, in London.

Indeed, if I were compelled to strike the balance between my Dictionary and Dr. Steere's Handbook, I should have to state that the form of the book is the Bishop's, while the essence of the Grammar and of the Dictionary are in the main my work, nor does Dr. Steere's statement quoted above contradict this. I readily give him the credit of the arrangement, especially as he has so ably and with so much pains utilized my materials. I was much annoyed, it is true, on first reading the book, and considered it plagiarism; but the candid way in which the Bishop spoke in the preface of Mr. Rebmann and myself, showed me that it was not so. I esteem him also for his missionary zeal, and especially for the extent to which he has furthered the science of philology in East Africa.

As to the orthography of the language of South-Eastern Africa, the best plan would have been, if the standard alphabet of Dr. Lepsius had been adopted from the beginning, especially after all the great societies of Europe and America had subscribed to that alphabet and pledged themselves to co-operate in its promulgation and adoption. And no doubt this step would have taken the bull by the horns (as one of the Secretaries of the Church Missionary Society wrote to me), and put a stop to all future orthographic quarrels. I am sure the orthography of Dr. Steere, Krapf, and Rebmann, and of all other Suahili writers, will and must be absorbed in course of time by that universal alphabet. What confusion must arise, if the University Mission at Zanzibar, the Church Missionary Society's agents at Frere Town and in Uganda, the Free Methodists at Ribe, the Scotch Mission near Lake Nyassa, and the London Society near the Lake Tanganika, would have their separate orthography! Or will any of the local leaders of these Societies and their stations be so presumptuous as to declare in a high-handed tone: “My orthography is the correct one, and ought to be adopted by all who have now or shall have in future to reduce East African languages?”

In like manner I protest against all Suahili translations of Scripture which claim a title to superiority, because they have been made by individuals exalted in their secular position. Why not rather allow every one to contribute his individual mite of lexicographical, grammatical, and translational work, which will in course of time bring about in East Africa the same linguistic perfection which has been attained in other continents by continuous and persevering activity.

With these remarks I may conclude this preface, only adding that the Outline of

Suahili Grammar has been abridged from its original form in order to be appended to this Dictionary for the convenience of the learner.

Regarding the form of the Dictionary critics will especially find fault with the frequent repetition of words which occurs at various places, and with an orthography which is not uniform everywhere. A word may be written with the letter *f*, at another place you may find it written with *v*, or it may be written promiscuously with *z* or *s*, or *j* or *ch*. The author was of opinion, that the book was not only destined for English students, but also for those of other nations who are less accustomed to English pronunciation. Besides, I bore in mind that my successors in East Africa will issue other editions, which will be improved extensively after many points have been in the mean time elucidated and cleared up. A standard Suahili Lexicon must not be expected in the present century.

Lastly, let me express this one hearty wish, that, under the Divine blessing, this volume may be of material aid in the spread of Christianity and Christian civilization in Central and Southern Africa. May it also help in forming a great chain of mission stations which shall unite the East and West of Africa. This has been an object of the author's most earnest desire since 1844, and I would fain entail this object on all missionaries who are sent to Africa now or hereafter.

Nearly the half of this chain has been happily inaugurated by the stations established in Mpuapua (Mpwapa), Kagei and the kingdom of Uganda, from which no great distance intervenes to the Livingstone or Congo river, which, being a vast water-way, seems destined to facilitate the accomplishment of this undertaking.

I would here offer a practical suggestion—namely, that as the Kisuahili is the most cultivated of the dialects in this part of Africa, and is, moreover, spoken from the equator southwards to the Portuguese settlements of Mozambique, it should be made to supersede, as much as possible, the minor dialects inland which are spoken by only a small population.

Mount Kadiaro, for example, has a population of about 15,000 souls. Shall the Missionary compile a dictionary and grammar, and make a translation of the Bible in this limited dialect? He may translate one or two of the Gospels as a beginning; but I should advise him to introduce Kisuahili books, and by means of schools, in which their own dialect is taught for a time, to make the people familiar with Kisuahili as their literary language. There would be no difficulty in this, as the people will be glad to learn Kisuahili for the purpose of intercourse with the coast. It is true that the variety of these multitudinous dialects presents peculiar attractions to the philologist, but for practical purposes it is very desirable that their number should be diminished.

For the best and most original dialect of Kisuahili itself, the people of Patta, Lamu, Malindi, Mombas, and Tanga claim pre-eminence over the inhabitants of Zanzibar and Pemba. And it must be admitted that the Kisuahili spoken at Zanzibar has a very large infusion of Arabic and other foreign words. The Mombassians, therefore, consider the dialect of Zanzibar as the "*manéno ya Kijingajinga*," i.e., the language of ignorant people, or of newly arrived slaves and other foreigners (*vide* : "*mjinga*").

In translations and grammatical works it is a rule of modern philology that all such foreign words should be rejected, and, wherever possible, only indigenous words should be used. It was on this ground that Mr. Rebmann, to the end of his life, objected to translations of the Scriptures in the Zanzibar dialect. He considered that dialect

to be low and vulgar, and often expressed a wish that the purer expressions used in Mombas, Lamu, and Patta, might be substituted for it.

I, too, once held the same objection; but latterly it occurred to me that the Zanzibar dialect was not without usefulness, as it is spoken by a very large number of people along the coast, and also affords to the translator the resource of being able to adopt at will an Arabic word when in difficulty for a proper expression in Kisuahili.

Finally, I cannot forbear paying a tribute of respect and gratitude to his Highness Said-Said, the first Sultan of Zanzibar, and to all his successors; to Major Hamerton, Col. Pelly, Col. Playfair and Dr. Kirk, H.B.M. Consuls at Zanzibar; to the American Consul, Mr. Waters, and those who succeeded him. All have shown great kindness to the Church Missionary Society's Mission in East Africa from the beginning to the present day. May God reward them abundantly! * I have, also, to acknowledge my being under a special obligation to the Rev. R. H. Weakly, for having taken the trouble to look through the English portion of this Dictionary, in which he has corrected the Arabic and such phrases as were not strictly English.

To the Church Missionary Society I wish to repeat my warmest thanks, which I have on several occasions publicly expressed to them, for the kindness I have received during my eighteen years' connexion with them—first in Abyssinia, and subsequently in the Equatorial region—which kindness they have now evinced again by the liberality with which they have agreed to pay the expenses of printing this Dictionary.

* Among the above-mentioned benefactors I ought not to forget Lord Aberdeen, then Her Majesty's Foreign Secretary, who most kindly sent me, through Major Hamerton, a letter of recommendation to His Highness the Sultan of Zanzibar.

THE COMPILER.

KORNTHAL, NEAR STUTTGART, WURTEMBERG.

July 28, 1881.

AN OUTLINE OF GRAMMAR

OF THE

SUAHILI LANGUAGE.

A Grammar of any Language has to treat : First—Of the Form and Sound of the Letters (Phonological Part). Secondly—Of the Different Parts of Speech, or of the Different Sorts of Words (Etymological Part). Thirdly—Of the Right Disposition of the Words in Sentences (Syntactical Part).

PART I.

PHONOLOGY.—Form and Sound of the Kisuahili Language.

CHAPTER I.

THE ALPHABET.

(a) CAPITAL LETTERS.

A, B, Ch, D, Dz, E, F, G, Gh, Gn, H, I, J, K, Kh, L, M, N, O, P, Q, R, S, Sh, T, Th, U, V, W, Y, Z.

(b) SMALL LETTERS, and mode of pronouncing the Capital and Small Letters.

a is to be pronounced as a in father, far, papa.
b as b in black, bare.
ch „ ch in church, chin, child, cherry.
d „ d in bed, do, die.
ds „ ds in mudso (mudso or mudzo), in the Kinika word mudso, good.
e „ e in let, met, get, every, hen; é as in fête, or chair.
„ f in fœa, fire, and like the German v.
g „ g in gave, gate, glory, give.
gh represents the Arabic ġ (ghain).
gn and ng represents the Amharic letter gnähä, or the French gn in regner (to rule).
h as h in hand, hat.
i „ i in caprice, and — ee in feet; short, like i in pin, pity, little.
j „ j in just, John, joy, joke, join; sometimes it

is pronounced more like dy in Galla, softer than dsh in German—e.g. dyaba (to be strong in Galla), is pronounced like the German djaba; dshaba would be too harsh.

k as k in kind, kitchen, kalendar.

kh represents the Arabic kha (ح) or German ch—e.g., ich, I myself; kochen, to cook; loch (a hole); in Suahili, kh may be written by h, not by k—e.g., rokho, may be written roho, not roko.

l as l in long, lip, London.

m „ m in mamma, man.

n „ n in no, night, never.

o „ o in globe, notice, boy, and short, like in not, hot, pot.

p „ p in pen, pepper, paint; p has sometimes an aspirated or explosive sound—e.g., pepo, much wind (p'epo).

q „ q in words having the Arabic letter ق for that letter—e.g., äqili instead of äkili, understanding; qäf instead of käf in Arabic.

r „ r in robber, river, ring, to raise.

s „ s in sun, Sunday, save. It must not be identified with the English s, which is = ds or ts in German, whereas the English s is = the German ss.

sh as sh in *shilling*, *shield*, sch in *German*, or like the Arabic schin (ش).

t „ t in *ten*, *mat*, *hat*. T and s are very often used in the dialect of Mombas, where j and ch occur in the dialect of Zanzibar.

th „ th in *think*. This sound represents the Arabic ṭ, and may be written th or t; whereas the Arabic ḥ may be written th or z. The letter ʿad ص, may be written s or ʿ, whereas dhād ض, ought to be written dh or d. Dr. Steere in his *Hand-book*, p. 9, thinks that all these sounds may be replaced by a z, which exact grammarians will scarcely admit.

u „ u in *rude*, *full*, *bull*, or = oo in *tool*.

v „ v in *very*, *view*, *love*, *every*.

w W is to be pronounced like Arabic ʔ, or like German w. The English w is, according to Professor Rothwell's *Grammar*, p. 18, to be considered as a vowel, and not as a vowel and consonant; therefore the English w cannot properly be introduced into the *Suahili*—e.g., the English w in the word *we* is properly = nih, or in *went* = went, consequently it is no pure w like in *German* or *Arabic*. W is in *English* a double u and was formerly written uu and not w, as Rothwell states.

y „ y in *yonder*, *year*, *young*. The people of *Iamu* pronounce y in words, which the *Zanzibar* dialect pronounces with a dash, like j or ch—e.g., uajúa in *Kiamu*; nayúa, I know, from ku yúa or ku júa, to know.

z „ z in *zeal*, *lazy*, *razor*; z is the Arabic ʔ, wherefore all the words which are written in Arabic with ʔ, must be written with z in *English* and *Suahili*.

The compound letters tch or tsh, may be expressed by the *English* ch; words which you will not find under ch, you will find under j in the *Dictionary*.

A perfect alphabet of any language is to contain only such a number of letters which is precisely equal to the number of simple articulate sounds belonging to that language. For this reason we have omitted x, which may be rendered by ks or gs. Ph may be given by f, as the *Italians* write—e.g., *Filosofia* for *philosophy*.

It is a great pity that the “*Standard Alphabet*,” which the *Church Missionary*, the *London Society*, the *Bible Society*, and most of the *Missionary Societies* in *Europe* and *America* have recommended in 1854 to their agents for adoption in foreign lands, has not been universally introduced in *East Africa*, as by this means the confusion of *Orthography* would have been radically obviated;

but, on the other hand, we must not misconceive the disadvantages which this universal Alphabet would involve. (1) The great number of letters with diacritical marks will alarm those who are beginning to learn a language. (2) The casting of new types requires a great outlay, and (3) the great advantage which natives who study *English* or any other *European* language derive by using the usual Alphabet in the old way, would be lost, as many letters would be omitted or modified by the “*Standard Alphabet*.”

As to myself, I much regret not having chosen the *Amharic* Alphabet for the great family of languages to the south of the *Equator*. As I was the first *European* who reduced *Suahili* to writing, and as there was then no universal alphabet compiled, I might easily have chosen *Amharic*, as I have done in the case of the great *Galla* nation which surrounds *Abyssinia*, and which already possesses the greater portion of the *Bible* in the *Amharic* character, which would evidently suit the *Suahili* better than the *Roman*. The only disadvantage would be, that you cannot write the *Amharic*, or *Ethiopic* letters so quickly as you can write the *Roman*. A second disadvantage for a *European* would be that he would have to learn an alphabet entirely new to him.

However, whilst deploring my not having introduced the *Amharic* Alphabet into *Suahili*, I have never regretted having rejected the *Arabic* mode of writing, which is too imperfect and too ambiguous for writing *Suahili* in a correct manner. True, if *John*, the present *Emperor* of *Abyssinia*, should accomplish his gigantic plan of conquering and annexing all the *Galla* tribes from the frontiers of the present *Abyssinia* down to the river *Gojob* (or *Jub*), and to *Kaffa*, situated under the 4th degree of north latitude, the influence of *Amharic* would become immense. But this plan will probably remain a dream which the *Coptic* priests have put into the *Emperor's* priest-ridden heart.

Finally, I may observe, that Mr. *Rebmann*, like most of *Southern Germans*, has confounded frequently the letters b and p, d and t,—e.g., daba daba for tapa tapa, to shiver, to tremble (kua béredi). The student must bear in mind this incorrect orthography, and must look for the meaning of a word under the letter t if he does not find it under b, and vice-versa. There are many words in Mr. *Rebmann's* manuscripts which require a closer examination; but I did not think it right to leave out such words, though they are inexplicable at the present stage of our knowledge of *Suahili*. These words will no doubt give occasion for future examination, to ascertain their correct meaning.

CHAPTER II.

DIPHTHONGS AND ACCENTUATION.

Properly speaking, there are no diphthongs in Kiswahili, as two vowels, which stand at the end of a word have the sound of a diphthong, and appear to form one syllable, yet are really pronounced as two syllables, of which the first vowel has the accent. On hearing such a word for the first time, one thinks his ear hears the sound of a diphthong, but on closer examination one finds it otherwise—e.g., in the words *babai* or *mamai* (his father or his mother), the vowels *ai* are heard like one syllable, consequently there appears to be a diphthong; but if one pronounces *ai* distinctly—i.e., every letter separately and clearly, one will not hear one syllable and sound, but two. The same is the case if one hears the words "*amo-u-sikini*," he heard him, or "*nimosehau*," I have forgotten, or "*Teita*," a country in the interior, or "*Kiwai*," a celebrated chief of the *Wakamba*—one supposes at first that one hears the diphthong sound of *ai*, or *au*, or *ei*, or *oi*, but if one pronounces the letters properly and distinctly, one will give up the idea of there being diphthongs in Kiswahili.

As to the accent, we must direct the learner first of all, to the Dictionary, which in most cases will show him the proper mode of accentuation. In

general, the accent rests on the penult, or penultimate, with dissyllables and trisyllables, or with polysyllables on the antepenultimate. Monosyllables, of course, present no difficulty—e.g., *ku pá*, *ku ví*, *jú*. Words with two syllables—*síku*, day; *máma*, mother; *pénda*, to love. Words with three syllables—*urúngo*, a lie; *niúmba*, a house; *mtánga*, sand. Words with three or more syllables—*ónin*, to show; *fámin*, to make; *gawáunia*, to divide; but there are many exceptions from this rule—e.g., *ku takíta*, to be clean; *mtóro*, the robber; *ku tangúlia*, to precede; *amedáka*, he desired; *ku uníchúla*, to show one; *babayángu*, my father.

Words derived from Arabic and other foreign languages, retain their original accent—e.g., *ku kúhali*, from the Arabic *kábala*, to receive; *tháhabu*, gold.

It is very necessary for the student to notice carefully the position of the accent, as this has great influence on the proper meaning of a word—e.g., *kúndo* means strife or quarrel, whereas *kúndó* signifies sheep. *Túu* or *tuúu* means to take, but *ku túu*, to bring or put out, to deliver; and *ku túu* to put down, to rest, and *ku túu* or *ku chúu* (*Kúu-guju*) to set—e.g., *júu lá tua*, the sun is setting.

CHAPTER III.

ON ELISION, CONTRACTION, ADDITION, REDUPLICATION, EXCHANGE OF LETTERS.

1.—*Elision*, or *Ejection* with the compensation of another letter, takes place in the formation of concrete and abstract substantives—e.g., *mpenzi*, the beloved one, a friend, from the verb *ku pénda*, to love; *mapenzi* or *upenzi*, love. In other words, elision is not attended by the compensation of another letter, but the mode of pronunciation shows that an elision has taken place—e.g., *b'ana*, master, is for *búana*; *m'otto*, fire, for *múotto*; *m'ezi*, month, for *múesi*, pl. *miési*, *miotto*. The elision ought to be indicated by putting an apostrophe over the place where the letter has been elided.

2.—*Contraction* takes place in words in which two vowels of the same kind coincide—e.g., *mangalia*, look, sight, for *maangalia*, from *ku angalia*, to see, to look; *mándishi* for *maandishi*, from *ku andika*, to write, writing.

Contraction takes place most frequently when a preposition or verb or conjunction is connected with a pronoun—e.g., *pamoja nai*, together with him, for *pamoja na yé*, with him, or *pamoja na sui*, with

us, for *pamoja na anisui*; *pamoja nánui* and *pamoja nao*, for *na nuinui*, with you, and *náo* for *na wáo*, with them. *Ame-ni-pigá-mi*, he has beaten me, for *ame-ni-piga mimi*.

Furthermore, contraction is used in the suffixes of many nouns—e.g., *babai* for *babayakwa*, his father; *mkéwa*, his wife, for *mkewakwe*; *ndugúye*, his brother, for *nduguyakwe*.

3.—*Addition* of a letter takes place before a vowel—e.g., *ku-mu-óna* for *ku-m-óna*, to see him; *muóni*, the observer, for *móni*.

4.—*Reduplications* of syllables for the purpose of giving intensity to the meaning of the word, are frequent—e.g., *kijejejele* or *kigelegele*, a shrill scream uttered as a sign of joy; *maji*, *maji*, water, water = wetness, very humid.

5.—*Exchange* of letters occurs sometimes—e.g., *ku píga* and *píboa*, to be beaten; *ku tafúti* and *ku tafiti*, to seek, to examine. This may, however, be ascribed to the various dialects.

PART II.

ETYMOLOGY.—*Treating of the different Parts of Speech—the Article, the Noun, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction and the Interjection.*

CHAPTER I.

ON THE ARTICLE.

There is no Article in the Suahili Language.

CHAPTER II.

ON THE NOUN.

In Kisuahili, as well as in the cognate dialects, the whole work of declension, conjugation, &c., is carried on by prefixes, and by the changes which take place in the initial letters of words, subject to grammatical rules. Now, as euphony is evidently one great object to which these languages are subservient, and as this is secured by the frequent recurrence of similar letters and syllables producing an easy and agreeable transition from one word to another, this peculiarity, upon which the whole grammar depends, and which may be considered as the crux grammaticorum in the South-East African languages, has, with some propriety, been termed "The Euphonic or Alliterational Concord." Euphony has certainly its share in explaining this peculiarity, but a philosophic linguist will scarcely rest satisfied with this explanation. The true cause of this peculiarity must lie in the deeper recesses of the South-East African mind, which distinguishes between animate and inanimate, between rational and irrational beings, between men and brutes, and between life and death.

As a chief inspires his tribe with life and order, and as detached lofty mountains in East Africa rise over the extensive plains and serve as landmarks to the caravan leader in the dreary wilderness, so the South-East African languages have a tendency to forming separate families, or classes of nouns, which govern the whole grammatical edifice; therefore the noun has the precedence, and all the other parts of speech are, as it were, its dependents, or camp-followers. Every noun belongs to a particular class, and this classification is

recognized by the various initial forms, which put the noun's grammatical monarchy or chieftaincy upon the verb, the adjective, and all the other parts of speech. If it is true that external conditions do contribute towards realizing the qualities of which any nation is capable, or for which it is internally prepared and disposed, we must say, that the physiognomy of South-East Africa, in social, geographical, and other respects, must have aided the development and cultivation of the language, in the manner which distinguishes it from Asiatic and European languages, which are chiefly inflected languages. The nearer a noun approaches life, which pervades the whole creation in various gradations or modifications, the more nobly, I might say, a noun is treated by the East African languages—e.g., m'tu mzúri ameangúka, a handsome man is fallen, but mti mzúri umeangúka, a handsome tree is fallen, and níumba zuri or nzúri imeanguka, a handsome house is fallen. Níumba has no life at all, whereas a tree (mti) has life, and shows it by growing and giving fruits, but man (mtu), belongs to the rational and animate creation, hence this form is different from mti in the verb.

Perhaps many philologists of Europe will complain of what they may call the deficiencies of the Suahili family, but we think that this very contrast is the beauty of these Africanic languages, which will aid the East Africans in bringing them to their ultimate destination, as our own languages have been subservient in leading us to the destiny which God's providence has intended for us.

CHAPTER III.

GENDER OF THE NOUNS.

There is no gender in Kiswahili. If the masculine gender must be distinguished from the feminine, different words distinctive of the sexes are to be used, e.g., b'ana, master; m'ana, mistress; mvu lāna, young man; msijāna, young woman, girl; jimbi or jogōlo, cock; kuku, hen; or the adjectives

mūme (male) and mke (female) must be added e.g., mana mume (male child), a son; mana mke (female child), daughter; Mzūngu mūme, a European man; Mzūngu m'ke, a European woman; gnómbe nūme, a bull; gnómbe m'ke, a cow.

CHAPTER IV.

CLASSIFICATION OF NOUNS, OR TABLE OF CONCORDS.

Instead of giving many rules on the various nouns or substantives, we have represented them in Tables I. to V., which, if committed to memory, will carry the learner through most of the difficulties which may stand in his way.

From the form of the nouns given in the table we may be justified in dividing all nouns into prefixed, in part prefixed, and non-prefixed nouns. The words mtu, mto, mukóno, kitu, ulimi are prefixed nouns in the singular and plural, whereas kusha and jiwa are only in part (in the plural) prefixed, and the nouns simba, ng'ũ, uharibifu, utukufu, nti, niumba are non-prefixed. It must be

observed that common people or slaves sometimes use a prefix in the plural where none is used in correct language—e.g., slaves say wagnómbo (cows) and wabuzi (goats) instead of gnómbe and mbuzi.

It must also be observed, that with those nouns which have no distinct prefix in the singular or plural, the deficiency of number is made up in the noun governed (nomen rectum), or in the dependencies of the governing noun (nomen regens), e.g., kondō wame kufu, the sheep died; ng'ũvu za Mungu, the powers of God; mbuzi ya babai, the goat of his father; mbuzi za babake, the goats of his fathers; nguo za ndugu zangu, the clothes of my brethren.

I.

Table of ConCORDS.

SUAHILI NOUNS OR SUBSTANTIVES may be arranged or represented in eight classes, which may be divided into three divisions:—

- (a) Prefixed Nouns in the Singular and Plural.
- (b) In Part-prefixed Nouns in the Singular and Plural.
- (c) Non-prefixed Nouns in the Singular and Plural.

CLASS I.—*The nouns of which begin with m, and signify animate or living beings, e.g., m'tu (man), plural wātu (men).*

CLASS II.—*The nouns of which begin with m, but are not the names of living beings. They are prefixed in the singular or plural, e.g., m'ti, a tree, pl. miti; m'to, a river, pl. m'to; mkóno, hand, pl. mikóno.*

CLASS III.—*Nouns which have no prefix in the singular or plural, and which do not belong to living beings, e.g., niumba, a house; pl. niumba, houses.*

CLASS IV.—*Substantives which have no prefix in the singular, but prefix ma in the plural, e.g., néno (word) pl. manéno (words); kasha (chest), pl. makasha (chests).*

CLASS V.—*Substantives having the prefix ch or ki in the singular, and vi in the plural, e.g., cheti, a passport, pl. vieti; chéno, measure, pl.*

vieu; chombo, a vessel, pl. viom'bo; kiwanda, a workshop, pl. vivanda; janda, finger, pl. vianda.

CLASS VI.—*Nouns beginning with u the singular reject u, in the plural, if a consonant follows the u, e.g., utépe, a band, a fillet, pl. tépe; unu ele, hair, pl. nuello, hairs; upanga (sword), pl. panga (swords); ukúta (stone wall), pl. kuta; but if a vowel follows the u, the plural is formed into ni, e.g., uimbo (song), pl. nimbo (songs). But it must be observed that there are also nouns which put ni before the plural, e.g., ufa (a crack), pl. niúfa, cracks; usmo (face, countenance), pl. niúsmo, faces; úta (a bow), pl. niúta or m'ata; uzio, a hedge made in the sea to catch fish, pl. niúzio; útu, a cause, has niutu in the pl. (causes). It must also be observed that the noun ua (flower) changes the plural to maúa (flowers); úo, a*

sheath, forms likewise *maño*; *umbu* (sister), forms *maumbu* (sisters); *úngo* (a round flat basket used in sifting) has *maúngo* in the plural, whilst *ushanga* (a bead) has *shánga*, beads; *uwingu* (heaven) has *mbingu* in the plural; *wingu* is a cloud, *mawingu*, clouds; *ubáú*, a plank, forms in the pl. *mibáú*; and *ubávu* (a rib) has *mbávu*; *ubawa*, a wing feather, has *mbáwa*; *ulimi*, tongue, forms *ndimi* in the plural; *wáraka* (a letter) has *niáraka*.

CLASS VII.—*Máhalí*, place, pl. *muáhalí* (occurs seldom).

CLASS VIII.—The infinitive of verbs, in connexion with the preposition “*KUA*,” is frequently used to form substantives, e.g., *kúfa*, to die, hence *kufa* or *knífa* *kuanga*, my dying, my death, let to die, in, or with, or from me; *kúfa* *kua* *baba*, the dying of the father; *kudako* *kuako*, to desire from thee = thy desire; *kuja* *kuakwe*, his coming; *kuja* *kuetu*, overcoming.

II.

Second Table.

Showing the Agreement or Concord of ADJECTIVES, PRONOUNS, SUFFIXES of Nouns, &c., with the Various Classes of the Substantives.

- 1.—A good man of the land, *mtu* (man), *muéma* (good) *wa* (of) *n'ti* (land) *ya* (of) *Waarabu* (the Arabs), pl. *watu* *wema* *wa* *n'ti* *za* *Wazungu*, good men of the lands of the Europeans; *mtumke* *muóvu* or *mbáya* (a bad woman) *hána* (has no) *úla* (custom) *ugéma* or *njema* (good).
- 2.—*Siuba* or *guombe* *wazúri* *wote* *wame* *uáwa* *ni* (or *na*) *Wagallas*, lions or cows beautiful all (all fine lions and cows) have been killed by the Gallas; *simba* *wa* *nti* *hi* (the lions of this land) *wakáli* *sana* (are fierce very, are very fierce); *guombe* *wa* *Wakuávi* *ha-wa-hesabiki*, the cattle of the Wakuávi are not counted, are innumerable.
- 3.—*Mtende* *wa* *muarabu* (the date tree of the Arab) *ni* (is) *mti* *muoma* (a good tree) *si* *mbóvu* (not bad); *mitendo* *hii* *iote* *ya* *Waarabu* all these date trees of the Arabs *si* *mibóvu* (are not bad) *laken* *ni* *mema* (but good).
- 4.—*Niumba* *ya* *Mzungu* *huyu* *ni* *njema* *sana*, *laken* *niumba* *za* *Wagalla* *ni* *mbóvu* (the house of this European is very good, but the houses of the Galla are bad).
- 5.—*Kitu* *changu* *hiki* *ni* *chema*, *laken* *vitu* *viáko* *hivi* (hivio) *si* *viema*, this my thing is good, but these your things are not good; *vissu* *viote* *hivi* *si* *vikáli*, *tua-daka* *ku-vi-núa*, all these knives are not sharp, we must sharpen them.
- 6.—*Kasha* *langu* *hili* *wala* *jema*, *wala* *bovu*, *kua* *sababu* *hi* *siwézi* *ku-li-úza*, this my chest is neither good nor bad, therefore I cannot sell it; *makusha* *háya* *iote* *ni* *muangápi*? how many are all these chests?
- 7.—*Ubiatu* or *utassa* *huyu* *ni* *wema*, *si* *ubóvu*, *laken* *batu* *huyu* *ni* *bovu*; this vial is good, not bad, but those vials are bad.
- 8.—*Ukúni*, a piece of firewood; *kúni*, pieces of firewood; *kuni* *hizi* *za* *Mvita* *hazi-teketéi*, these pieces of wood of Mombas do not burn, *ni* *mbóvu*, they are bad.
- 9.—*Ndipo* *mahali* *pangu*, *ni* *pema* *si* *pabovu*, this indeed is my place; it is good, not bad.
- 10.—*Kú* *fa* *kua* *watu* *wema* *wote* *ni* *kwema*, *si* *ku* *bóvu*, *kama* *kua* *watu* *wabáya*, the dying of all good men is good, not bad, as is the case with bad men.

III.

- 1.—*Mtu* *apenda* *maji*, *na* *maji* *yatóka* *mbali*, *na* *watu* *wa-ya-tukúa* (maji) *kua* *mitungi* *niumbani* *kuáko*, man likes maji, and the water comes from far, and the people carry it in jars to their houses.
- 2.—*Ukúni* *wateketéa* *wema*, *wa-m-faa* *mtu*, *kua* *sebabu* *hi* *mtu* *a-u-ponda* *sana*, *the wood burns well*, it is of use to man, therefore man likes it.
- 3.—*Niumba* *ya* *mfalme* *iuteketéa*, *na* *niumba* *za* *wangu* *zinieteketfzoa*, *na* *mfalme* *ali-ponda* *niumbayakwe* *mno*, *laken* *watuwakwe* *hawaku-zi-ponda* *niumba* *sno*, the house of the King was burnt, and the houses of many people have been consumed, and the King had liked (it) his house very much, but his people did not like (theirs) their houses.
- 4.—*Kitu* *hiki* *kimetendeka* *ni* *nduguzangu*, *laken* *mimi* *siku-ki-ponda*, this thing was done by my brothers, but I did not like it.
- 5.—*Witu* *viangui* *viote* *wimeiboa* *laken* *muivi* *ame-vi-rúlisha*, all my things were stolen, but the thief gave them back.
- 6.—*Kasha* *hilo* *limeanguka*, *laken* *balayangu* *amo-li-inúa*, that box fell down, but my father lifted it up; *la angúka*, it falls.

THE SUAHILI LANGUAGE.

1.—Makasha yangu yote yamewāsili, nami nimc-
ya-pata katika ameri na salama, *all my boxes*
arrived, and I got them securely and safely.

mtu apenda-ye, *the man who loves him (mtu).*
mtu apendá-o, *the man who loves (the wood,*
ukuni).

mtu apendá-lo, *the man loves (the kasha, box).*
mtu apendá-cho, *the man loves (kitu, the thing).*
mtu apendá-yo, *the man loves (ngúo, the cloth).*
mtu apendá-zo, *the man loves (niumba, the*
houses).

mtu apendá-vio, *the man loves (witu, the*
things).

IV.

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| <p>1.—<i>The man whom I love</i>, mtu ni-(m)-pendai (or
mtu ambai kuambo na(ni)penda).</p> <p>2.—<i>The word which I love</i>, neno nipendá-lo (or
neni ambalo kuamba napenda).</p> <p>3.—<i>The thing which I love</i>, kitu ni (ki) pendá-cho
(or kitu ambacho kuamba napenda).</p> <p>4.—<i>The things which I love</i>, vitu ni (vi) pendá-vio
(or vitu ambavio kuamba napenda).</p> <p>5.—<i>The house which I love</i>, niumba nipendá-zo
(niumba ambayo kuamba na(i)penda).</p> <p>6.—<i>The houses which I love</i>, niumba nipendá-zo or
ni (zi) pendá-zo (or ambazo kuamba napenda).</p> <p>7.—<i>The stones which I love</i>, mawe nipendá-yo (or
ambayo kuamba na(ya)penda).</p> <p>8.—<i>The fire which I love</i>, motto nipendá (or ambao
kuamba na(tu)penda).</p> <p>9.—<i>The place which I love</i>, nĩhali nipendá-po (or
mahali ambapo kuamba napenda).</p> | <p>1.—<i>The man whom thou hast loved</i>, mtu ulio-(m)
penda (or ambai kuamba ali-m-penda).</p> <p>2.—<i>The word we have loved</i>, neno tũliopenda (or
ambalo kuamba tuali-lo-penda).</p> <p>3.—<i>The thing which they have loved</i>, kitu walicho
penda (kitu ambacho kuamba walipenda).</p> <p>4.—<i>The things we love</i>, witu (tu) (vi) pendá vio or
wilitu tuapenda (or ambavio kuamba tuapenda).</p> <p>5.—<i>The thing he shall or will love</i>, kitu ataká cho-
penda (or ata-kuja (ki) penda).</p> <p>6.—<i>The house he shall love</i>, niumba ata-penda-yo.</p> <p>7.—<i>The houses he will or shall love</i>, niumba ata-
penda-zo.</p> <p>8.—<i>The words he has loved</i>, maneno alio-ya-penda
(or maneno ambayo kuamba alipenda).</p> <p>9.—<i>The fire he loved</i>, motto alie-n-penda.</p> <p>10.—<i>The thing he does not love</i>, kitu ambacho
kuamba hapendi (or hakupenda, <i>which he has</i>
<i>not loved).</i></p> |
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V.

*Table representing the Various Classes of Nouns, their Government in the Genitive Case,
and their Euphonical Preformatives of Verbs.*

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| <p>1.—Mtu wangu wa niumba waja, amekuja, atakuja,
ajāye, <i>my man of the house comes, came, shall</i>
<i>come, is coming.</i></p> <p>2.—Mũili wa mtotowangu wafā, umekufā, utakufā,
ufao, <i>the body of my child dies, died, shall die,</i>
<i>is dying.</i></p> <p>3.—Kiti cha niumbayangu chaangúka, kimeangúka,
kitaangúka, kiangukácho, <i>the chair of my house</i>
<i>falls, fell, shall fall, is falling.</i></p> <p>4.—Kasha la ungawáko lajáa (or linajáa, limejáa,
litajaa, lijááo), <i>the box of or with thy flour is</i>
<i>full, was full, shall be full, being full.</i></p> <p>—Niumbayákwe ya mawe yafāa, (ifaa,) imefāa,</p> | <p>itaífaa, ifaáyo, <i>his stone-house is useful, was</i>
<i>useful, will be useful, being useful.</i></p> <p>6.—Niumbazitu za mawe zafāa, zimefāa, zitafāa,
zifaázo, <i>our stone-houses are useful, were use-</i>
<i>ful, will be useful, being useful.</i></p> <p>7.—Mahali pénu pa maji papéndoa, pamepéndoa,
patapéndoa, papendoápo, <i>your water-place is</i>
<i>liked, was liked, will be liked, is being liked.</i></p> <p>8.—Wituvíao viapatikána, vimepatikána, vitapati-
kana, vipatikanávio, <i>their things are got, were</i>
<i>got, will be got, being got.</i></p> <p>9.—Makasha yangu yíja (or yanája, yamekúja, ya
takúja, yajáyo), <i>my boxes come, came, will come</i>
<i>are coming.</i></p> |
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VI.

*Table showing the use of the Infixes of a Verb, of the Demonstrative Pronouns, and the
Mode of Salutation.*

He loves me, a-ni-penda (or a-ni-pendá-mi).
He loves thee, a-ku-penda (or a-ku-pendá-we).
He loves him, a-m-penda (or a-m-pendá-e).
He loves us, a-tu-penda (or a-tu-pendá-sui).
He loves you, a-wa-penda (or a-wa-pendá-nui).
He loves them, a-wa-penda (or a-wa-pendá-o).

NEGATIVE.

He does not love me, ha-ni-pendi (or ha-ni-pendá-mi).
He does not love thee, ha-ku-pendi (or ha-ku-pendá-we).
He does not love him, ha-m-pendi (or ha-m-pendá-e).
He does not love us, ha-tu-pendi (or ha-tu-pendá-sui).

AN OUTLINE OF GRAMMAR OF

He does not love you, ha-wa-pendi (or ha-wa-pendi-nui).

He does not love them, ha-wa-pendi (or ha-wa-pendi-o).

Thou lovest me, wewe wa-ni-penda (or wewe wa-ni-pendá-mi).

Thou lovest thyself, wewe wa-ji-penda.

Thou lovest him, wewe wa-m-penda.

Thou lovest us, wewe wa-tu-penda.

Thou lovest them, wewe wa-wa-penda.

He shall or will love me, ata-ni-penda; negative hata-ni-penda.

He shall or will love thee, ata-ku-penda; negative hata-ku-penda.

He shall or will love him, ata-m-penda; negative hata-m-penda.

He shall or will love us, ata-tu-penda; negative hata-tu-penda.

He shall or will love you, ata-wa-penda; negative, hata-wa-pendá (or hata-wa-penda-nui).

He shall or will love them, ata-wa-penda; negative, hata-wa-penda (or hata-wa-pendá-o).

From this table we see, that the Infires are as follows: sing. ni (me), ku (thee), m (him), and mu before a vowel; pl. tu (us), wa (you), wa them.

The Suffixes are: sing. mi or mimi (me), we or wewe (thou), e or yée (him); pl. sui or suisui (us), nui or nuinui (you), o or wao (them).

DEMONSTRATIVE PRONOUNS.

1.—*This man, mtu huyu; pl. these men, watu hawa.*

That man, mtu yulú (huyo); pl. those men, watu waló or hawalé (háu).

2.—*This word, neno hili; pl. these words, maueno haya.*

That word, neno hilo, or lilo, or hiliile; pl. those words, maueno hayalo (or yale hayo).

3.—*This house, niumba hi, or hii; pl. these houses, ni-umba hízi.*

That house, niumba hiile, or hiyo; pl. those houses, niumba hizo, hizile, or zile.

4.—*This thing, kitu hiki; pl. these things, witu hivi (hivio).*

That thing, kitu hikile (or kile, or hicho); pl. those things, witu hivile, or vilo.

5.—*This fire, motto hu (huu); pl. these fires, miotto hii.*

That fire, motto hulé; pl. those fires, miotto hiyo.

6.—*This tree, mti hu, or huu; pl. these trees, mito hii.*

That tree, mti húo, or ule; pl. those trees, miti hiyo, or miti ile.

7.—*This place, máhali hapa.*

That place, or those places, mahali púlo, or mahuli hapo.

8.—*This song, uimbo hu (huu); pl. these songs, nimbo hizi.*

That song, uimbo ule; pl. those songs, uimbo zile.

9.—*This goat, mbuzi huyu; pl. these goats, mbuzi hawa.*

That goat, mbuzi huyu; pl. those goats, mbuzi háo.

10.—*This chest, kasha hili; pl. these chests, makasha haya.*

That chest, kasha hile; pl. those chests, makasha yale.

11.—*This dying, kufa huku.*

That dying, kufa huko, or kule.

MODES OF SALUTATION.

1.—*In the morning, before or at day-break:*

kuna kujja, or kume kaja, or kuna kwisha knja

2.—*On meeting after day-break in the morning:*

Ujeléwe, how hast thou rested or slept?

RESP.—*Náwe ujeléwe? and hast thou slept (well)? mjeléwa? have you slept (well)?*

RESP.—*Tunnejeléwa (address to many persons) we have slept (well).*

3.—*At or about noon:*

Za mtana? what state of the day?

RESP.—*Ni héri, uamba záko, it is well, what is thy state? lit., what is thy saying? from kn amba, to say. Hence, jambo, pl. mambo, state, what hast thou to say?*

Or RESP.—Tuambazangu ni ngéma, our state is good.

TO MANY PERSONS.

Muambá-je? How do you do? What do you say? Muhali gani? What is your state?

RESP.—*Tuambazetu ni ngoma, or tu wazíma, our state is good, or we are alive.*

What is thy state? what dost thou say? wa ambá-je?

RESP.—*Ngema, náwe wa ambá-je, well what dost thou say, or how dost thou do?*

4.—General Terms:

Uháli gani? what is thy state? njema, it is good; je wéwe, and thou? or na wéwe, or una wewe? or je yako, or je záko?

Is the state well? yambo (jambo) sana? nawe ha-jambo sana? are you quite well? or lit., is nothing the matter with you?

RESP.—*Haliyangu ngema, kama lulu (like pearls) kama marjáni (like coral), kama fethaluka (like red coral).*

Or, hujambo? are you well? RESP.—Si jambo, I am well (hajambo means, he is well, or ha-jambo kidogo, he is not very ill, or he is a little better).

THE SUAHILI LANGUAGE.

Nami yangu ngema (or nami-zangu) or si jambo
si jui yako or zako, *I do not know your state?*

5.—On Parting in the Evening.

Kuna kútna, *the sun has set.*

Resr.—Ku lituelle, ninendo nikalále, kua heri ya
Muigni zimu.

6.—On Departing.

Adieu! kua heri (*in happiness*).

Resr.—Kua heri ya ku onána (*in happiness of
meeting again*), kisha tuonáne, or tuta kuja ku
onana, Mungu akipenda, *may we meet again
in happiness, please God.*

7.—Salutation of Slaves or Inferiors.

Nashika móu Bana, or Muigni, or Muána, or Mu-

unguána, *lit., I seize or embrace your feet.
Oh Lord, Oh Possessor, Oh Lady, Oh Noble
(=nashika mukono, or magu = I reverence you
very humbly). The Resr. of the superior is =
ai, or marhaba, well. Then the slave says =
nimekwisho shikamóu, I have made my reve-
rential bow.*

Hujambo niumbani? or uhalí gani niumbani?
*How are you in your house? How is your
household, meaning your wife, children, and
servants?* Resr.—Njema. *It is not proper
to inquire about the health of the wife or
woman.*

CHAPTER V.

ON THE POST-PREFIXES OF THE NOUN.

*Kiswahili is destitute of what we call declension
of the substantives in other languages. It expresses
the various relations of the cases by a separate
monosyllabic particle, which we may call a post-
prefix, to render it distinct from the prefix of the
noun mentioned in the preceding chapter. The
foundation of the post-prefix is the letter u, which
undergoes a modification according to the class of
nouns to which it has reference in the table of
concord. It is probable that the infinitive Ki-
swahili verb kúa has been resolved into ku (to) and
a (be), so that the post-prefix would appear to be a
kind of relative, e.g., wa = he who is. But as
regard must be had to the laws of euphony and
relation or harmony with the governing noun,
these post-prefixes must be of various euphonical
forms, which see in the table of concord.*

Exemplification.

M'tu wa Uzungúni, *a man of Europe; pl. wátu wa
Uzungúni.*

Muárabu wa Méséri, *an Arab of Egypt; pl. Wa-
árabu wa Méséri.*

Mukóno wa múili, *the hand of the body; pl. mikóno
ya muili.*

Uso wa Muhindi, *the face of a Hindu; pl. niusso
za Wahindi.*

Mto wa nti, *the river of a country; pl. mito ya
nti.*

Wáraka wa wáli, *the letter of the governor; pl.
niáraka za wáli.*

Kitu ja roho, *a thing or matter of the spirit; pl.
vitu via roho.*

Jina la mfalme, *the name of the king; pl. majina
ya mfalme.*

Neno la kuelli, *the word of truth; pl. manéno ya
kuelli.*

Kazi ya baba, *the work of the father; pl. kazi za
baba.*

Niumba ya máwo, *the house of stone; pl. niumba
za mawe.*

Múhali pa raha, *the place of rest; pl. muáhali mna
raha.*

Unuello wa kitoa, *one hair of the head; pl. nuollo
za kitoa, the hairs of the head.*

Simba wa Mungu, *the lion of God; pl. simba za
Mungu.*

Ulimi wa mtu, *man's tongue; pl. ndimi ya watu.*

Chanda cha mukono, *the finger of the hand; pl.
viánda via mukóno.*

Chombo cha Waarabu, *the vessel of the Arabs; pl.
viombo via Waarabu.*

Utu wa vita, *the cause of the war; pl. niútu ya
vita.*

Uharibivu wa niumbayawe, *the destruction of his
house; pl. uharibivu wa niumbaze, the destruc-
tion of his houses.*

Kú fa or kuffa, *to die; kuffa kuangu, my dying or
my death.*

*The post-prefixes might also be called the charac-
teristic signs or particles of the genitive or possess-
ive case.*

*It must also be observed that there is no necessity
for introducing cases or declensions of nouns into
Kiswahili. The nominative, being the case which
expresses simply the name of a thing, or the subject
of a verb, has no characteristic mark. The genitive
case is clear by the particles which we have termed
post-prefixes. The dative or appropriating case,
when it can be expressed, is rendered by a preposi-
tion; e.g., nime kuenda kua wáli, *I went to the
governor. In general, the dative is not required,
but rather the accusative or objective case, toward
which all transitive verbs have a tendency, e.g.,**

nime-mu-ambia wali, *I spoke to the governor, lit., I said or told the governor.* Nime-m-pa wali kitu, *I gave the governor a thing.*

The accusative and nominative may easily be recognized by the connection of the words which the writer or speaker wishes to express.

The vocative case is only used in a solemn address made to God or men; e.g., éwe Mungu! ewe sultani! *O God! O king!* Ewe is abbreviated from wewe (thou); ce wéwe, *O thou*; pl. égnui watn, *O ye men! ye men there!*

The ablative case is formed by means of prepositions, if we may call them by this term. Mna or miongonimua means "from;" e.g., nimekúbali mu-

konimuake, *I received it at or from his hand, lit. in hand from or of him—mukonó-ni-muakwe; miongonimua mfalme, from the king, lit., miongo (side, part), miongoni, in the side or part, mua, from—in the side or part from the king.* Muóngo means properly "a decade of ten days," or, as in *Kinika*, "time," "part;" e.g., miróngo miiri, *two parts or times of ten, two decades = twenty*; mi, róngo mihátu, *thirty, &c.* Ni is used with verbs; e.g., he was beaten by his brother, amepígwa ni ndngúye. Ni signifies also the locative case; e.g., niumbá-ni, *in the house*; niumbanimuangu, *in my house*; niumbani-pangu, *near my house*; niumbani, kuangu, *to my house.*

CHAPTER VI.

ON THE DERIVATION OF NOUNS.

(a.) DERIVATION OF CONCRETE NOUNS OR SUBSTANTIVES.

1.—By means of the participle, as—

Apendai, *he who loves = the lover, e.g., mtn apendai mali, the man who loves property = the lover of property = a covetous man.*

2.—By a kind of second participle,* e.g. :—

Mtenda kúzi, *a man making work = a working man or workman.*

Muháribu niumbu, *one who destroys a house = a destroyer of a house or houses.*

3.—By a form which subjects the last radical to a change or to an augment of letters, e.g. :—

Mpénzi wa Mungu, *lover of God (ku penda).* Msémi wa mwanúno, *speaker of words (ku semia).*

Mfúni wa mpúnga, *the reaper of rice (ku fúna).*

4.—By the augmented form :—

Msemáji, *speaker*; msomáji, *reader*; muombaji (or muómvi), *the beggar (ku ómba, to beg).* This form implies in many cases the idea of contempt.

(b.) DERIVATION OF ABSTRACT SUBSTANTIVES.

1.—Abstract substantives are derived from verbs by means of a change of the last radical, and by the application of the plural prefix ma or the singular prefix u :—

Pato la mali, *obtaining or acquisition of property (from ku pata, to obtain, to acquire)*; pendo la fetha, *love of money (ku penda)*; somo la juo, *the reading of a book*; mnamzi, *judgment (ku amúa, to judge)*; maneno, *talk (ku nena)*; mafúno, *reaping (lit., reapings), ma-*

funáji; masemáji, *talking*; mapaji, *givings, gifts*; uharibivu (ku haribu), *destruction*; upunguvu (ku pungúka), *want*; utúma, *slavery (utúma, a slave)*; ufungúo (ku fungúa, to open), *key.*

2.—Abstract substantives derived from concrete nouns, e.g. :—

Ubána, *lordship, from bana, lord, master.*

Ufalme, *kingdom, from mfalme, king.*

3.—Abstract substantives derived from adjectives :—

Ukúba, *greatness, from kúba, great.*

Ujáje, *littleness, from jajo, little.*

Thus the *Kiswahili* forms easily substantives which signify character, quality, office, employment, state, condition, action, habit, dominion.

4.—Substantives signifying instrumentality, agency, locality :—

Muiko wa ku pikía, *a spoon for cooking = kitchen-spoon*; jombo or kidúde ja ku pigia, *instrument to beat with = beating instrument, e.g., hammer*; mahali pa ku andikia, *place for writing = writing office*; jembe ja ku limia, *spade.*

5.—The infinitive of verbs in connection with the preposition kua serves also to form substantives, e.g. :—

Kuja kuangu, *my coming*; kúffa kuákwe, *his death, lit., to die in, with, or from him*; ku daka kuako, *thy desire*; kúffa kuetu, *our dying*; kúffa kuao, *their death.*

In concluding this chapter we would notice the word muegni or muigni which deserves the special attention of the learner, as this word is most useful for translating abstract ideas and combinations of European languages into *Kiswahili*. Muegni signifies: *possessing, having, possessor, proprietor,*

* Cfr. the constr. *tiv* mood in Isenberg's *Amharic Grammar*, p. 70. The form *m* before a verb possesses both the characters of substantive and verb.

e.g., *munegni mali*, the possessor of property; *munegni ku penda mali*, the lover of property; *munigni rehema*, the possessor of mercy = merciful; *munegni thambi*, possessor of sin = sinner; *munigni ku jua hana nani?* lit., the possessor to know this who is he = who knows this? who is the knower of this? you see, there may be by this jack-word formed adjectives and concrete substantives. Note "I" and ego means in Kikamba *gnio* or *ignie*, consequently *munigni* means the "I" or ego of anything = possessor.

CHAPTER VII.

ON THE VERB.

* The verb, next to the noun, being the most essential part of speech, we must dwell on it at this place, reserving the adjectives, numerals, pronouns, &c., to subsequent chapters.

GENERAL REMARKS ON THE VERB.

1.—A verb is defined to be a word which signifies to be, to act, or to suffer.

2.—Verbs are considered to be of three kinds, active, passive, and neuter.

(a.) The active verb, which is also called transitive or objective (as the action passes over to the object), expresses an action, which implies an agent, and an object acted upon.

(b.) The passive verb expresses a suffering or receiving of an action, and implies an object acted upon, and an agent by which it is acted upon.

(c.) The neuter verb expresses neither action nor passion, but being, or a state of being. As its effect does not pass over to any object, it is also called intransitive.

3.—Auxiliary or helping verbs are those by the help of which verbs are principally conjugated. The paradigm will show how far there is occasion for the application of auxiliary verbs in Kiswahili.

4.—In point of quality verbs are divided into perfect and imperfect. We shall see how far this division may be applied in Kiswahili.

5.—To the verbs belong number, person, mood, and tense.

(a.) Kiswahili has but two numbers, singular and plural. There is no dual as in Arabic.

(b.) Each number has three persons as in English.

(c.) The mood consists in the change which the verb undergoes to signify various intentions of the mind.

The moods in Kiswahili are as follows:—

(a.) The infinitive mood, which expresses a thing in an unlimited manner, without any distinction of number or person; e.g., *ku nana*, to speak; *ku fania*, to make. The sign or particle of the infinitive is *ku*; e.g., *ku penda*, to love. It appears to us very

improper to write *kupenda*, as if it were one word, but *ku penda*, as in English "to love," and in German *zu lieben*. At all events the lexicographer and grammarian must separate the particle from the verb, when writing for foreigners who wish to learn Kiswahili, whereas the natives know how to pronounce their mother-tongue, and may write and read *kupenda* as one word if they choose. We must never forget the difference between a grammar and a translation: the former is for foreigners, the latter for natives; just as there is a great difference between the mere translation of any text and the explanation of it.

(β.) The imperative mood, which is the simplest form of the verb, expresses order, request, exhortation, command, &c.

(γ.) The optative or potential is expressive of wish, liberty, permission, obligation, possibility, condition, &c.

(δ.) The subjunctive mood expresses uncertainty, or conditionality of a thing.

(ε.) The participle, which is a certain form of the verb, and participates not only in the properties of a verb, but also in those of an adjective and of the concrete substantive.

6.—If we consider the conjugation of a verb to be the regular combination or arrangement of its several numbers, persons, moods, and tenses, we can speak only of the existence of one conjugation in Kiswahili; but if we regard the various modifications or derivations arising from the various significations of the simple or original verb, we must assign to the Kiswahili verb a number of conjugations or derivations.

(a.) The simple, original form; e.g. *ku penda*, to love.

(b.) The causative form, which generally changes the last radical and augments it by the added form *sa* or *za* or *sha*; e.g., *pendeza*, to please; *ku pungua*, to diminish—*ku punguza*, to make to grow less; *ku fania* to make, but *ku faniza*, to cause to make; *ku tukata*, to be clean—*ku takassa*, to make clean.

(c.) The objective or dative form, which inserts *i* or *o* before the last radical letter of the verb, and intimates that the action of the verb is performed for or against a person. The preposition, which other languages would require, is thus included in the form of the verb itself; e.g., *ku-m-patia* (from *ku-pata*, to obtain), to make him obtain, to procure for him; *ku-toka*, to go forth—*ku-m-toka*, to go or come out to him = to appear to him; *ku-letta*, to bring, to send—*ku-lettea*, to bring or send to or for a person—*ku-lettowa*, to have brought or sent to one.

(d.) Reflexive form, which prefixes the syllable *ji*; e.g., *ku-ji-penda*, to love oneself.

(e.) Reciprocal form, which affixes *na* to the root-verb; e.g., *ku-pendana*, to love one another.

(f.) The iterative or reduplicative form, made by inserting *le* or *li* between the two last radical letters; e.g., *ku-tímbea*, to walk about; *ku-tembeléa*, to go to and fro, to ramble; to love or favour one by predilection; *ku-lia*, to weep—*ku-lilia*, to condole with one by lamentation.

It will suffice to have noticed the principal forms or modifications of the verb. The student must always consult the dictionary, if he is doubtful about the real meaning and form of a verb.

7.—There are two voices, the active and the passive. The reflexive and reciprocal derivations can have no passive, from the nature of their signification. The passive voice is formed by putting *o* between the last radical letters; e.g., *ku-pendoa*, to be loved. Other insertions of more letters will be

noticed in a particular section or chapter. Dr. Steere writes the passive, *péndwa*, but *o* seems to me preferable, at least in the dialect of *Mombas* (*péndoa*), and in *Kinika*, *ku-hénsoa*, to be loved.

8.—Properly speaking, we do not meet with irregular verbs, but there are some monosyllabic verbs, also a few defectives, and some apparently impersonal verbs, of which we shall treat in the sequel under this head.

9.—Lastly, we must say a few words on the tenses of the *Kiswahili*. Tense is the distinction of time, which, strictly speaking, is limited to the present, past, and future.

Indicative Tenses.—Present.

Present indefinite (*mimi*) *napenda*, I love.

Present imperfect (*mimi*) *nipendai* or

(*mimi*) *ninapenda*, I love, or I am loving, I am about to love.

Imperfect . . . (*mimi*) *nimekúa nipendai*, I was loving.

Perfect (*mimi*) *nimependa*, I have loved.

Past perfect . . . (*mimi*) *nalipenda*, I loved, or had loved.

The narrative past (*mimi*) *nikapenda*, and I loved.

The future tense *tapenda* (or at *Zanzibar*, *nita-pendá*), I shall love.

Imperfect . . . *takúa nipendai*, I shall be loving.

Perfect *takúa nliopenda*, I shall have loved.

CHAPTER VIII.

PARADIGM OF THE REGULAR VERB, CONJUGATED IN ALL ITS MOODS AND TENSES, AFFIRMATIVELY AND NEGATIVELY.

ROOT.—*Penda*, love, or do love (*Imperative sing.*).

(a.) INFINITIVE MOOD.—*Ku-penda*, to love. NEGATIVE.—*Kutóa ku-penda*, not to love (or *kuto-penda* in *Kiunguja*).

(b.) INDICATIVE MOOD.—PRESENT (INDEFINITE) TENSE.

English.	Affirmative.	Kiswahili.	Negative.
		SINGULAR.	
1. I love	(<i>mimi</i>) <i>napenda</i> .		I love not (<i>mimi</i>) <i>sipéndi</i> .
2. thou lovest	(<i>wéwe</i>) <i>wapenda</i> .		(thou) lovest not, <i>wewe hupéndi</i> .
3. he loves	(<i>yéé</i>) <i>apénda</i> or <i>yüwa penda</i> .		(he) loves not, <i>yee hapéndi</i> .
		PLURAL.	
1. we love	(<i>suisui</i>) <i>tuapénda</i> .		(<i>suisui</i>) <i>hatupéndi</i> .
2. you love	(<i>nuinui</i>) <i>muapénda</i> .		(<i>nuinui</i>) <i>hampéndi</i> ?
3. they love	(<i>wao</i>) <i>wapénda</i> .		(<i>wao</i>) <i>hawapéndi</i> .

PRESENT IMPERFECT TENSE.

Affirmative.

SINGULAR.

1. <i>I am loving, or I who love, or I loving</i>	mimi nipendai.	<i>I am about to love, I am loving :</i> mim ninapenda.
2. <i>thou art loving</i>	wewe upendai.	wewe unapenda.
3. <i>he is loving</i>	yee apendai.	yee anapenda.

PLURAL.

1. <i>we who love</i>	atusi tupendáo.	tunapenda.
2. <i>you loving</i>	niniui mpendáo.	ninapenda.
3. <i>they who love or are loving</i>	wao wapendáo.	wanapenda.

There is no negative in this tense.

PRESENT PERFECT TENSE.

*I have loved, &c.**Affirmative.**Negative.*

SINGULAR.

1. <i>I have loved</i>	nimependa.	sikupenda.
2. <i>thou hast loved</i>	umependa.	hukupenda.
3. <i>he or she has loved</i>	amependa.	hakupenda.

PLURAL.

1. <i>we have loved</i>	tumependa.	hatukupenda.
2. <i>you have loved</i>	mmependa.	hamkupenda.
3. <i>they have loved</i>	wamependa.	hawakupenda.

PAST PERFECT TENSE.

SINGULAR.

1. <i>I had loved</i>	nalipenda, or naliki, or nliki penda.	sikupenda, or sili or salipenda.
2. <i>thou hadst loved</i>	walipenda (uli or uliukipenda).	hukuli or hulipenda.
3. <i>he, she, it had loved</i>	alipenda (or aliaipenda).	halipenda.

PLURAL.

1. <i>we had loved</i>	tualipenda (tuali tuki).	hatuali or katualipenda.
2. <i>you had loved.</i>	mualipenda (mualimki tuki).	hamuali (or hamli) penda.
3. <i>they had loved.</i>	walipenda (wali waki tuki).	hawalipenda.

PAST IMPERFECT TENSE.

I was loving.

SINGULAR.

1. <i>I was loving</i>	nalikua (nlikua) nikipenda.	sikua nikipenda.
2. <i>thou wast loving</i>	ulikua ukipenda	hukua ukipenda.
3. <i>he was loving</i>	alikus akipenda.	hakua akipenda, &c.

PLURAL.

1. <i>we were loving</i>	tualikus tukipenda.
2. <i>you were loving</i>	mualikus mkipenda.
3. <i>they were loving</i>	walikus wikipenda.

FUTURE PRESENT INDEFINITE TENSE.

*I shall or will love.**Affirmative.**Negative.*

SINGULAR.

- | | | |
|------------------------------------|--|------------|
| 1. <i>I shall love</i> | tapenda (or in <i>Kiung.</i> nitapenda). | sitapenda. |
| 2. <i>thou wilt love</i> | utapenda. | hutapenda. |
| 3. <i>he, she, or it will love</i> | atapenda. | hatapenda. |

PLURAL.

- | | | |
|--------------------------|------------|--------------|
| 1. <i>we shall love</i> | tutapenda. | hatutapenda. |
| 2. <i>you will love</i> | intapenda. | hamtapenda. |
| 3. <i>they will love</i> | watapenda. | hawatapenda. |

FUTURE PRESENT IMPERFECT TENSE.

I shall or will be loving.

SINGULAR.

- | | | |
|-------------------------------|---|--------------------|
| 1. <i>I shall be loving</i> | takua nikipenda or nipendai (or takúa muegni ku penda). | sitakúa nikipenda. |
| 2. <i>thou wilt be loving</i> | utakua ukipenda or upendai. | hutakúa ukipenda. |
| 3. <i>he shall be loving</i> | utakua akipenda or apendai. | hatakua akipenda. |
| &c. | &c. | &c. |

FUTURE PRESENT PERFECT TENSE.

*I shall have loved.**Affirmative.*

SINGULAR.

1. *I shall have loved*, takúa nliopenda.
2. *thou wilt have loved*, utakúa uliopenda.
3. *he will have loved*, atakúa aliependa.

PLURAL.

1. *we shall have loved*, tutakúa tulio penda.
2. *you will have loved*, utakúa mlio penda.
3. *they will have loved*, watakua walio penda.

FUTURE PAST PERFECT TENSE.

I should have loved

yangali-ni-pasha ku penda or uingalipásoa ni ku penda.

I should or must love

ya-nipasha ku penda.

I would or desire to love

nadáka ku penda.

I should be loving

yanipasha kúa muegni ku penda.

I would be loving

nadáka kúa muegni ku penda.

(c.) IMPERATIVE MOOD.

*Affirmative.**Negative.*

SINGULAR.

love thou, or do love, penda.

do not love, or love not, sipenda.

In Kiung. the people frequently say pende, love thou.

PLURAL.

love ye, pendani (or pendéni).

love ye not, sipendani or sipendoni.

We must observe, that the natives are not very fond of using the imperative form. They prefer speaking in the potential mood, unless the categorical imperative be required by the speaker.

(d.) POTENTIAL MOOD.—PRESENT TENSE.

*I may love, or let me love.**I may not love, let me not love.**Affirmative.**Negative.*

SINGULAR.

1. (mimi) nipénde
2. (wewe) upendo
3. (yee) apende

- mimi nisipende (nsipende).
- usipende.
- asipende.

PLURAL.

1. suisui tupende
2. nuinui mpénde
3. wáo wapende.

- tusipende.
- msipende.
- wasipende.

PERFECT TENSE.

SINGULAR.

*I should, I would love.**Affirmative.*

1. ningependa
2. ungependa
3. angependa

*I should or would not love.**Negative.*

- singe penda.
- hunge penda.
- hange penda.

PLURAL.

1. tungependa
2. mgependa.
3. wangependa

- hatunge penda.
- hanigo penda.
- hawange penda.

PAST PERFECT TENSE.

*I would, I should have loved, had I loved (ngali).**Affirmative.*

SINGULAR.

1. ningalipenda, *I would or should have loved.*
2. ungalipenda, *thou wouldst have loved.*
3. angalipenda, *he would have loved.*

- singali penda, *I should not have loved.*
- hungali penda.
- hangali penda.

PLURAL.

1. tungalipenda, *we should have loved.*
2. mungalipenda (mngalipenda), *you would have loved.*
3. wungalipenda, *they would have loved.*

- hatungali penda.
- hamgali penda.
- hawangali penda.

(c.) SUBJUNCTIVE MOOD.—PRESENT TENSE.

If I love, I loving, or, when, since, though I love, &c.

SINGULAR.

1. nikipenda, *if I love, I loving.*
2. ukipenda, *if thou lovest, thou loving.*
3. akipenda, *he loving.*

- mimi nikitōa ku penda, *if I love not.*
- wewe ukitōa ku penda.
- yee akitōa ku penda.

PLURAL.

1. tukipenda, *if we love.*
2. mkipenda, *you loving.*
3. wakupenda, *they loving, if they love.*

- tukitōa ku penda.
- nikitōa ku penda.
- wakitōa ku penda.

PRESENT PERFECT TENSE.

*Affirmative.**Negative.*

If or when I have loved, or after, as soon as I had loved. If, when or after I have or had not loved (not having loved) (except, unless I loved).

SINGULAR.

PLURAL.

SINGULAR.

PLURAL.

1. (mimi) nilipo or nilipopenda.
2. ulipopenda.
3. alipopenda.

- tulipopenda.
- mlipopenda.
- walipopenda.

1. usipopenda.
2. usipopenda.
3. asipopenda.
- tusipopenda.
- msipopenda.
- wasipopenda.

FUTURE TENSE.

When, or if I shall love, or shall be loving.

SINGULAR.

1. ntakāpopenda, *if I shall love, or shall be loving.*
2. utakāpopenda, *if thou shalt love, or shalt be loving.*
3. atakāpopenda, *if he shall love, or shall be loving.*

PLURAL.

1. tutakāpopenda, *if we shall love, or be loving.*
2. mtakāpopenda, *if you, or when you be loving.*
3. watakāpopenda, *if they shall love, or be loving.*

PARTICIPLES OF THE ACTIVE VOICE.

(a.) PRESENT PARTICIPLE.

I loving, or I who love.

SINGULAR.

1. (mimi) nipendai (or nipendáye), *I loving, I who love.*
2. (wewe) upendai, *thou loving, or who lovest.*
3. (yee) apendai, *he loving, or who loves.*

PLURAL.

1. tupendáo, *we who love.*
2. mpendáo, *you who love.*
3. wapendáo, *they who love.*

This participle has no negative form; if the negative be required, it must be rendered with the relative pronoun, and the negative form of the present tense of the indicative mood; e.g., I not loving, mimi ambai kuamba hapendi.

The Swahili people like to say: mimi ndíui nipendai, I, yea I, or the very same, or the very man who loves; wewe ndíwe upendai; yee ndíe apendai; suisui ndísui tupendáo; nuinui ndínui mpendáo; wao ndío wapendáo.

(b.) PAST PARTICIPLE.

I having loved, or nliekua nikipenda, or nliekua muegni ku penda.

SINGULAR.

*Affirmative.**I having loved.*

1. mimi nlio penda.
2. wewe ulio penda.
3. yee alio penda.

*Negative.**I having not loved.*

1. mimi nsie penda.
2. usie penda.
3. asie penda.

PLURAL.

Affirmative.

1. suisui tulio penda
2. nuinui mlio penda.
3. wao walio penda.

Negative.

1. tusio penda.
2. msio penda.
3. wasio penda.

(c.) FUTURE TENSE OF THE PARTICIPLE.

I who will love, or who shall be loving.

SINGULAR.

1. (mimi) ntakai (or ntakaye) penda.
2. (wewe) utakai penda.
3. (yee) atakai penda.

PLURAL.

1. (suisui) tutakáo penda.
2. nuinui mtakao penda.
3. wao watakao penda.

There is no negative, but it can be expressed by saying: I who shall be he who shall not love, ntaka mimi ambai kuamba sipendi or sitapenda.

VARIOUS ADDITIONS TO CHAPTER VIII.

1.—*The form hu penda means, "they like, one likes, one would like;" hu-enda, "one goes, they go, everybody goes." In this form there is no distinction of number, person, or time. Therefore Dr. Stecre has put up the rule: "customary actions are expressed by prefixing hu- to the verb" (on dit).*

2.—*I see him going, or I saw him going; na-mu-ona anakuenda, or nali-mu-ona anakuenda.*

I saw him coming, nali-mu-ona anakuja, or I see him coming, nime-mu-ona anakuja, and I saw that he opened the door, nika-mu-ona ame-u-fungua mlango.

The clothes were lost, ngúo zalikna zimpo-tíu.

3.—*The difference between the ina and ime tense, must be well observed; e.g., inajáa, means, it is getting full, but imejáa, it is full; ina potea, it is becoming lost, but imepotea, it is lost; anaváa, he is putting on, but ameváa he has put on = he*

wears; inapassuka, it is being torn—imepas-suka, it is torn.

4.—*Mtu apendaye, the man who loves (at any time).*

Mtu anaye penda, the man who is loving (now).

Mtu atakaye penda, the man who loves (at some future time).

Nitakupo penda, when I shall be loving.

Ninapolala, when I sleep, i.e., at any time when I am sleeping,

Nilalápo, when I sleep, i.e., in the case of my sleeping.

Nitafúrahí nikikuona, seeing you, I shall rejoice = I shall be glad to see you.

5.—*Nijápopenda, even if I love.*

Ujápopenda, even if thou love.

Tujápopupiga, when we come to beat you, even if we beat you.

Wajápopupiga, when they come to beat you, even if they beat you.

Kuja, to come, and po, when or where;
hence ajápo, when he comes.

Ujápo hukióni, even if you do not see it.

6.—Kuamba or kama ungekua nakili, mali yako unge dumu nayo, if you were a man of understanding, your property would have continued with you, i.e., your property would be, or would have been yours still.

7.—Muambia a-ku-tukulie mzigowako, tell him to carry thy load for thee.

8.—The infinitive may be used to express the action indicated by the verb; e.g., kúfá, dying; ku enda, going; ku pendana, mutual loving.

9.—Dr. Storer mentions a tense which he calls "very properly" the not yet tense. He says there is a negative tense made by the use of the negative prefixes followed by ja, which is a sort of negative present perfect, denying the action up to the time of speaking.

1. Si-ja-penda, I have not yet loved.

2. Hu-ja-penda, thou hast not yet loved.

3. Ha-ja-penda, he has not yet loved.

1. Hatu-ja-penda, we have not yet loved.

2. Ham-ja-penda, you have not yet loved.

3. Hawa-ja-penda, they have not yet loved.

Hajája, he is not yet come, he is not come even now.

Hajája bado, he is not come, at least not yet.

Hajásha = haja isha, he has not yet finished.

10.—Instead of asiende, that he may not go, you may also say: asende, as the i of si often disappears before a vowel; nisende, let me not go; usende, do not go.

11.—Ame-m-tafuta asi-mu-óne, he searched or looked for him, but did not see or find him, or without finding him.

12.—1. Ni-sije-penda, that I may not have already loved, or before I have loved.

2. U-sije-penda, that thou mayest not have already loved.

3. A-sije-penda, that he may not have already loved.

1. Tu-sije-penda, that we may not have already loved.

2. M-sije-penda, that you may not have already loved.

3. Wa-sije-penda, that they may not have already loved.

Uta-m-pata asijelala, you will seize him before he goes to sleep.

Nisije nikafá, that I may not die before, or that I may not be already dead.

THE PASSIVE VOICE.

The passive is formed by inserting u or o before the final vowel; ku penda, to love—passive, ku pëndua or pëndoa, to be loved; both modes of pronunciation are heard, perhaps the one (u) more at Zanzibar, the other (o) at Mombas and other places in the north; apenda, he loves—pass., apëndua, he is loved; hapëndi, he does not love—pass., ha pëndui, he is not loved; tumependa, we have loved—tumependua, we have been loved; utapenda, thou wilt love—pass., utapendua, thou wilt be loved—siku pendua, I was not loved—sita pendua, I shall not be loved.

IMPERATIVE MOOD.

pendua, be thou loved; penduani, be ye loved;
si pendua, be thou not loved.

INFINITIVE.

ku pendoa, to be loved;
kutoa pendoa, not to be loved.

POTENTIAL.

nipendue (nipendoe or nipëndue), may I be loved.

REFLECTIVE VERB.

na-ji-penda, I love myself; negative, si ji-pendi;

nime-ji-penda, I loved myself;

ni-ji-pende, may I love myself.

IMPERATIVE.

ji-penda (or ji-penda nafsiyako), love thyself;

ji-pendani (or jipendani nafsiwenu), love yourself;

negative, siji-pende (pl. si-ji-pendéni), love not thyself.

CHAPTER IX.

IRREGULAR VERBS.

Monosyllabic and dissyllabic verbs which begin with a vowel retain the ku of the infinitive in those tenses in which the tense prefix ends in a syllable which cannot bear the accent. These tense prefixes are na, ame, ali, ta, japo, nge, ngali, sije. The other prefixes—a, ka, ki, nga, ku, ja, si—can bear the accent, and therefore the ku is not retained. The irregularity affects chiefly the perfect and future tenses. We should expect the form nimeja

and tája, I came, I shall come; but the particle ku cannot be omitted in these tenses, kú ja, to come.

Nája, I come; ninakúja, I am coming; ní kája, and I came; nimokúja, I have come; ní kúja, I coming; nalikúja, I came, had come; nitakúja or takúja, I shall come; níja-pokúja, even if I come; ningekúja, I should come; ningalikúja, I should have come; síji, I come not; síkúja, I did not come; síja, I am

not yet come; nisiŋe, let me not come; nisiŋe-kúja, before I come; nisiŋokúja, when I come not; aliekúja, he who came; niŋe, let me come; aŋáye, he who comes.

The verb kúja, to come, is the only verb which has an irregular imperative, sing. ndô, pl. ndoni (Kiung. njoo, come; pl. njooni, come ye); siŋe, come not; niŋoni, come ye not.

The dissyllabic verbs amekwisha, he has finished and amekwanza, he has begun, retain the ku or omit it; you may say:—

Ameisha, ameanza, or amekuisha and amekuanza.

Kúla, to eat, as amekula, he has eaten.

Amé-m-la, he has eaten him.

Ku aza or kuwaza, to think, to consider.

Ku iva or kuwiva, to ripen.

As the Dictionary gives information about every verb, we refrain from mentioning other apparently irregular verbs. However, a few verbs must still be noticed.

1.—Ku tûa or tûaa, to take (Kinika, kn hûla).

(1) natûa, I take; (2) watûa; (3) atoûa, &c.

(1) si toái, I take not; (2) hutoái; (3) ha-toái, &c.

Imperative: tûa, take; sitûái, take not; toái, take ye; sitoíni, take ye not. Passive, toáiwa.

2.—Ku tûa, to cast or bring out (ku láfia in Kinika); natûa, I cast out; sitûái, I do not cast out. Imperative, tûa; negative, sitûe; pl. toái; negative, sitoíni. Passive, ku toléwa; ku tûa, e.g., úshuru, to make one pay duty.

Kú fa or kuffa, to die. (1) naffa, I die; (2) waffa; (3) affa; pl. tuaffa, &c. Negative, siffi, huffi, haffi, &c. Nimekuffa, I died; si kuffa, I died not; nali-kuffa, I was dead; takuffa, I shall die; sitakuffa, I shall not die. Imperative, fû, die thou, fûni, die ye; neg. sife, die not, sifeni, die ye not. Mafûji, death; mfu, dead, pl. wafu; kifûa (objective), to die to one; ku filíwa, to be deprived of somebody by death; ku-m-fûa, to make one die = to kill one; mtu aliefiwá na (ni) mamui, one whose mother is dead.

Kú la, to eat; nála, I eat; wála, thou eatest; ála, he eats. Negative, síli, I eat not; huli, thou eatest not; hali, he eats not. Amekúla, he has eaten; hakúla, he has not eaten; atakúla, he shall eat. Imperative, lá, eat; lani, eat ye; síle, eat not; síléní, eat ye not. Passive, ku liwa, to be eaten; ku lika, to be eatable; ku lisha, to make one eat, to feed him; ku lia, to eat with; ku luna, to eat together.

Kú za, to sell (or ku uza); nauza or noza, I sell; wauza or wûza, thou sellest; yuwa úza, or yuúza, he sells; tua uza or tuoza, we sell; munaúza, or móza, you sell; wauza or wûza, they sell. Negative, súzi, I do not sell; huzi, thou dost not sell; hauzi or hozi, he does not sell; hauúzi, we do not sell; hamúzi, you do not sell; huúzi or hafúzi, they do not sell. Passive, kúzoa, to be sold; ku uziána, to exchange in trading.

CHAPTER X.

AUXILIARY VERBS.

There are various auxiliary verbs, e.g., kúa, to be; ku isha or kwisha, to finish, to come to an end; kuja, to come; ku tûa, to put out, to deliver, to take away; ku wûza, to be able, can; kua na buddi, to be unable to escape from, to be obliged, must; sharti (of necessity), should or ought; ku pasha or pasha, to concern; sina buddi ku enenda, I have no escape, I must go, I ought to go (lit., it concerns me to go); ime-ni-pasha nisende, I ought not to go; ime-ni-pasha ku onde, I ought to go; haiku-ni-pasha mimi, it was no business of mine; ame-ku-pasá-ni, what have you to do with it? kutûa kuja, not to come (or kuto-kuja in Kiung.); ku tosa ku-mu-úliza, to exclude asking him; arietûa kuja, he was remiss in coming, he has not come, he neglected it; nikitûa kuja, if I forbear from coming, as long as I do not come. Kwisha, to finish, refers to the notion that something has been fully done, and katika kwisha, I have nearly done; e.g., ni katika kwisha ku vuta tombako (St. tumbako), I am finishing smoking, I

am just leaving off, I have nearly finished or done.

The verb kúa, to be, is an important auxiliary.

Nili nikipenda, I am loving, I being to be loving.

Nikali nikipenda, I am or I was loving.

Nikiwa nikipenda, I being loving, while I love.

Nikiwa nimependa, I having loved.

Nikiwa nimekwisha ku penda, having already loved.

Nalikua nimependa, I was loving.

Nalikua nimekwisha ku penda, I had already loved.

Takua nikipenda, I shall be loving.

Takua nimependa, I shall have loved.

Takua nimokwisha penda, I have already loved.

Takua niliopenda, I shall be who has loved, I shall have loved.

Kúa, to be; kutûa kua, not to be; anakúa and amekúa, he was; hukúa, he was not; alikua, he

had been; atakua, *he shall be*; hatakúa, *he shall not be*.

Imperative: iwa, *be thou*; siwe, *be thou not*; iwáni, *be ye*; siweni, *be ye not*. *Potential*: néwe, *may I be*; siwi, *may I not be*; uwo, *mayest thou be*; huwi, *mayest thou not be*; úwe, *may he be*; haáwi, *may he not be*; túwo, *may we be*; neg., *hatawi*, *may ye be*; neg., hamúwi; wáwe, *may they be*; neg., hawáwi; angekúa, *he would be*; angalikua, *he would have been*; akáwa, *and he became, and he was*; ukáwa, *nikáwa*, *tukawa*, *mkáwa*, *wakawa*; yuwáwa or wáwa, *he becomes*; yuwawa, wawa, nawa, tuáwa, muáwa, wawa; *negative*, hawi, huwi, siwi, hatui, hamui, hawáwi. *Subjunctive*: nikiwa, ukiwa, akiwa (*when he is*). *Participle*: awai, *he who is*; aliekua, *he who was*; atakai, *he who shall be*; amokua, *he grew*; (1) nakúa, *I grow*; (2) wakúa; (3) akúa, *he grows*, &c.; sikui, *I grow not*; hukui, *thou growest not*; hakui, *he grows not*.

Yu or ni, *he is*; si, *he is not*.

Affirmative. *Negative.*

Singular.

- | | |
|---|----------------------------------|
| 3. <i>yu</i> (or <i>ni</i>), <i>he is.</i> | <i>si</i> , <i>he is not.</i> |
| 2. <i>u</i> (or <i>ni</i>), <i>thou art.</i> | <i>nu</i> , <i>thou art not.</i> |
| 1. <i>ni</i> , <i>I am.</i> | <i>si</i> , <i>I am not.</i> |

Plural.

- | | |
|--|-----------------------------------|
| 1. <i>tu</i> (<i>ni</i>), <i>we are.</i> | <i>hatu</i> , <i>we are not.</i> |
| 2. <i>mu</i> (<i>ni</i>), <i>you are.</i> | <i>hamu</i> , <i>you are not.</i> |
| 3. <i>wa</i> (<i>ni</i>), <i>they are.</i> | <i>si</i> , <i>they are not.</i> |

Yuna, *he is with, or he has.*

Singular.

- | | |
|-----------------|-------------------------------------|
| 3. <i>yuna.</i> | <i>hana</i> , <i>he has not.</i> |
| 2. <i>una.</i> | <i>huna</i> , <i>thou hast not.</i> |
| 1. <i>nina.</i> | <i>sina</i> , <i>I have not.</i> |

Plural.

- | | |
|-----------------|---------------------------------------|
| 1. <i>tuna.</i> | <i>hatúna</i> , <i>we have not.</i> |
| 2. <i>mna.</i> | <i>hamna</i> , <i>you have not.</i> |
| 3. <i>wána.</i> | <i>hawana</i> , <i>they have not.</i> |
- yúko, *he is there, with háko, he is not there.*
me, i.e., at my house;
 yuko kuangu.
 úko, *thou art there.* *huko*, *thou art not there.*
 niko, *I am there.* *siko*, *I am not there.*
 tuko, *we are there.* *hatúko*, *we are not there.*

Affirmative.

inko, *you are there.*

Negative.

hamúko, *you are not there.*

wáko, *they are there.*

hawáko, *they are not there.*

yupo hapa, *he is here.*

yumo niumbani, *he is in the house.*

alipokuúpo hápa, *when he was here.*

kuna mtuma, *there is a slave.*

kulikúa na mtuma, *there was a slave*; alikua nai mtumu, *he had a slave.*

nina niumba, *I have a house*; atakua náyo niumba, *he shall have a house.*

nalikua na niumba, *I had a house*; niwe na niumba, *let me have, or that I may have a house.*

ninázo, *I have them (i.e., the houses)*; mtu alio kua názo, *the man who had the houses*; niumba alizokúa názo, *the houses which he (the man) had.*

hakúna or hapana *there is not.* *This form never undergoes any change.*

IMPERSONAL VERBS.

Singular.

ya-ni-pasha ku fania, *I must do it.*

ya-ku-pashu fania, *thou must do it.*

ya-m-pasha ku fania, *he must do it.*

Plural.

ya-tu-pasha ku fania, *we must do it.*

ya-wa-pasha ku fania, *you must do it.*

ya-wa-pasha ku fania, *they must do it.*

Negative.

Singular.

hai-m-pashi ku fania, *he must not do it.*

hai-ku-pashi ku fania, *thou must not do it.*

hai-ni-pashi ku fania, *I must not do it.*

Plural.

hai-tu-pashi ku fania, *we must not do it.*

hai-m-pashi ku fania, *you must not do it.*

hai-wa-pashi ku fania, *they must not do it.*

yame-m-pasha (*perfect*).

yali-m-pasha (*past perfect*).

yata-m-pasha (*future*).

ya-m-pasha (*potential*).

yaki-m-pasha (*subjunctive*).

ame-páshoa ni ku enenda, *he was obliged to go =*

yame-m-pasha ku enenda.

CHAPTER XI.

ON THE NUMERALS.

The student of Suahili must be first told, that two forms of numerals are made use of by the natives; one is purely Suahili, the other is taken from the Arabic.

(a.) CARDINAL NUMBERS.	SUAHILI.	ARABIC.
one	moja (mosi in <i>Kiungu</i> .)	wáhed
two	mbili (or pili)	ethnēn
three	tatu	thalátha.
four	'nne	arba.
five	táno	khámsa or hamsa.
six	sita	setta or sita.
seven	saba	saba or sábaa.
eight	náne	thamánie.
nine	kénda	tissa or tissá.
ten	kúmi	áshara or ásher.
eleven	kumi na moja	áhadáshar (áhad áshara).
twelve	kumi na mbili	ethnáshara.
thirteen	kumi na tatu	thalatáshara.
fourteen	kumi na 'nne	arbatáshara.
fifteen	kumi na tano	hamastáshara.
sixteen	kumi na sita	setáshara.
seventeen	kumi na saba	sabatáshara.
eighteen	kumi na nane	thumantáshara.
nineteen	kumi na kenda	tissatáshara.
twenty	makúmi mawili	asharin, or asharíni.
twenty-one	makumi mawili na moja	asharini na moja.
twenty-two	(makumi mawili na mbili; <i>does not occur, or but very rarely</i>)	asharini na mbili.
twenty-three	(makumi mawili na tatu, <i>does not occur</i>)	asharini na tatu.
twenty-four		asharini na 'nne.
twenty-five		asharini na tano.
twenty-six		asharini na sita.
twenty-seven		asharini na saba.
twenty-eight		asharini na náne.
twenty-nine		asharini na kenda.
thirty	makúmi matátu	thalathini.
thirty-one	(makumi matátu na moja)	thalathini na moja.
thirty-two	(makumi matatu na mbili)	thalathini na mbili.
forty	makumi manne	arbaiini.
fifty	makúmi matáno	hamsini.
sixty	makumi sita	settini.
seventy	makumi saba	sabaíni, sabuíni.
seventy-one	makumi saba na moja	wahed wa sabain.
eighty	makumi manáno	thamanini.
eighty-five	makumi manano na tano	thamanini na tano.
ninety	makúmi kenda	tissaiini.
ninety-six	makúmi kenda na sita	tissaiini na sita.
hundred	(makumi kumi)	mía
hundred-and-nine	mia na kenda	
two hundred	mia mbili or better miaténi (<i>the Arabic dual</i>).	
three hundred	thalátha mía (mia tatu).	
four hundred	arba mia (mia nne).	
five hundred	hamsa mia (mia tano).	

CARDINAL NUMBERS.	SUAHILI.
six hundred	setta mia (mia setta).
seven hundred	subaa mia (mia sabaa).
eight hundred	tamanu mia (mia name).
nine hundred	tissu mia (mia kenda).
thousand	elf or elfu; watu elf wegni ku penda ferasi, <i>one thousand horsemen</i> .
eighteen-hundred-and-fifty	elf na tamanu mia na hamsin.
two thousand	elfeen (elfu mbili).
three thousand	elfu tatu.
four thousand	elfu nne.
five thousand	elfu tano.
ten thousand*	elfu kumi; kumi elf wegni ku enenda kua mugu, <i>ten thousand footmen</i> .
one hundred thousand	mia elfu or lakki.
one million	lakki kumi (kumi mia za elf).
a billion or kār	mia lakki.
a trillion or kurur	mia kar.
a quadrillion or baj	mia kurur.

(b.) ORDINALS.

The first (e.g., man) (mtu) wa kwanza (or wa mosi); the second, wa pili; the third, wa tatu; the fourth, wa nne; the fifth, wa tano; the sixth, wa sita; the seventh, wa saba, &c.

(c.) ADVERBIAL NUMERALS.

Firstly, muanzo or mähali pa kwanza. Secondly, mähali pa pili. Thirdly, mähali pa tatu.

(d.) NUMERALS OF ITERATION.—How many times.

Once, marra moja; twice, marra mbili; the second time, marra ya pili; often, marra ningi; how often, or how many times? marra ngäpi?

(e.) NUMBERS OF MULTIPLICATION.

Simple or onefold, ya jina mimöja; twofold, ya meno mawili; threefold, ya meno matatu (e.g., a threefold rope, ugo wa meno matatu).

(f.) DISTRIBUTIVE NUMBERS.

One by one, mimöja mimöja; two by two, mbili mbili.

(g.) FRACTIONS.

Fungu, a part, expresses fractions, e.g., fungu la arbaini, the fortieth part.

The parts of a dollar, which are the chief fractions in Suahili, see in the Suahili Dictionary.

CHAPTER XII.

ON THE ADJECTIVES.

1.—An adjective connected with a substantive gives the precedence to the latter; e.g., mtu muovu, a bad man; makasha maröfu, long boxes.

2.—The adjective must agree with the number and euphonical form of the substantive; e.g., watu wadögo, little man; miti mirévu, high trees; uküni ükü, a large piece of wood; kijāna kibuka, a tall lad; mawo mazuri, fine stones; nyumba nzima, a good house, good houses; jiwe kü or jiwe zuri, a great stone or a fine stone; kazi kuba, a great business; mzungu mkü, a great European; gnombe waküba watāno, five large cows; gnombe mkuba nimoja, one large cow; simba wadögo wawili, two little lions; mbüzi mkuba, a large goat; mbüzi waküba watatu, three large goats; niüni wazuri na wadögo, pretty and little birds; mayahudi wafüpi wawili, two short Jews.

* It must however be remarked, that the common people know nothing of these numerals, which the trading Banians have introduced from India. Furthermore we need scarcely remind the student that the cardinal and ordinal numbers are subject to the euphonical rules.

The Wasmahili who understand Arabic prefer the Arabic numbers, and no doubt there ought to be introduced into their schools, instead of their own inconvenient method of calculation.

3.—Adjectives with suffixes must agree with the number and person of the subject; e.g., thou alone, wewe peko yako; I alone, nimeni pekoyangu. The *sa*, *e* is the case with adjective participles; e.g., he is a faithful man, yee ni mtu alioaminiwa; I am a faithful man, nimini ni mtu alioaminiwa; we are sleeping men, sisiwa watu tu-lalāo; coming evils, mambo mabāya yatakāyo kuja; a sleeping man, mtu alalai; a well constructed house, nyumba ilio-jengoa moma.

4.—Adjectives are supplied by using the genitive of a substantive; e.g., roho ya utakativu, the spirit of holiness = the holy spirit.

5.—Adjectives are derived from verbs; e.g., takativu, clean, from ku takata, to be clean; mjüvi, a learned man, from ku jua, to know.

6.—By the application of muegni; e.g., mtu

muegni mali, *lit.*, a possessor of property; mti wegni matunda, a fruitful tree; maneno yegni urongo, lying words; neno logni kuelli, a true word; kitu jegni uovu, a bad thing.

7.—By the application of participles; e.g., mtu alalai, a sleeping man; ndia ilionioka, a straight way; mti uwio na matunda, a fruitless tree; mtu alie na kuelli, a truthful man.

8.—By the conjunction kama (like as), mfano wa, by the verb ku fahana na, adjectives may be expressed; e.g., yuna usso kama muivi, or yuna usso wa muivi, he has a thievish face; mtu buyu yiwa fanana na kijana, this is a childish man.

9.—Negative adjectives are frequently formed by

connecting the negative particle si with a substantive; e.g., si kuelli, not truth = not true = lie, falsehood, or false; si mpagi, not a giver, not liberal, stingy, tenacious; si mtu, not a man, but rather a beast; si kitu, not a thing = nought. Maneno yasio yegni kuelli or yasio na kuelli, or maneno yasio si kuelli, words which are not true.

10.—Addition to remark 2. The *Suahili* say: mtu muekundu, mweupe, mucusi, muema, *pl.* watu waekundu, waeupe, wema, or watu, weupe, wakundu, weusi, red, white, black, good men; kasha jororo, jokundu, jipia, a soft, red, new box; makasha macupe, maororo, or meupe and mororo, watu wangi (wa ngi), *Kiung.* wengi, many people.

CHAPTER XIII.

ON THE DEGREES OF COMPARISON.

The comparative degree is rendered in *Suahili* in various ways:—

1.—By the use of zaidi (zayidi) more than زيد , in Arabic means, auctus fuit, inde excessit numerum, increvit; زيد , redundans; e.g., kitu hiki ni kikuba zaidi ya kilô, this thing is greater than that; vitu hivi vikuba zaidi ya vilô, these things are greater than those.

2.—By the use of kuliko, where there is. Vide *Suahili Dictionary*, page 177; e.g., uimbu hi ngema (or njema) kuliko ile, this house is good where that is, i.e., this house is better than that. Kitu hiki ni kikuba kuliko kilô, or zaidi kuliko kilô. Mtu huyu ame-ni-penda sana zaidi ya yule, or kua ungi zaidi ya yule, this man loved me more than that.

3.—By the use of kúpita, to pass or surpass; e.g., mtu buyu yuwa-m-pita muenziwo kua mali or

utágiri, this man surpasses or excels his friend in point of riches, i.e., he is richer than his friend — yuna mali zaidi ya muenziwo.

4.—The verb ku zidi, to increase (and ku pun gûu, to diminish) may also be used; e.g., mtu huyu amezidi ku ni fania wema kuliko mtu yule, this man has done more good to me than that man; kimepungûka kitu kidôgo punde, there was wanting a little more.

5.—The superlative is rendered by placing the adjective kulla or wote behind the particle zaidi ya or kuliko; e.g., sultáni huyu ni mkûba kuliko ya musultani wote, or ni mkuba zaidi ya masultani wote, this is the greatest king; malaika wa-m-pita, mtu kua ngûvu (wana ngûvu zaidi ya mtu), laken Mungu yuwapita vitu viote kua ngûvu (ni muegni ngûvu zaidi ya viumbo viákwe viote, the angels are mightier than man, but (God is the mightiest of all, mightier than all his creatures.

CHAPTER XIV.

ON THE PRONOUNS.

1.—PERSONAL PRONOUNS.

(1) I, mimi (mi); (2) thou, wéwe (or wē); (3) he, yée; (4) we, sisui or suisui; (5) you, nuinui; (6) they, wáo (wō).

2.—POSSESSIVE PRONOUNS.

Mine, wangu, yangu, jangu, langu, pangu; *pl.* viangu, zangu, muangu.

Thine, wako, yako, jako, lako, pako; *pl.* viako, zako muako.

His or her, wakwe, yakwe, jakwe, lakwe, pakwe; *pl.* viakwe, zakwe, muakwe.

Ours, wetu, yetu, jetu, letu, petu; *pl.* viotu, zetu, muetu.

Yours, wenu, yenu, jenu, lenu, penu; *pl.* vienu zenu, muenu.

Theirs, wao, yao, jáo, láo, pao; *pl.* viao, zao, muáo.

3.—REFLECTIVE PRONOUNS.

I myself, mimi nafsiyangu or moyowangu or mimi muegniéwe or muniewe.

Thou thyself, wewe nafsiyako or wewe moyowako or wewe muegniewe.

He himself, yee nafsiyakwe or moyowakwe or yee muegniewe.

We ourselves, suisui nafsizetu or niyoyetu or niyozetu or suisui wegniéwe.

You yourselves, nuinui nafsizenu or niyozenu or nuinui wagniewe.

They themselves, wao nafisizáo or mioyo yao or wao wegniewa.

To love oneself, the *Suahili* can say: ku-ji-penda, or ku-ji-penda nafisiyakwe, or ku penda nafsi yakwe.

4.—DEMONSTRATIVE PRONOUNS.

(a.) *for near persons and objects*: huyu, *this or that*, e.g., *this man*, mtu huyu; *pl. hawa* e.g., watu hawa, *these men*.

(b.) *for remote persons and objects*: that man, mtu huyo or mtu yule; *pl., those men*, watu hao, watu walí or watu hawale.

(c.) *at a greater distance*: mtu yule, *that man yonder*, or mtu buyulú; *pl. watu walí or hawalú*.

5.—RELATIVE PRONOUNS.

These will be best understood by a table containing examples of the euphonical concords. Theoretical rules are of little avail.

6.—INTERROGATIVE PRONOUNS.

(a.) PERSONAL INTERROGATIVE PRONOUNS.

Who? nnáni? whose? wa, ya, ja, la, ya, za, pa, nnáni?

Who am I? mimi nnáni?

Who art thou? wewe unáni?

Who is he? yéó nnáni?

Who are we? suisui tu nání?

Who are you? nuinui m nání?

Who are they? wao nnáni?

Which of both of these has done this? nnáni wawili hawa walio fania haya?

To whom has he given the money? nnáni amo-in-pai fetha?

Both of us cannot know, suisui wawili hatuwézi ku júa.

Whom has Abdalla beaten? Abdalla ali-m piga nnáni?

Whose are these things? vitu hivi ni via nnáni?

Whose is this box? kasha hili la nnáni?

Whose are these boxes? makasha haya enda nnáni?

Whose is this tree? mti hu ni wa nnáni?

Whose are these trees? miti hii ni ya nnáni?

Whose is this business? kazi hi enda nnáni?

Whose works are these? kazi hizi za nnáni?

Whose is this goat? mbuzi huyu ómboa nnáni? or mbuzi huyu wa nnáni? or nnani muegni mbuzi huyu?

Whose are these goats? mbuzi hizi za nnáni? or mbuzi hawa ómboa nnáni?

(b.) IMPERSONAL INTERROGATIVE.

What? which? nine? ni? je?

What does he say? anena nini? or anená-je?

What did he do? amefania nini? or amefaniá-ni or amefaniá-je?

What has he lost? nini kilicho-m-potéa?

What shall he get? atapata-je? or atapata-ni? or atapata nini?

(c.) UNIVERSAL INTERROGATIVE.

What man has done this? ni mtu gani aliofania haya?

What sort of men have done this? ni watu gani waliofania haya?

Which thing? kitu gani?

Which things? vitu gani?

What state? mambo gani?

What is there? kunáni?

What is the matter? kina nini?

What have they? wanáni?

Who is at the door? nani aliópo mlangóni? or nani yupo mlangoni?

What o'clock is it (how many hours)? saa ngápi?

Where are you going? wenda wapi?

How shall I get? takapatá-je? (how or what?)

How old is he? (lit., his age, how gets he it?) umri-wakwo atapata-je?

How long is it? urefuwakwe yatapata-je?

How deep is it? ku enda tini kuakwe chapata-je? (kiscina, a well).

How many people? watu wangápi?

How many goats? mbuzi wangapi, or ngapi?

How many places? mahali pangápi?

How many chairs? viti vingápi?

How many boxes or chests? makásha mangápi?

How many houses? niumba ngápi?

How many planks? mbau ngápi?

How many trees? miti mingápi?

How long ago? tangu lini? (lit., since when?)

How often? marra ngapi? (how many times?)

How much? kadri gani? kiasi gani? what quantity?

7.—DISTRIBUTIVE PRONOUNS.

Each of his friends, kulla mmoja wa rafikizakwe.

Every man, kulla mtu moja.

Neither of them, hapana moja muáo,

8.—INDEFINITE PRONOUNS.

There is not any or one that does good, no, not one, hapána muegwi ku fania wema, hatta mtu mmoja. *All men*, watu wote; *all matters*, kazi zote; *all places*, mahali pote (mnote); *everything*, kitu jote; *whoever will do it, shall be paid*, kulla mtu áfanini, or kulla muegwi ku fania, or kulla mtu ambai kuamba áfania, atapawa fetha; *you are all gone astray*, nuinai niote mualipotá; *we all saw it*, suisui zote tumeóna; *they all went away*, wote wao wametoka; *such people*, watu kamo hawa or mfano wa hawa.

At Zanzibar the people say: kiti chake Sultani, *the Sultan's own chair, or this is the Sultan's chair, to mark the person whose the thing is, the chair in which no one but the Sultan sits. At Mombas I have never heard this expression.*

Niumbani mle, *in that house*; nimbani pale, *by that house*; niumbani kule, *to that house*.

Mimi ndimi, *it is I*; wewe ndiwe, *it is thou*; ndio, *it is he*; sisi ndiani, *it is we*; ninui ndinui, *it is you*; ndio, *it is they*. You may also translate mimi ndimi, *it is I, the very same*. Ndio (or ndiye), *it is he*; siye, *it is not he*.

Whoever may come, yee ota atakayo kuja; *th man I went to*, mtu nalia-mu-enda; *the man whom I went with*, mtu nalia-kuenda naye; *where I came from*, nilipotoa; *where I am going to*, nina-po-kuenda.

CHAPTER XV.

ON THE ADVERBS.

I. ADVERBS OF TIME.—(a.) *Present time*: now, sasa or wakati hu; *to-day*, leo; *now-a-days*, katika zinani hizi. (b.) *Of time past*: *some time ago*, wakati uchache ulipopita; *long since*, wakati ungi ulipopita; *lately*, kua karibu. (c.) *Of time to come*; *ere long*, karibu, punde; *henceforth*, tangu sasa; *to-morrow*, kesho; *after to-morrow*, kesho kitika. (d.) *Of time indefinite*: *often*, mara nengi; *sometimes*, mara mmoja; *seldom*, si mno kabisa; *again*, mara ya pili; *instantly*, sasa hivi or upézi, or kua muongo hu.

II. OF PLACE.—*Above*, ju; *abroad*, u'de; *before*, mbello; *behind*, nyuma; *far*, mbali or kule.

III. OF QUANTITY.—*Little*, chache, haba; *abundantly*, kua nngi; *kadri gani?* *how much?*

IV. OF DOUBT.—*Possibly*, yemkini; *perhaps*, laboda or kua nasisi.

V. OF NEGATION.—*No*, sio; *by no means*, kabisa.

VI. OF AFFIRMATION.—*Kua kuelli, truly*; *kua yakini, verily*; *yes*, ewa or ai, or marhaba. "Yes" and "no" are usually rendered by the repetition of

the verb used by the person asking; e.g., wewe ume-fania haya? *resp.*, (mimi) nimefania or sikufania, *yes, I have done it, or I have not done it*; *undoubtedly*, hakuna toshwishi.

VII. OF INTERROGATION.—*Wherefore?* kua sobabu gani? *when?* lini? *how?* genzi gani, or gissi gani, or kuani? *The verb connected with kuani stands usually in the infinitive*; e.g., kuani ku fania haya? *why to do this?* = *why hast thou done, or dost thou do this?*

VIII. OF MANNER are frequently formed by placing the preposition kua before a substantive; e.g., kua furaha, *with joy* = *cheerfully*; kua uvu, *with badness* = *badly*. *In like manner adverbs are formed by placing kua before the infinitive mood*; e.g., kua ku shinda, *by conquering* = *victoriously*; kua ku jua, *by knowing* = *knowingly*; kua ku amini, *faithfully*.

IX. Many English adverbs may be expressed by the adverb sana; e.g., shika sana! *hold very or much* = *hold tight*; vuta sana! *pull hard*; euda sana! *go fast* = *soma sana, speak out or loud*.

CHAPTER XVI.

ON THE PREPOSITIONS.

Above—ju ya; e.g., ju ya mbingu, *above the heavens*.

About—katika; e.g., katika muanzo wa muaka, *about the beginning of the year*.

After—nyuma ya, or kiniuma ju, or bada ya, or muisho wa, mfano wa, kama; e.g., mfano ya ada, *after the fashion*.

Against—ju ya, or kua ku teta na (by opposing), or kiniuma cha; e.g., amekuenda kiniuma cha amriyangu or kua ku teta na amri yangu, *he went against my order*.

Along—kandokando; e.g., kandokando ya poani, *along the coast*.

Amidst or amid, or among—katikati; e.g., katikati ya niumba.

Around—kua upande wa (on the side of) or kua

ku zunguka, upande wa Mvita, or nti izimgakayo Mvita or Mombasa.

At—katika; e.g., katika Mvita, *at Mombasa*; by sea, katika bahari; mua or miongonimua, *at him, at his hands*; miongonimuakwe kua; e.g., kua kima kidogo, *at a small price*; kua ku daka kuno, *at their request* (wao walipodaka).

Before—mbelle ya or za; e.g., mbelle za mfalme, *before the king*.

Below—tini ya; e.g., tini ya maji, *below or under the water*.

Beside—kua upande; *beside the house*, kua upande wa niumba; ju ya; e.g., ju ya haya, *beside this*.

Between, betwixt—beina ya or katikati ya; kati-metu, *between ourselves*.

Beyond—kua huko; Unguja kua huko, *beyond Unguja*; *saidi ya or ju ya kipimo, beyond measure*; ameketi upandewako, *he sat by you*; amepigwa ni msemeshi, *he was beaten by the teacher*.

Concerning, on account of—kua sôbabu ya.

Down—katika tini, kuendêa tini, tini ya.

During—pindi; *during his residence in London* pindi alipoketi Londini.

Ere—mbelle ya, kabla ya; mbelle ya muaka mungine, or kabla ya muaka mungine, or muaka mungine usisasa ku pita; *arisasaa or asija keti Mvita, before he dwelt at Mombasa*.

Except—pâsipô; amelela vitu viote, makana mawili bassi yame salia or hakuletta, amcata or amesâsa, *he brought everything except two boxes*.

For—kua sababu ya; nime-m-penda kua sababu ya akilizakwe, *I loved him for his understating*; nime-ku pelekêa waraka, *I have sent a letter for you*; I have done it for you, nime-ku-faniza haya or kuako wewe, *in your behalf*; kitu hiki chako wewe, *this thing is for you, or belongs to you*; amefania wema, nai ndie Muarabu huyu, *he did well for an Arab*; amekuenda Patta kua kuzi hi, *he went to Patta for this affair*; siku nengi, tangu miaka mingi, *for a long time, or many years*; ni maôvu kuako, huwezi ku nena, *it is too bad for you to say it*; he clothed him well to prevent his catching cold, ame-m-vika wema kutôa ku shikoa ni beredi or asilikui ni beredi; *oh, for a sword!* kuamba nli nâo mini upanga; nimesikia kuako, *I heard it from you*; in his infancy, wakati alipokua mtôto (*when he was a child*); the cup is over against me, kikombe kina ni-lekêa or kina-ni kâbili (*is opposite to me*).

Out of—ametoka niumbani, *he went out of the*

house, or ametôka katika niumba; *out of lore to me, kua ku penda mimi*; *it is out of fashion, kitu hiki kimetoka katika ada, bakina ada tena sasa*.

Save (vide except)—asipo isipokua, isipo.

Since—tangu; *since my return, tangu nilpo rûdi*.

Through—kua, e.g., *through much toil, kua mashaka mangi*; *the bull went through his belly, popo miengia imepita matumbo yakwe*.

Throughout the land—kua uti iote.

Till—hatta, e.g., *tanga subukhi hatta usiku, from morning till night*.

To—*From here to Barawa, hapa na Barâwa*; ametoka Mvita ameknenda Unguja, *he went from Mombasa to Zanzibar*; *he is born to this, aiwo vialiwa ku fania maumbo haya*; *I read the book to this man, nimo-m-somôa utu huyu juo hiki (or nime soma juo mbelle or kua mtu huyu)*; *the debt amounts to 100 dollars, deni ni reali mia or deni yapata reali mia*; *to my knowledge he is very busy, najua yee yuna kazi nengi*; *this is nothing to what he did yesterday, kitu hiki bakina amefania jana zaidi ya hiki*; *as to me, I go to Malindi, laken mimi nanenda Malindi*.

Towards—*Towards sunrise or east, upando or uelekêo wa mho ya juo*; *uelekêo wa Bukini, towards Madagascar*.

Within—*Within six hours' walk, kua ndia ya setta saa*; *he remains within call, yuwaketi mahali awezâpo ku itoa kua kulla kipindi*.

Without—*He did it without self-love, amefania haya asipoji penda nafsi yakwe*; *he spoke without any regard to the greatness of the king, amesema maneno haya asipo hesabu ukii wa Sultani*; *a house without men, niumba isio na watu, or isiokua na watu*.

CHAPTER XVII.

ON THE CONJUNCTIONS.

(a.) COPULATIVE CONJUNCTIONS.

And, na; also, tena; as well as, na-na; not only, but also, si bassi, laken tena.

While or whilst—wakati niôza kua maneno haya, wali ali-ni-ngilia or ali-ni-skilia, *whilst I was thinking about these things, the governor came in to me*.

After—pindi tulipo-m-piga or miako wa ku-m-pigni, tualifungua, *after we had beaten him, we were imprisoned*.

As soon as he arrived, he died, wakati aliofika, alikuffa or alipofika alikuffa.

No sooner than—*He no sooner heard the voice than he left the house, aliposikia kolêlo, alitoka niumbani*.

Till—hatta; *wait till he comes, ngoja hatta yuwaja or hatta atakapo kuja*; *akija nambiani, tell me when he comes*.

When—Aliugua nilipo-mu-ona, *he was sick when I saw him*.

Ere, before—*Before he had time to escape, he was seized, asija pata wakati wa ku kimbia, alikamâtoa or asitasaa kina na wakati wa ku kimbilia, aliguia wa; before he went, asija ku*

onda, or asitassa ku enda, or kabla hatassa ku enda.

Not till—It was not till he went on shore that he got better, haku póa uellewakwe hatta aliposhushoa poáni.

(b.) CONDITIONAL CONJUNCTIONS.

Kuamba wewe hukuenda Kiloa, hungali ngúa, if thou hadst not gone to Kiloa, thou wouldst not have fallen sick.

Provided that—Kuamba ya yuwarudi tu (hassí), na-m-samehía maovuyakwe, provided that he returns, I will pardon him for his wickedness.

Else—This man is alive, else he could not walk, kuamba mtu huyu hakúa mziina hangewéza ku tembéa.

The more—the more—kua zaidi mtu akizidi kúa mesikini rohonimwakwe, yuwazidi kua ku-m-jongea Mungu, ata-m-jongea Mungu kua zaidi, the poorer a man is in spirit the more he is like God, and the more God will draw nigh to him.

How much more—Kua kadiri gani zaidi, or mambo gani kua ungi.

(c.) CAUSATIVE CONJUNCTIONS.

He is a powerful king, for he is loved by his people, Sultani huyu muogui nguvu kua sababu ya ku ponda ni watu wakwe or kuani ya amependa ni rayazákwe.

As I lived in Egypt, I know many people there, kua sababu mimi nimeketi kutika Misiri, najua watu vangi hapo, or kua sababu nlioketi mi-

serini, &c. ; or mimi najua watu wangi miserini kuani, nimeketi hapo.

Then—Then you will not do it any more, na hivi hutafania mara ya pili.

I was not born nor bred a blacksmith, mimi sikuviuliwa wala siku lewa kúa mubúzi (mbunzi).

I shall go to the place, how remote soever it may be, takuenda mahali hapo, ijapokúa mbali sana, kuamba ni mbali sana.

No other but yourself can do it, hapana mtu mungine isipokua nafsiyako wewe awezai ku fánia haya.

What he says is nothing but lies, urongo tu (utápu) manenoyakwe iote.

He gave him more money than was due to him, ame-m-pa setha zaidi ilio-m-pasha ku-m-pa.

As he likes rice, so I like bread, ni kama yu apenda mtelle, ni kama hivi mimi napenda mukato.

This man may lose all his money, yet he will not become a poor man, mtu huyu awéza ku potewa ni kulla fethayakwe, asipokua mtu mesikini, or laken hatakua mtu mesikini.

Man cannot be happy, unless he fear God, mtu hapáti bakhti ngema kua yakini, kuamba ha, m-chi Mungu (isipokua kua nguvu za Mungu).

This news may be considered as an indication of approaching war ; hábari hizi zikatiríwe kama alíma (kúa alama) ya vita vitakávio kuja (or vilivio karibu).

The conjunction "in-order-that" is generally expressed by putting the verb into the subjunctive mood ; let him go in order to see, a énde akaóne.

CHAPTER XVIII.

ON THE INTERJECTIONS.

Of grief—ah ! oh ! woi ! ole ! ole wangu ! uoe is me ! ole wenu, uoe unto you.

Of silence—niamóá, pl. niamazáni ! be quiet !

Of impatience—chut !

Of contempt—kófule.

Of regret—laiti, oh that, would that (things had been otherwise).

Of compliment or of thanksgiving, ah sant (you have done well in Arab.), I thank you ; mār-hābā ! thank you, it is well (acknowledging a gift received).

Of haste—hima, or hima, hima ! harraka ! upézi ! quickly ! be quick ! make haste !

Calling attention to what has been said or is to be said—ati ! look you ! I say ! angalia ! look ! sikia ! hear ! tazama ! behold !

Of completion—bassi ! that will do ! no more ! stop ! enough !

Heya or haya ! an exhortation, hastening people about their work ; heyá ! heyá ! come along ! go on ! set about your work !

Ho ! hodi ! hodi ! hodini ! crying before a house, waiting and begging for entrance. The inmates answer : kárib, come in ! karib means in Arab. come near ! It is an invitation for sitting down and joining the conversation of the party. The invited person answers : nimekása kitáko, I am set down, I am in a sitting position.

Of compliance—yes, well ! vema ! very well ; ni mema, ndio, ndivio ! the contrary is aivio ! sidáki, I will not, I refuse.

- Of address*—oh! éwe, pl. egnni; ewe bana, a master! ewe Mungu! O God! At Zanzibar this address to a superior seems to be objectionable.
- Of astonishment*—ni ájabu! oh wonder!
- Of abhorrence*—far be it from me, kitu hiki kiepu-káne námi, or jepuéne or jondoéno (ku ondóa, to remove).
- Of assent*—to be sure! kuelli, ni kuelli! yakini! hapana maneno.
- Of expulsion*—begone! tóka, mu-ondoéni! mu-epuéni! ondóka! a epukáne nami! ndazáko!
- Of taking leave*—kua heri! farewell! good-by! pl. kua herini, or kua heri ya yu onona! may we soon meet again!
- Of surprise*—kumbe! what then! another exclamation of surprise is looo!
- Miye! me! I am the one! weye, are you the one! it's you?
- Saa! you! I say! ndō saa! come on, do!
- Salaam! peace! hail!—salaam Bibi, with the mistress's compliments.
- O ye fools! nuinui wajinga! mna wasimu!
- What a great man! ni mtu mzima gani!
- Stárehe! When one enters a company of men, and they rise to honour him, he endeavours to prevent them by saying: starehe, do not disturb yourself! don't get up!
- Similla! out of the way! simille! similleni! make way! probably for Bismillah, in the name of God! It is = ji-tengo! get out of the way!
- Tutu! do not touch! leave it alone! suid to children.
- Tendeni! go on! work on! go on with your work or employment.

EXPLANATION OF THE ABBREVIATIONS.

- Kid.* = *Kilúruma*, the dialect of the *Dúruma* tribe (*Wanika*).
- Kimv. or Kim.* = *Kimvita*, the dialect. of the island of *Mombas* or *Mvita*.
- Kig.* = *Kigínia*, the dialect of the island of *Patta*.
- Kimr.* = *Kimrima*, the dialect of the people of the highland and of the mainland (of *Africa*), especially of the people who live on the coast south of *Unguja* or *Zanzibar*.
- Kir.* = *Kirabbai* or *Kiravai*, the dialect of the *Rubbai* tribe.
- Kin. or Kinik.* = *Kinika*, the dialect of the *Wanika* tribes, which consist of two divisions, the *Wadijo* in the south, and the *Lupango* in the north and west (of *Mombas*).
- Kinias.* = *Kiniassa*, the dialect of tribes near the lake *Niassa*.
- Kikuav.* = *Kikuavi*, belonging to the *Wakuavi* tribes.
- Kik.* = *Kikamba*, referring to the *Wakamba* tribes.
- Kiung.* = *Kiúnguja*, the dialect of *Zanzibar*, and all that belongs or refers to *Zanzibar*.
- Kiám.* = *Kiámu*, the dialect of the island of *Lamu*.
- Kijan.* = *Kijangámoe*, a place near *Mombas*.
- Kilind.* = *Kilindini*, a quarter of *Mombas*.
- Kijom.* = *Kijómvu*, a *Muhammedan* village to the west of *Mombas*.
- Arab.* = *Arabic* ("Lezicon Arabico-Latinum," auctore *G. W. Freytag*, is the one which was consulted for the Dictionary)
- N. Gent.* = *Nomen gentilicium*, the name of a nation.
- N. Prop.* = *Nomen proprium*, proper noun.
- R. or Reb.* = *Mr. Rebmann*, missionary at *Rabbai* and at *Kisulutini* at a later period, from 1846-1875, in *East Africa*. The student will observe that *Mr. Rebmann* seldom explains the words he has given. Hence so many signs of interrogation. He evidently intended to explain matters more fully at a later time, but this was prevented by other engagements. I did not think it right, however, to omit words which I had found in his manuscript.
- E. or Erh.* = *Mr. Erhardt*, missionary of the *Church Missionary Society*, in *East Africa*. He arrived on the 15th of June, 1849, at *Rabbai Mission*.
- St.* = *Dr. Steere*, Bishop at *Zanzibar*, the editor of a valuable handbook of the *Suahili* language, as spoken at *Zanzibar*.
- Sp.* = *Mr. Sparshott*, missionary of the *Church Missionary Society*, *East Africa*.
- Gram.* = *Grammar* (*Suahili*).
- Deriv.* = *Derivative*, or *derivation*.
- Suff.* = *Suffix*.
- V. a.* = *Active verb*.
- V. pass.* = *Passive verb*.
- Redupl. v.* = *Reduplicative verb*.
- Intens. verb.* = *Intensive verb*.
- Reit. verb.* = *Reiterative verb*.
- Reci. v.* = *Reciprocal verb*.
- Magn. n.* = *Magnifying noun* (e.g., *mto*, river juto, a large river).
- Diminut. n.* = *Diminutive noun* (e.g., *kijúto*, small river, a brook).
- Fig.* = *Figurative*.
- V. obj.* = *Objective verb*.
- V. dat.* = *Dative verb*.
- V. c.* = *Causative verb*.
- Q. v.* = *quod vide*, which see.

6

Observe, that the author has generally, with the Initials, indicated the source whence he drew any word, for he detests anything like plagiarism.

A

SUAHILI-ENGLISH DICTIONARY

A

A, the terminal vowel of all purely African verbs; in the negative form it is changed into "i," and in the optative into "e"—e.g., *apenda*, he loves; *hapondi*, he does not love; *aponde*, may he love.

Kū-A, *v. n.*, to be or to become. The word does not signify existence in an absolute but merely in a relative sense, and can therefore not be used when the ideas of "I am," or "God is," or "exists" are to be expressed: in this case mere pronouns, combined with adverbs, are employed—e.g., "*Nipo*," I (am) there; "*Mungu yūko*," God he (is) there.

In fact, *kūa* (pass. "ku-wa") indicates existence only in the past and future tenses, in which, like all monosyllabic verbs, it retains the infinitive particle, "ku," as an auxiliary to strengthen the sound; e.g., *mateno yaliokūa thābidi*, the words which have become firm or established (with us) *Mvūa inakūa yāja*, lit., the rain has been it comes = the rain is coming; *wavūvi wanakūa wāja*, the fishermen are about to come = they are coming; *kungāwa mballi, takuenda*, though it be far off, yet I shall go.

The optative mood is formed from the passive voice, with the "a" changed into "e"—e.g., "*wasiwo na makosa*," they not may be with faults, i.e., without fault, the optative being often used adverbially, or like a preposition. The positive form of the optative is "awo," may he be, vide Krapf's "Outline of Grammar," page 72.

In reference to the letter "a" see page 242 in Dr. Steere's "Handbook of the Swahili Language," second edition.

Of the passive form (*wa*) some use exists in the present tense, indicative mood, but it is confined to the third pers. sing. and to monosyllabic verbs, the sound of which it

is meant to strengthen; e.g., *yuwāla*, he eats; *yuwāja*, he comes.

ĀĀĀ, *adj.*, choice, good; from the Arabic **أَعَالِي** (*āāli*), cfr. **عَالِي** (*ālā*), altus, excelsus fuit, hence "āali," superior, supremus.

ĀĀSI, *adj.*, rebellious, refractory, disobedient; vid. *asi* or *assi*; Arab. **عَصِي**, rebellis, inobediens fuit.

Ā'ĀĀDAN (or **Ā'ĀĀDĀ**), always, constantly; Arab. **أَبَدًا**, *perennavit*, **Ā'ĀD** (*abadan*), somper; *kaziyakwe ni ku iba abadi*, his business is to steal constantly; *ābādani* is an expression of assurance.

ĀBE WATOTO, *vid.* *babo watoto* or *babo wana*.

Ā'AMU, *v. n.*, to pass over, to go across (a river, lake, or sea), to be ferried over = *ku vuka*, to go together as a passenger by sea in a vessel, or with a caravan (*jāro*) in travelling by land. *Nimeābiri chombo cha Muārabu hatta U'ngūja*, I went together, or I went as a passenger on an Arab-vessel as far as to Zanzibar. I did not hire the whole dhoni, but I paid the usual fare, which with the natives amounts to a ½ or ⅓ dollar from Mombas to Zanzibar. *Tumeābiri jāro cha Mzungu hatta Ukumbani*, we joined the caravan of the European as far as to Ukumbani.

The verb *ābiri* is to be derived from the Arabic **أَبَرَّ** (*ābara*), *transivit, trajecit flumen*.

Ā'AMUĀ, *v. obj.*, to pass or cross over to a certain place; e.g., *nime nanili chombo cha Baniani ku abiria* or *ku vukia Unguja*, I have hired the vessel of a Banian to pass or cross over to Zanzibar = *nimevuka katika chombo cha Baniani*, I crossed over on the vessel of a Banian. *Nime-mu-abiria kwa* or *katika chombo cha fulani*, I made him go over in the vessel of N. N.

ABIRIA signifies "passengers" according to Dr. Steere's Handbook, page 243, but in this case it should be "waabiria," they who pass over; in the sing. "muabiria," one who passes over. However, the inexact dialect of Zanzibar allows many forms which are not admitted in other dialects.

ABIRISHA, v. c., to cause to cross, to put across; Baniani muogni chombo ame-mu-abirisha Mzungu = ame-m-vusha Mzungu, the Banian, the owner of the vessel, put the European across. "Ku-m-vusha" is more correct.

ABÚA, v. a., to scrape off (e.g., mña, sugar-cane); see ambúa; abúa occurs very seldom.

A'BUDI (or **ABUDI**), s., see budi.

ABUDIA, v. obj.; **ABUDISHA**, v. c., vid.

A'BUDU, v. a. (from the Arabic عَبد, ábada, adoravit, fecit aliquem servum), to serve, to adore, to worship; ku-mu-ábudu Mungu, to serve or worship God; ku ábudu sannam, to adore or worship idols; mtu huyu anaabudu sala, this man prays always, lit., serves prayer, i.e., serves God in prayer, especially after the prescribed Muhammedan form.

ABUDIA, v. obj., to give worship to, e.g., ndia or maneno, the way or the words, to give worship to God, the manner of worshipping God (ndia ya ku-mu-abudia Mungu).

ABUDISHA, v. c., to cause to serve or to worship, to make one adopt one's religion (ku-mu-abudisha Mungu).

ACHA, v. a., to leave, to quit, to abandon; see ata, atana, atia, atilia in the Mombas dialect, but acha, achána, achía, achilía, achilika in the dialect of Zanzibar.

A'CHAM, vid. A'jam or A'gam, Persia.

ACHARI (or **AJARI**), s., a thick acid juice or chyle, prepared by the natives of slices of lemon mixed up with salt and red pepper (pilili hoho). It serves the natives for pickles, hence preserves (e.g., achári ya maémbu, i.e., juice of mangos).

A'DA, v. a., to slit the bast or bark of trees and make strings of it (R.)?

A'DA, s., pl. maáda (ya, pl. za), custom, manner, a gift or present according to (ancient) custom; ni-pa maadayangu or adazangu, give me my customary gifts or presents; nikipá, ta-kú-pa adayáko, when I get well (says the patient to his physician), I will give you your gift (fee); cfr. Arab. عَادَة, consuetudo, mos, donum.

A'PABU, s. (ya), civility, good behaviour, good manners (ádabu is to be distinguished from athabu, vid.); Arab. آداب, humanitas, elegantia morum et doctrinae; omnium rerum scientia, qua a vitiis omnis generis cavere possumus (Freytag's

Lexicon); ádabu ngéma or mbáya, good or bad behaviour; ku-m-tia kijána ádabu (or ádabu ngema), to teach the boy manners, lit., to put good manners into the boy. Mtu huyu hana ádabu or ni mtófu wa ádabu, this man has no politeness, or no polite manners; aingwi ni ádabu, he should learn to behave well or politely; mtu huyu ni injauri, ni muegwi mákú mangi, ni mtakábari or yuna keburu, he is proud, arrogant, insolent, &c.; ku-m-tia ádabu may also signify, to chasten one by confining him, &c.; ádabu = muendo (vid.), hence the proverb, "Muendo hauna ádabu."

ADABIKI, v. n. (R.)? = ku ngiwa ni ádabu, or ku tiwa ádabu. The student must not confound adibisha and adibu with athibu and athibisha and athibin, which latter verbs signify, "to castigate, to torment," whilst adibu and adibisha seem never or but rarely to be used. See athabu, athibu, athibisha, to cause to be in pain, to punish, but adibisha, to cause to behave well.

A'DAMU, s., ADAM (murna or bin adamu, son of man), a human being, a man (ewo muana wa or bin adamu, O thou son of man).

ADANA, s., mpiga adana = muáidini aítái watu wawalli, the man who calls people to prayer, the muezzin; Arab. أَذَان, aures praebuit, (2) significavit, indixit Muhamedanis publicae precis horam; أَذَان, praeco, promulgatio precum.

ADAWA, s., enmity (see adui, an enemy); the word is seldom heard.

A'DI, v. a., to accompany or to wait on a person to the door; in general, to accompany one for a short distance by sea or by land. The verbs "adi" and "ága" must be distinguished well. "Muegni ku adi" is the person who accompanies another to the door, or for a short distance beyond it, and remains afterwards at home; whereas the "muegni ku aga" is he who bids farewell to and parts from the muegni ku adi for ever, or for some time; cfr. Arab. إِذَى, praeteriit missum fecit, reliquit, effecit ut transiret, pervaderet.

ADIA, s. (ya), or rather **ATHIA** (see), a gift, donation, present; Arab. هَدِيَّة, donum, from the largitus fuit, dedit, donavit. Many Swahili pronounce "hadia," but this is erroneous. In general, those Swahili who do not know Arabic, pronounce Arabic words very badly, and should not be imitated by Europeans, who should always endeavour to acquire pure Swahili words, and never use Arabic expressions, when there is an adequate and indigenuous word found in

Kiswahili. Modern philology makes great efforts toward ejecting as much as possible foreign words from a language, in order to make room for those expressions which belonged originally to it. Ku-m-pa mtu adia or athia = ku-m-pa mtu kitu cha bure, to give a man a present, or a gratuity; ana-ni-pa adia, he gave me a present.

A'DIBU, v. a., to teach (good) manners, to educate (vid. adabu).

A'DILI, s. and adj. (ya), right conduct, right; Arab. ^{أدلى} (adlon), justitia, aequitas; hapana lókuma

ádili, there is no right judgment.

A'DILI, v. n., to behave or act rightly; Arab. ^{أدلى} (ádals), quod justum et aequum esset, statuit praestititque.

ADILISHA, v. c., to make or teach one to act rightly.

ADILIFU, s. (?)

ADIMIKA, v. n., not to be obtainable; e.g. serinalla wakidimika = wakitúa patikána, or wakiwa shidda, if the carpenters be not found, if they hardly exist; Arab. ^{أدیم} (ádima), destitutus, privatus fuit.

ADIMISA, v. c. (?) = ku tukuza, to praise, to glorify. This verb requires further and closer examination; perhaps it may be derived from the Arab. ^{أثام} (athama), magnus fuit, magni fecit, honoravit. Hence the writing "athimisa" would be more correct.

ADINASSI, s., pl. wadinassi, a free man of unmixed blood, whose parents have not born slaves; mtu huyu ni adinassi, this is a free man = muungwana asio kitang'anio, this is a free man without mixture of blood. The word is no doubt a corruption of the Arabic expression, wald-el-nās, a free-born person, ^{ولد الناس}.

ADÚA, v. a.; ku adúa hasáda or sungúa jito (R.). This expression refers to the ceremonies which a native doctor performs before he begins to treat a sick person. First six yards of American cotton-cloth must be brought, a number of pieces of bread are to be baked, the water of three cocoa-nuts must be put into a kettle, &c., whereupon the doctor will read some sections from the *Coran*, &c.; mu-adúe hasáda, ndipo asanike dawa, or dawa, perform the hasáda, then let the medicine be administered to him.

A'DÚ, s., an enemy (ya), pl. maádú, this plural form, however, occurs but rarely, as is the case with many Arabic words. The *Suahili* say, mtu huyu ni adui, pl. watu hawa ni adui, instead of maadui. Adui, an enemy, also = mtu mbáya,

a bad man; Arab. ^{أعدى}, homines peregrini,

inimici; ^{عدوى}, hostilitas; hence adawa (ya), enmity in *Kiswahili*.

AKE (or KEE) (St.), yes; Arab. ^{أى} (ai), nimirum, id est, ita, bene.

AEMBOE (or EMBOE), s. (la), glue; see smugh, gum-arabic; cfr. also ulimbo and mlimbolimbo; all these matters are used as glue or birdlime, also for sealing letters.

AENZI, s., see éenzi or ézi, s., power, authority; kiti cha aenzi, a chair of power, an excellent chair, a chair of fashion; Arab. ^{عز}, potentia, dignitas, honor.

A'FA, s. (la), pl. maáfa (ya), something fearful, hostile, dangerous, injurious, enemy (cfr. muáfa and mkháfa); Arab. ^{خاف}, metuit, ^{مخافة}, timor, metus; Mgalla ni asia la Muika, the Galla is an enemy (an object of fear) to the Muika; Wagalla ni maáfa ya Wanika; nti inangia maáfa ya Wagalla, fear or danger from the Galla has entered, i.e., seized the country; ndia ilio na maáfa or miáfa, a road on which there are dangers or enemies; Mkuafi ni asia langu, the Mkuafi is my enemy, my object of fear; asia ni jambo la hasáda, la ku (dúru) thuru; Mungu a-mu-áfue katika áfa ota pia ya duniani, may God save him from all dangers of the world!

AFATHALI, vid. aftháli.

A'FIA (or AFÚA), s. (ya), health; ^{صفا}, sanitati restituit; hence ^{عافية}, incolumitas, salus, good health.

A'FIA, v. a., to bring out, to issue, to spend or expend, to give away = ku túa (Kin. ku láfa); ku-mu-áfia rukhsa or amri, to give one permission or order (= ku-mu-amuria); ku-mu-áfia, or ku-m-túa úshuru, to exact duty from one; mtumke huyu ameáfia mimba, this woman miscarried, had an abortion; ku afia mali, ku wapata watu, to spend property for getting men.

AFIA, v. a., to make to swear; see under apa, v. n.

AFIKÁNA, v. rec. (= ku agána), to agree one with another, to make an agreement; cfr. Arab. ^{وافق}.

• (wáfika), consensit, assensus fuit.

AFIKÁNISHA, v. caus. (or WAFIKANISHA), to conciliate, to make to agree, pacify.

A'FIKI, v. n.; e.g. hali ku áfiki shéria? (B.), he has not interdicted thee from the law; ^{أفك}, interdixit, alicui, aliquid.

AFÚMI, s. (ya), opium; Arab. ^{أفيون}.

A'THALI, APATHALI, AFUTHALI, ade., better, rather,

especially preferable (of the two), in preference of, best; Arab. **فَضْلٌ** (fāṭhālu), exuberavit, praecelluit;

أَفْضَلُ (afthalu), praestantior, optimus; tháhabu ni afthali kana fetha, gold is better than silver; knetu suisui afthali, especially with us or in our house.

AFU, s., wild jasmine (St.).

A'FU (or **AFUA**), v. a., to deliver from, to save, preserve, pardon, to render safe, cure (= okoza, pónia); Muegnizingu ana-mu-afu, the Lord has saved or preserved him; Arab. **أَمِنَ**, incolumem, innoxium servavit Deus. Mungu a-mu-afúe, may God preserve him; mtu huyn amelúsua (amepawa ugonjwa) ni Mungu, laken sana Mungu ame-mu-afu ~ ame-m-jalia afia, amenjália sirkizakwo or riskizakwe. In general, ku afu means to deliver one from sickness, famine, or other kind of distress.

AFUA, s., see afia, health. (This expression is more usual.)

AFUA, **AFURA**, v. a., to tear (said of thorns) (It.)?

ĀĀ, v. n. and v. a. (Kimr.), to perish, to be lost and to lose, destroy (=poten, potesa); unagū ushangawakwe, thou hast lost his beads (Kin. ku angamika); watu wangi wame-ku-āgū, many people perished, have been destroyed; kulla mtu aondai Chagga, harúdi tena, huaāgū, Chagga ndicho kingācho watu, he who goes to Chagga, shall no more return, he will perish, for Chagga is the country which destroys people.

ĀĀ, v. n., to take leave of a person; nime kuenda ku-wa-āga watu, I went to take leave of the people; júa likingū miti, lit., when the sun takes leave of the trees, i.e., near sunset (a very poetical expression).

AGĀNA, v. rec., (1) to take leave of each other, (2) to agree one with another, (3) to promise each other (kua manéno); mnaagāna nini? what have you agreed to? ana-ku-āga nini? what has he promised thee? agāniza šhadi, to make a covenant.

AGĀ, v. obj., (1) to convey the valedictory word to another in the name of him who bids farewell; wéwe rafiki u-mu-agie babayangu, thou friend, convey my farewell to my father; (2) to give one a promise; siku ile huku-ni-aga ku-ni-pa kofia, mbóna huku-ni-pa, hupendi ku-ni-pa, uka-ni-āgia bassi, why then didst thou promise me?

AGILĀ, v. obj. (?)

AGILISHA, v. c., ? to charge one, e.g., to demand a debt from somebody. Deriv. agizo, pl. mašgizo, charge, commission.

A'GIZA, v. a., to order, to charge, to commission or enjoin any one, to direct, to appoint to.

AGIZIA, v. obj., to give in charge; nime-mu-agizia kashaláko, I gave thy box in charge to him.

AGĀMA, r. n., to be entangled (said of trees); see angāma, which is more usual.

A'GIRI (or **ĀJIRI**) v. a., to hire, e.g., a servant, a house, &c.; **ĀJIRI**, mercedem dedit, conduxit, mercede locavit; agiriwa, v. p., to be hired or employed for wages; alie agiriwa, one who is employed for wages.

AGIRISHA, v. c., to let for hire, to cause to hire, to let on hire. Deriv. ijára, wages.

AGŪA, v. a., (1) to treat one medically, to make medicine for one, to attend to a sick person, to treat one after the African fashion (cfr. adña), Kin. ku lagūla (ku-m-fania dawa); (2) to predict, e.g., ku agūa ndoto = ku bashiri ndoto, to predict, to foretell by a dream; ku-ji-agūa nafsi yakwo, to cure or heal, help one's self.

AGULĀ, v. obj.; ku-mu-agulā mtu ndoto, to foretell or explain a dream to anybody. Muagūzi, s., may be rendered, a medical man, or a foreteller, a prophet; uagūzi, s., prophecy. Both terms, muagūzi and uagūzi, require further examination. Pass. aguliwa.

AHA! (or **AHA!**), in reply to the question, je? what? vid. je; aha sómo! yes, oh man! yes, my friend; ndivio hālisi, yes, exactly!

A'HAADI, s. (ya); Arab. **أَحَدٌ**, unum esso dixit; **أَحَدٌ**, unitas; covenant, agreement, promise; ana-ni-pa šhadi ya kú ja kuangu, he gave me the promise, i.e., he promised, to come to me = ana ngana nami kuamba ūje kuangu. Wáhadi is low language.

AHADIANA, v. rec., to agree with each other, to promise mutually, to come to an agreement (R.). In reference to the Jews, said Kadi Ali, the judge of Mombas, "The Jews are wana šhadi sana, because they do not mix up with other nations," lit., they are very much sons of the covenant.

A'NIDI, v., to promise (St.)?

A'HĀLI, s. (ya, pl. za); Arab. **أَهْلٌ** (ahlon), populus, homines, qui ad aliquem pertinent, familia; family, connections, relations; šhāli za wali, the relatives of the governor; shalizakwā wote, all his family; na jirani wote, and all his neighbours.

A'HERA, s., (1) the future world; viama via abéra, the happiness of the world to come; Arab. **آلِهَرَا**,

altera sempiterna vita; (2) the cold bosom of the earth or grave; kn enda abéra or abéráni = kušhúka katika n'ti ku simu, to be buried in the cold earth;

hatta sultani atakuenda ahéra, ku-m-sheta páhali pa shúbiri, *even a king shall go to the cold grave where a place of a span's breadth will shut him up.*

A'HERI (or rather AKHERI) = muisho, *the end, the last*; saidina ya awáli ndiyo ya áheri, *the first Lord is he who is the last.*

AHSÁNT (or AHSANTA), v. a., lit., *thou hast done well*; from the Arabic أَحْسَنْتَ, bonum fecisti, probó

ogisti, pulchrum reddidisti, حَسَنَ, bonus, pulchor fuit. *This term is used to render thanks to him who has done you well. Thanks! or Thank you!* A'IA, v. a. *We are not sure whether this verb is to be derived from the Arabic verb أَجَّ, arsit, flagravít?*

A'IKA (or YÁIKA), v. n., *to dissolve, to melt.*

A'ISHA (or YÁISHA), v. c., *to cause to melt*; e.g., ku yáisha rusáisi, *to smelt lead. The dialect of Zanzibar seems to form: yeyúka and yeyusha, to melt and to cause to melt (St.). Ku ayika (St.), to dissolve, to melt.*

A'IMKA, v. n., *to be put to shame, to be disgraced*; Arab. عَابَ, vitiosum fuit, hence عَابَ or عَيْبَ, vitium; nemsiyakwe imeabika, *his good name has been disgraced.*

A'IMSHA, v. c., *to disgrace, to put to shame, to blenish.*

AIBU, s., *a disgrace, a reproach*; also pudenda.

A'ILI, v. a. (cfr. Arabic عَلَّ, inclinavit se super aliquem; أَعَالَ, sustentavit, aluit familiam); (1) *to take upon one's self, e.g., ku áili doni, to take a debt upon one's self, i.e., to pay it for another man=deniyakwe daraka yangu mimi, his debt is upon me, I shall pay it*; (2) *to be the cause, to be guilty*; buyu si áili, áili ni yé, *this man is not guilty, guilty is he (It.).*

A'ILISÁ, v. obj., *to make one take a thing upon him.*

A'IKÁ, s. (ya) (=gisi), *kind, class, species, caste*; kulla aina, *all kinds*; Arab. عَيْنَ; (1) *fons, rei substantia, essentia*; (2) *eye.*

A'INSHA, v. c., *to point out, to shov by a sign* (cfr. Arab. عَانَ, manavit, عَيْنَ, rem conspicuum fecit); e.g., ku ainisha kúo ya mpáka.

A'INI, v. a., *to specify, to appoint.*

A'INIA, v. obj., *to specify to or for one.*

A'INIWA, v. p., *to be specified.*

A'INZI (or AENZI, or AENI), vid. enzi and ézi; Arab. عَزَ, potentia, dignitas, عَزَ, potens, honoratus factus est.

A'ISHI (or ISHI), v. n., *to live, to last, endure*; عاشَ vitam duxit, pass. عِيشَ in vita conservatus fuit, vixit.

A'ITIWÁLO, *what one is wanted or called for* (from ku ita, *to call*; p. itwa or rather itóna, *to be called*). *Low people pronounce it "etiwálo"; aitoúlo or situálo would be more correct.*

A'JÁNU, s. (ya); Arab. عَجَبَ, status admirationis, admiratio, from عَجِبَ, miratus fuit; *admiration, wonder*; ajib! or ajab! *wonderful! wonderfully.*

A'JÁNU, v. n., *to admire* (seldom used).

AJAHISHA, v. c., *to make to astonish.*

TAÁJÁNU, v. n., *to wonder at, to admire.*

TAÁJAHISHA (or AJAHISHA), v. c., *to make to admire, to astonish*; neno hili lina-n-taajabishu, *this word or matter astonishes me.*

A'JÁLI, s. (ya), *death, fate* (cfr. Arab. أَجَلَ, terminum posuit; أَجَلٌ, spatium temporis), *the appointed time, life-time, destiny* (cfr. muhúla); ajaliyakwe ili-m-jalia (kú fā) póani, *his fate destined him to die on shore, and consequently he was buried in the sand of the sea-shore close to the water's edge, as people who die or who are found at sea are, according to custom, not consigned to the common burial-ground, but as close as possible to the seawater*; ku salimika ájali means *lit. to be given up to its fate, hence "to be finished entirely"*; e.g., samli inasalimika ájali léo, or samli inakatika hiyáti léo, *the ghoe is quite finished to-day (= inamalisika, inakwisha).*

AJAM (or AGAM) (wa) (n. gent.), *Persia*; mtu wa Agam or Ajam, *a Persian Arab*. عَجَمَ (ajamon), barbari, quicunque non sunt Arabes, etsi distincto loquuntur, tum Persae.

AJARA, s., *merit* (St.); *if this word is really in use with the Suahili people, it is no doubt to be derived from the Arabic أَجْرٌ, or أَجْرٌ, merces, praemium.*

AJARI, s., vid. ayari, kamba mlingotini.

AJARI, s. (ya), see uchári, s.

AJARI, s. (It.), *simulation, hypocrisy*; e.g., akiugúni ni ajari tu (P), *if he is sick, it is only simulation.*

AJEMI, s., vid. Ajami or Agami, *a Persian.*

AJIN! (or AJAN!) *wonderful! See ajabu.*

A'JILI and A'GILI, s. (ya) (from أَجَلَ, causa, gratia), *cause, reason, sake*; kua ájili or égili-yangu (mimi), *for my sake, on my account, because of me*; kua agili ya watu, *because of men*; kua ájili or ágili aki-m-penda mkéwe mapenzi bora, *because he loved his wife with great love. The reason why the natives spell ájili and agili (aghili) is, as every student of the Egyptian and Syrian dialects knows, because the Syrian Arabs spell áchili, whereas the Egyptians pronounce ághili; the letter*

is pronounced by the Syrians like *ch* or *j*, whereas the Egyptians pronounce it like *gh*. The words *ajili* or *agili*, *huja*, *sēbalu* convey nearly the same meaning, "cause, account, reason," &c.

A'JIRI (or AGIRI), *v. a.*, to hire; أَجَرَ, mercedem dedit, mercedo conduxit, hence the *Suahili* word *úgira*, wages (Arab. أَجْر).

AJIRISHA, *v. c.*, to cause to hire, to let on hire; noun, *ijāra*, wages.

A'JIZA, *s.*, and AJIZI (cfr. أَجَزَ, debilitas, impotentia, postica pars rei), si fanio *ijiza*, *fania harraka*, *usikiawe*, do not tarry, but make haste.

AKA, the form of the narrative past tense (3rd person sing.), see Steere's *Handbook*, page 134; aka penda, and he or she loved.

AKA! exclamation of astonishment.

AKA, *v. a.*; (1) *ku aka* or *akka*, to build in stone: *ku aka niiniba*, to build a house, viz., a stone-house, in distinction of *ku jenga niumba*, to build a house of wood (of poles) (see *ku waka* or *wakka*); (2) to burn (*akaka*), to burn (and of pain).

AKIA, *v. obj.*, to build for or with.

AKALI, (1) *s.* and *adj.*, some few, some: Arab. قَلِيل (kalla), paucus fuit; *ákali ya watu*, some few men; *ákali ya kitu*, something - *kitu kidúgo*; *akali ya vitu*, some things; (2) he is, def. *v. li*, *akali mzima* or *hai*, *akaliko*, he was alive.

AKANIA, *v. a.*, to curb?

AKANI (or ABAKANI?), intoxicating liquor (R.); عَقَار, vinum, and عَقَار, planta aromatica, planta medica; or عَكِر, turbidus, faeculentus fuit liquor.

A'KE, see *ákwe*, his, her, its (ake in the *Zanzibar* and *Kikamba* dialects).

AKENDA, *v. n.*, for *nkaenda*, and he went (see *ku enda*, to go).

AKHERA, *s.*, see *ahēra*. No doubt the *Galla* word *ókūra*, *s.*, is to be derived from this adopted Arab word *ahera*; *ekera* signifies in *Galla* the place to which wicked men are banished after death, in the opinion of the *Galla*. Other *Galla* take *ekera* for ghost or spectre.

A'KHIRI (or AKIRI), *v. a.*; أَخَّرَ, distulit, postponuit, tardavit, cunctatus fuit; to delay, to be dilatory, to remain behind.

AKHIRISHA, *v. c.*, to cause to delay, to put off, postpone, to adjourn, to make to stay behind; *akhiri muzimu*, another monsoon or after the monsoon (in April, when the vessels return from India); أَخَّرَ, alter, alina, another; *ku akhishisha chombo*, to postpone the departure of a vessel.

AKHUTARI, *adj.* and *adv.* (Arab. أَحْسَرُ, melior,

praestantior, optimus, from the verb أَحَسَّ, factus fuit possessor boni, selegit, praestulit), choice, good, better, more preferable; e.g., *Sengibári*, *béndari akhiyári*, *kulla shei teyári* or *tayári*, *Zanzibar is a better port, everything is ready there, i.e., is found there on the market*; *muhabbi* or *muhobbi akhiyara*, a good or excellent friend.

AKI, *conj.*, if, in case, when; see *Grammar*. It is subject to conjugation, and is used also in forming the participle. The letter "i" is frequently omitted, e.g., *akenda* and *wakenda* for *aki* and *waki enda*, if he goes, or if they go; *akipenda*, if he likes or loves. The conditional prefix is changed according to the subject referred to.

AKI, *s.* (R.), step-mother; *aki na mama hawáko*, the step-mother and the real mother are not here, says a child when speaking of his mother; *aki na buana*, or *aki na muegwi anafika*, the step-mother and the master arrived.

AKIA (AAKIA?), *v. a.*, (1) to snap up, to gorge, to devour, to swallow up; (2) *v. obj.*, to intercept, to get up, e.g., *ku-mu-akiu mpira*, to pick up a ball for one.

AKIBA, *s.* (ya, za), something put by for saving, store, reserve; *Ethiopice*, *ákuba* custodivit, conservavit; *Arabic*, عَقَبَ, secutus fuit, عَقَبَ, pone alium veniens; *ku weka akiba*, to put by, to provide for.

AKIDA, *s.* (ya or wa), *pl.* *maakida*, captain, chief, leader, commander; *akida ya askari*, the leader, or commander of soldiers, the second in command; cfr. Arab. قَائِد, gubernator, praefectus, قَاد, duxit, rexit, gubernavit.

AKIDI, *v. n.* (no doubt to be derived from the Arab. عَكَدَ, possibilis fuit res, copiam sui praeibuit ali cui), to suffice (= *ghushi*, vid.), to be sufficient; e.g., *chakula hiki chaakidi watu waliopo hatta ku rudi*, this food is sufficient for the people who are here till they return.

A'KIFU, *v. a.* (cfr. عَكَفَ, se dedit rei, substitit), (1) to yield, to profit; *shambalangu lina- n akifu reali mia*, my plantation yielded me a 100 dollars; (2) to put (-ku weka), to put by; *una-mu-akifu viema*, I have got him a good place.

AKIFIA, *v. obj.*, to entrust with; *nimo-mu-akifia maliyangu mbello za watu*, I entrusted my property to him publicly.

AKIFISHA, *v. c.*

AKIFIWA, *v. p.*, to be put by, e.g., *Muhammed akifiwa instead of anakifa*.

AKISHA (or contr. *akisha*), e.g., *kazi hi, he having finished this business; then, thereupon; from kinisha, to finish*.

AKIKA, s. (St.), a funeral feast for a child; cfr.

the Arabic word **عقيقة**, ovis, quæ mactari solent quum primum infans raditur.

AKIKI, s. (E.); ku fania akiki, the meat of an animal which was killed for a sādaka (sacrifice) after a child's death, after which there is no matanga (mourning).

AKIKI, s. (ya, pl. za), a kind of red gem; cfr.

Arabic **عقيق**, species gemmæ quæ vulgo carnea dicitur; cfr. kito cha pété, or kito cha akiki cha pété.

A'KILI, s. (ya, pl. za) (Arab. **عقل**, ingenium, prudentia), intellect, understanding, reason, prudence, wits; it has generally the plural sign za after it, though now and then also the plural form maakili may be heard; muegwi akili, a possessor of prudence = a prudent man; muegwi akili nzima or nrfu, a very discreet man; ukili chache, little intellect.

AKINA, you; addressed to young or inferior persons; akina buana, young sirs; akina bibi, my young ladies (St.).

AKIRI, v. n., to remain behind; vid. akhiri.

AKIRISHA, v. c., vid. akhishia, to put off, to adjourn.

AKO, suff., thy, your; ako wewe, your own.

A'KRABA, s. (ya, pl. za), from the Arabic verb

قَرِبَ, propinquus fuit, hence **الاقربا** (elákriba),

proximi cognatione et affinitate, sing. **قريب**, propinquus, relations, relatives, consanguinity; sing. káribu, káriba and kárabo (ya) ?

A'KRABA (ya, pl. za) kuuméni, male or paternal relative.

A'KRABA (ya, pl. za), kukéni, female or maternal relation.

AKUA, v. a. (cfr. kuakua and niakúa), to tear (It.); a doubtful verb requiring closer examination.

AKWE (Kiung. áke), his, her, its, of him; niumba yakwe, his house (Kiung. niumba yake).

AL (or **EL**), the Arabic article the; e.g. alfágiri, dawn, daybreak; **فجر**, diluculum, prima lux auroræ. See the remarks of Dr. Steere, page 244.

A'LA, s. (ya, pl. za) (also in pl. maála or niála), a scabbard, sheath, case, in the Kipemba dialect; **álá** ya upanga, the sheath of a sword; **ala** za viamu, the sheath of knives. Ala is called úo in the Mombas dialect.

A'LAU, thousands; **alf** or **álu** or **elfu**, s., a

thousand; **ألف** (alfon), pl. **aláfu**; **آلاف** (aláfon),

Aláma, s., Arabic **عَلِمَ**, signavit; **عَلِمَ**, **أَعْلَمَ**,

signum; in Kiswahili it signifies "mark" (ya, pl. za), sign, token; ku-tia aláma, to give or make a sign; ku-m-wekésa aláma, to signalise.

ALÁMU, s. (ya, pl. za), ensign, banner; alámu ya wita, military ensign. The Waswahili do not use much this Arabic expression, they generally say "berámu," which is very likely to be derived from the Arabic **برم**, contorsit, firmum reddidit

funem, hence **برام**, pars materias quæ torquetur in funem?? They use beramu often for flag. The Wanika call it merely "pingu."

ALÁSIRI, s. (cfr. Arab. **عصر**, tempus matutinum et vespertinum), one of the Muhammedan hours of prayer after 3 o'clock p.m. (afternoon).

ALAYE (It.) = hala hala ? ni amri katho wa katho ?

ALHUNSEYIDI (St.), more correctly bānū or elbānū sayidi, the children of the lord (sayidina, our prince), the prince's children.

ALFÁFA, s., a piece of cotton with which the wound is dressed after circumcision to prevent pain from micturition. It is probable that the word bears a relation to the Arabic **أَفْوَات**, albicantis puncta in extremis unguibus inprimis puerorum; **فأف**, signum fecit. The circumcisor operates with the nails of his fingers.

ALFÁGIRI, s., from **فجر**, fluere sivit, primum apparuit aurora, hence **فجر**, prima lux auroræ, diluculum, the break of day, the dawn; the earliest Muhammedan hour of prayer, after 4 o'clock a.m.; jimbí la pili (the second crowing of the cock) ni alfágiri; dawn, daybreak.

ALHÁMISI (or **ELHÁMISI**), s., Thursday; Arab.

يوم الخميس, pars quinta, sc. dies ferias quintas, sc. dies Jovis.

ALI, v. a. (It.); ku-mu-ali, to appoint him governor; hence tawala, he became governor, and he is now the wali (governor); cfr. **وَلَّى**, valde propinquus fuit alicui, praefuit rei, rexit rem; **وَلَّى**, praefectus fuit; **وَالٍ**, praefectus.

ALI, the sign of that past tense which denotes an action completed in past time, vid. Grammar: e.g., alipenda, he had loved; ali katika ku soma, he was in reading, or he was reading.

ALIA, v. a., (1) to lay on, to apply the stick; (2) to leave marks after beating, to weal; **ufito** una-mu-afia muana, the stick makes marks on the child.

ALIE, he who is, or has. It is subject to conjugation, see the Grammar.

A'LAU, s. (ya), the alphabet, the first Arabic letter; **ألف**, littera Elif.

ALIKA, *v. n.*, to split, to crack, to snap, to click, to give a crack (cfr. *walika*); *búnduki inalika sana*, the musket gave a strong crack or report; *ku alika vianda* or *vidóle*, cfr. *popotóla*, and *fiusa*, to crack the fingers.

ALISHA, *v. c.*, to cause to give a crack; also *ku alisha mtaubo wa buunduki*, to click the lock of a musket, to cock a gun; *ku alisha vianda*.

ALIKA, *v. a.* = *zaidia*, to assist; *v. rec.*, *alíkana*, *alisha*, to nurse (E.).

ALIKA, *v. a.*, to call, to invite (for aid) (= *ku taja watu*); *watu wamealikua ngamani*, the people were invited, *ku teza ngoma*, *kú la wali*, to eat rice; *wamealikua kazini*, *harrosini*, *matangáni*, *ujima*, &c.; *alika* is also said of roasting or frying mahindi (Indian corn).

ALIKANA = *lemeána*, hence *maalikano*, ledge, layer, stratum.

ALIKI, *v.*; *ku aliki*, to hang (St.)? *alikiwa ni Mungu?*

ALIKO, where he is or was.

ALIKUA, *v. n.*, he had been; *alíkua anakufa*, he had died or had been dead; *wewo ulíkua ukijúa*, thou hadst known or hadst been knowing; *bassi wakiwa wakali wakisema*, Luke xxiv. 36; *bassi wakiwa hawatassa ku áunini*, Luke xxiv. 41; *alíkua anashikoa ni homa*, Luke iv. 38; *alikuako mtu*, there was a man, Luke vi. 6.

ALIKWA, *v. n.* (St.), to go through a certain course of medicine, consisting chiefly of various fumigations and a very strict regimen (cfr. *adúu hasúda*).

ALILI (old) = *sana*, very; e.g., *ali muello alili*, he was very sick.

ALIMISHA (or **ELIMISHA**), *v. c.*, to cause to learn, to teach, instruct = *ku erefusha*; **علم**, scivit, instruxit, docuit; hence **علم**, scientia (álma or élima).

ALIMO, wherein he is or was (vid. Grammar).

ALISA, *s.* (St.), a dancing place, a house of amusement.

ALISHA, *v. c.*, vid. *alika*.

ALISHIA, *v. c.*, to cause one to pay or hand over (= *ku takabadisha*); e.g., *nina-mu-alishia maliyukwé inbelle za wali*, I caused him to receive his property before the governor.

ALLAH, *s.*, God; **الله**, adoravit, coluit, **الله** and **الله**, numen, Deus; **الله**, Deus verus, unicus, *allah taála*, **تعالى**, Deus qui exaltetur (from **علا**) (post nomen Dei), God the most high (alie jü, He who is above).

ALLAH-ALLAH, quickly! without delay, I adjure you.

ALLAH BILKHEIR (Arab. **خير**, **خير**, bonum, res exquisita in quovis genere), may God grant happiness. A common answer to the salutations presented in the morning or in the afternoon.

ALMARIA, *s.*, embroidery (St.) (?).

ALMAZI, *s.* (ya), Arab. **الماس**, *adamas*, a diamond.

AMA-AMA, conj., either, or; Arab. **أما**, quidem; autem, quod attinet; *ama mtu huyu ama yüle*, either this man or that. *Ama* is used sometimes like "however;" *waama ni dogo*, however it is small.

AMA, *v. n.* (E.), to lie on the breast (or belly) (cfr. *fuama*, *suamia*).

AMIA, *v. obj.*; e.g., *ku amia kitanda*, to lay the breast or belly on a bedstead (in great pain).

A'MALI, *s.* (ya, pl. za), (1) conduct, lit., an act, action, a thing done; Arab. **عمل**, opus, actio, agendi ratio; *amaliyakwe ni ngema*, his conduct is good; *amaliyangu ni mana maji*, my business is that of a sailor; *hapana muhuni wa amali*, *ku tanda amali ngema*, to behave well; (2) kind of amulet made up of nails, needles, &c. (vid. *kilinge*), to kill by this secret medicine a person who is disliked. The adversary endeavours to put the medicine into the leg of his enemy, but the sorcerer draws it out, and saves the man, as he pretends. *Amali* is a hirizi ku pata kitu kilicho potoa.

AMANA, *s.* (ya) (Arab. **أمانة**, fides, sinceritas), trust, security, a thing entrusted to any one, deposit; *ameweka amana kuangu*, or *ame-ni-pa amana*, or *ame-ni-wekea amana*, he put me in trust with, he deposited it with me, he committed it to my keeping.

AMANI, *s.* (ya), peace, security, safety; *hakuna amani katika uti hi*, there is no peace, or safety, in this country.

AMANIA, *v. obj.*, to confide in (= *ku-m-tumania*); *muamania Mungu si mtófu*, he who confides in God is not blind.

AMANIWA, *v. c.*, vid. *aminisha*, to cause to believe.

AMANA, *s.*, urgent business? (cfr. Arab. **أمر**, negotium, res quam aliquis tractat).

AMARI, *s.* (ya); — *ya nanga*, the cable of an anchor.

AMBA, *v. a.*, to speak (in a bad sense) = *seugénia* *mabéya*, *nafaiyakwe hasiki*, to speak against, to slander a person in his absence (when he cannot hear it); in *Kimika* this verb is used both in a good and a bad sense.

AMBIA, *v. obj.*, to speak, to tell, to inform one; ku-mu-ambia mabeno mema or mabaya, to tell one good or bad words, matters.

AMBILIA, *v. obj. int.*, to speak much to him or against him; ambilika (*p.*), easy to be spoken to.

AMBILIKI, *v. c.*; e.g., mashikio ya-ni-ambiliza, my ears tingle, lit., they cause to speak, i.e., they give sound, they ring, they tingle.

AMBILILIWA (*p.*), to be much spoken to.

AMBIWA (*p.*); ku ambiwa, to be told.

JI-AMBILIA, *v. refl.*, to invent, devise.

AMBA, for na kuamba or najamba, if; e.g., unge — kufa, amba si Mungu, or najamba si Mungu, thou wouldst have died, if God had not (scil. saved thee).

AMBA, *v. a.* (cfr. wamba), to cord a native bedstead with ukāmū and mashupatu. The thin ropes made of the fibres of the cocoa-shell form the warp, whereas the mashupatu (vid. shupatu) constitute the woof of the net-work in a native bedstead (vid. kitanda).

AMBĀ (or **AMBA**), *v. a.*, to pass one without greeting or saluting him, to go near without touching or hurting him; maofu or māwi na-ya-ku-ambā, may the evil not touch thee; ya-ku-pito kua kando, or kandokando, yasi-ku-pate, may it pass by thee, may it not reach thee; nnu-ku-ambā, I am far from thee.

AMBĀZA, *v. c.*, (1) to cause one to pass by without hurting — ku-mu-ambāza, to avert, lit., go aside, to spare one; ku-mu-ambāza mtu na maofu, to spare one from evil — ku-mu-okoa na maofu; (2) ku ambāza poani poani dau — ku pita poani na dau, to steer the boat close to shore.

AMBARI, *s. (ya)*; Arab. عَمِير, ambarium, species odoramenti; nomen piscis marini magni; ambergris, an odoriferous substance which is said to be eaten as a clammy matter by the whale at the bottom of the sea and then cast off in the excrements. Ambergris found at Mombas must be given to the Government under penalty to the offender. This is owing to the great value attaching to the ambari. The natives tell a story about an island in the Indian ocean, whither the whales resort, and where the matter is found at the bottom of the sea. Fishermen are sometimes attracted and guided by the multitude of birds pouncing upon the ambari as it floats on the surface of the sea.

AMBATA, *v. n.*, to stick to, to fit closely, or to attack, to cleave to; e.g., mihogo yasambata chunguni, the cassia-roots (when being boiled) cleave to the pan; ambata means properly, to sit close, to fit well or tight, to be close to (= patika, patikika),

to join; jua limeambata nti, ngojani, jua lipunge, tupate ku enenda.

AMBAT (or **AMBAYE**) **KUAMBA**, *lit.*, saying to say; it signifies the relative who, he who; mtu ambai kuamba yuwapenda — mtu apendai, the man who loves; pl., ambao kuamba, they who; kuamba, lit., to say; conj., if, when (vid. Grammar).

AMBATANA, *v. rec.*, to cohere, to be close to, to cleave to one another, to be mutually attached (Eph. v. 31, utu-ambatana na mkewe).

AMBATANIRIWA, *v. c.*, to cause to join, to make to fit, to join, to be close to, to adhere to.

AMBATIZA, *v. c.*, to cause or make to stick (= ku guya sana).

AMBIKA, *v. a.*; ku ambika kamba (R.)?

AMBIKA, *v. c.* (-gandamisa), to cause to turn or join; omo la dau liyambiko poani, let the (head) fore-part of the boat be turned (let it join) close to shore; ku ambika ushagio na nti, to sweep the ground thoroughly (vid. tambāza), lit., to let the broom join the earth, to sweep clean.

AMBIKANA, *v. rec.*, to stick together, to be cemented together, to meet or join for battle.

AMIMHA (St.), *v. c.*, to make to hold together (= ku ambatisha?).

A'MMO, *s. (la)*, gum (= nāmaha); ambo la mkūyu wa ku fungia wāraka, letter-sealing gum obtained from the mkūyu tree.

AMBŪA, *v. a.*, (1) to pare, to peel, to husk; ku ambūa maganda ya mihogo, or maganda ya nazi, to take the husk off cassava or off the cocoa-nut; fig., to kill, to destroy; nimua aambūai, a beast which kills — a wild beast; mtu aambuai, a man who destroys — a wild or ferocious man, a barbarian; (2) to take a morsel in eating (st.)?

AMBŪKA, *v. u.*, to be peeled, to cast off the skin or slough; ngōvi inaambūka, moto wa-ni-teketēza, the skin falls off, as fire has burnt me; nulli-wangu unaambuka ngōvi — ku ambūka magōvi ya mapera; tōka ina ambūka, lime breaks off, or bursts, cracks.

AMBUKIZA, *v. a.* (St.), to give a disease to, to infect (?).

AMDELHĀN, *s. (ya)*, a kind of fine silky dress, silky stuff; gōdoro ya amdelhān, a mattress of silky stuff (also bridal-bed or bridal-dress).

AMERIKANO, *s.*, American sheeting; the cotton cloth which was manufactured and first imported from America, and is used in trading all over Central Africa. At Mombas the natives sold (in 1852) generally 12 yards, or 24 mikono or cubits (vid. mukono), for one dollar, being equal to a German crown. At many places in

*Ukambani two yards are equal to the value of an ordinary sheep, and 24 sheep are equal to one Farasala (35 lbs.) of ivory, consequently equal to 6 German crowns at Mombas. One Farasala of ivory was then sold at Zanzibar for 37-40 German crowns. At Mombas the Farasala of ivory sells for 35-36 dollars.**

AM'FIA, v. a. (E.), to be liberal, to give one a thing gratis; amōmfia watu witu, haku = wa-pa kua ūgira, lakon kua būrre, he gave the people things gratuitously, he did not give them for wages, but gratis. Very likely amfia stands for afia, v. a., which see. Muamfi.

AM'ILI, v. a.; ku amili (Arab. عَمِلَ, alacer, agilis fuit, operatus fuit), to manage, to work.

AM'INA, adv., amen; Arab. آمين.

AM'INI, v. n.; آمَنَ, fidit, nixus fuit, credidit (in Deum); heure imāni, faith, religion (Arab. إيمان, fides, religion). Mr. Erhardt takes the verb amini also for a noun, so that amini would mean, faith, religion, trust; but in this sense the word imāni will be better, and amini ought to be retained as a verb which signifies, to believe, e.g., to believe in God, ku amini kua Mungu; usi-mu-āmini, do not believe or trust him.

AM'INI, adj., faithful, trustworthy; mtu huyu ni amini, this man is faithful, trustworthy; watu hawa ni waamini, these men are trustworthy. The adjective might also be expressed by using muamini or muaminiſu (pl. wa—); however, this is more modern language, introduced by the Author in his translations. "Anapigwa amini" means (according to Mr. Rebman) "an oath by which a debtor engages himself not to withdraw from his place until he has paid his debt. Great distress will be consequent on oath-breaking. The amini ina-ru-šumbūa.

AMINISHA, v. c., (أَمِنَ) to cause one to believe, (2) to trust one without hand over, consign; nime-mu-aminisha mtu mwanawangu, ku enda nai Mvita, I entrusted the man with my son, to go with him to Mombas; ku amini mtu na kitu means, according to Dr. Steere ("Handbook," page 245), "to trust a man with something, to entrust something to some one." We hesitate to support this meaning.

AMINIWA, v. p., to be believed, to be entrusted with.

AMIRI, s. (wa), pl. maamiri; امير, imperator,

princeps, dux; an emir, an officer, commander (especially of ships). The first commander of vessels is commonly called surukūngi wa mār-kabu (admiral).

AMKA, v. n.; ku —, to awake (from sleep).

AMKIA, v. a., to pay one's respects, to greet or salute in the morning. Any one who omits to run and salute his relations and friends in the morning, is considered to be a disrespectful and unmannerly person, and children are frequently beaten for neglecting a duty which in reality only creates idleness. Mr. Erhardt has (besides amkia) the word amkūa, which he takes in the sense (1) to visit, to greet; (2) to call, e.g., enda uka-mu-amkūe fulāni; amkuana, v. rec., to accost one another in passing (cfr. ankurana in Kĩniassa).

AMSHA, v. c., to cause to awake, to awaken, to arouse.

AMSHA (or AMKA KĀNOA, or KU FUNGUA KĀNOA), to awake, or open the mouth; hence chāmsa kanoa, breakfast = chakūla cha sūbukhi, the food of the morning.

AMMU (or AMMU), s. (أَمْر, pl. za); أمر, mandatum, edictum; pl. أمور, negotium, res quam aliquis tractat; order, command, also affairs, matters, business; kua amri ya Muungu, by the order of God; nina amri, I have orders, I am commanded; hana amri nami, he has no authority over me, or hana amriyangu; muegni amri, a commander, pl. wegni amiri.

AMURIA (or AMRIA), v. obj., to give one an order or permission, to put a thing at one's disposal; ame-ni-amuria kitu hiki = ame-ni-pa rukhaa ku toa kitu hiki, he permitted me to take this thing.

AMURISHA, v. c., to cause to order, to be ordered.

AMURIWA (p.), to be ordered.

AMURU (or AMRU), v. a. (أَمَرَ, mandavit, jussit), to command, to order one.

AMU, n. p., the island of Lamoo on the coast of East Africa, situated about 2½ degrees south from the Equator. See Baron von der Decken's "Travels in East Africa," vol. ii. page 270, on the Witu islands (Lamu, Pata, &c.).

AMU, s., father's brother (St.).

AMUA, v. p. (from ku ama, to put to, to put a child to the breast), pass. to be put to the breast, to suck (cfr. ku ama).

AMUISHA, v. c., to give suck, to suckle.

AMUA, v. a., properly ku amua (Kĩn. ku alimua), to judge, to give judgment; ni-amua na mtu huyo, or na mdauwangu, accuse me of that man,

* The Author is not acquainted with the prices of the present time (1890): he only refers to the years of 1845-53.

or of my adversary; mu-amuoni gnombe (Kir. améla?).

AMULIA, v. obj.

AMULIWA, v. p., to be judged. Deriv. muámzi, judge; maámzi, judgment (Uamizi?).

AMU, s. (ya), pl. maamūd, from *عمود*, proposuit sibi, columna stabilivit; *عمود*, columna, filicementum; (1) column; (2) the upright stick or piece of wood, to which the scales of a balance are tied — mti wa mizáni, or mti wa ku pimia tārāju.

AMUKA, v. n., vid. ámka, v. a.

AKA (or YUKA), he or she has; e.g., ana íla, he has shame — is ashamed (kúia na íla).

ANAKOTOKA (St.), whence he is coming, where he comes from (Kiung.).

ANAPOKUENDA, whither he is going (St.).

ANAPOLALA, while he is sleeping (St.).

ANANA, adj., soft, thin, not thick, clear (said of wind, water, cloth, &c.); upepo muanána, a soft or fine breeze (vid. upepo); ngúo nianána, a soft thin cloth (=nioróro); kitu hiki chianána; vitu hivi vianána; maji maanána, clear and quiet water; hayana fumbi, yanenda polepole, ndio cha mbánde, the water is still and clear, and can be fished, but it is full and muddy at flood-time.

ANABA, s. (St.), pleasure (?).

ANDÁ (or WANDÁ, or ANDAA), v. a., to prepare a dish of various ingredients and in various forms. Hence to be expert in cooking, to make pastry. The word "ku andá or wandá" must be carefully distinguished from the verb "ku pika," which means simply, "to boil, to cook," e.g., ku pika mihógo, wali, &c., whereas in reference to the words, mukate, witúpa, támbi, káki, matoposha, mukate wa chuma, mukate wa ku mimina, tendéti, mai ya gnaumba, and other kinds of pastry, the word "andá" must be used.

ANDALIA, v. obj., to prepare pastry for somebody (ku-m-tengesha viema); ku-wa-andalia viakúla.

ANDALIWA, v. p., to be prepared.

ANDANA, v. rec., ku — chakula.

ANDANI, s., mke wa fulani kana andazi asilojua; kadiri ndakalo, ata-ku-andalia, ajua ku andá.

ANDIA, v., to attend at table (E.)? Deriv. maandézi, to prepare maandazi.

ANDIHA, v. c., to make to attend at table; maandishi wa chakula, preparer of food (mu-andiki, waiter).

Ji-ANDALIA VITA, to prepare for battle.

ANDIMA, v. n., to go along with one, to accompany one, to stay with one (ku keti na —); watu wanadima kwa Mzungu, the people stay with the Europeans; wafania mashauri mamoja nai, they have counsel with him, they follow him, they are

in his employ, they have familiar relation with him; muézi unaandama — onekána, umekuja m'pia; properly muézi umeandama muensíwe (uliopita), ume shiriki, ume — u-fuata niumayakwe, hence muézi muandamo, the new moon (the moon which follows the old or past one).

ANDAMANA, v. rec., to accompany each other, to go together; tuandamane note ndia mmeja, let us go all together one and the same way; ku andamána chanda na póte (kama pete na chanda) (=ku shikamana or kasána, or shiri kána), to keep together like finger and ring.

ANDAMIA, v. obj., to go or run after one, to overtake, to accompany him = ku fuata niuma yakwe, to follow one at a distance.

ANDAMIZA (SHA), v. c., to cause to go or to follow after; mvúa hi itandamiza muézi, it will rain till new moon, lit., this rain will cause to follow the new moon; muézi uliandamiza kúmbili.

ANDAMIZ(M)ANA, v. rec.

ANDIKA, v. a., to put or lay on, to apply anything to, e.g., clay to a wall, hence to besmear, to plaster, ku andika ndongo; to put the pen to paper = to write, ku andika waraka, to write a letter; to put a vessel to the water = to steer, ku andika chombo; to put up food, i.e., to serve up food, to make table ready, ku andika chakula; ku andika or bandika dawa kiondani, to apply medicine to a wound.

ANDIKANIA, v. a., to overlay, to pile, to put things one upon another; ku andikania vionbo jú ya vionbo vingine, to put vessels upon other vessels.

ANDIKIA, v. obj., to write or apply to or for, in behalf of, &c.; waraka wa ku andikia watu wa U'nguja, a letter for or in behalf of the people of Zanzibar; mu-andikieni hatti, write a note to him; neno Mungu alilo = ku andikia, huwezi ku-li-ondoa or huwezi ku-li epúka, that which God has written (destined) for you, you cannot escape or avoid.

ANDIKIKA, v. rec., to write to each other, to correspond one with another; vid. above, andisha; deriv. andiko, s. (la), a writ; andiko hili, Luke ii. 2; muandika or muandishi, the writer; maandiko or kibandiko, the applying of a plaster.

ANDIKIWA, v. p., to be written, applied to, laid out for.

ANDIKWA, to be written.

ANGA, s. (la), sky, atmosphere, air, light, firmament, climate; anga kuba or mgná, a great light, hence muanga, a light (sorcerer in the Interior); muézi waána letta anga ukipanása wingu, the moon begins to shine, when she splits or breaks

through the sky; ndégo za anga, birds of the air; anga la muezzi or la júa, the bright light of the moon or sun; muezzi waletta anga, the moon puts forth her light; deriv. muanga, light; ku tia muanga, to give light, to enlighten one; aangaye usiku, one who sees at night.

AN'GA, v. n.; ku anga ndúgu — ku anza matitti, to get tents or paps, lit., the bursting forth of tents, whereupon the maiden becomes marriageable; inanamko amekúa nítu mzima.

ANGA, v. a., or KU WANGA (= hesábu), to count, to reckon.

ANGĀ, v. n. (Kimr.) (= sangā in Kimw.), to be perplexed, to be puzzled, to fix one's eyes upon one object.

ANGĀZA (or SANGĀZA), v. c., (1) to look intently upon one; (2) to puzzle one; neno hili lina-ni-angāza or sangāza, this matter puzzles me.

ANGALIA, v. a. (vid. angā), to behold, to look intently, to consider, to observe, to take notice, to direct one's eyes to, to visit, to search for, to beware of; angalia, behold! nimeangalia kitu, laken siku-ki-ona, I have searched for the thing, but have not found it (= nimetafuta, I have searched); ku angalia muelle, to visit a sick person.

ANGALILIA, v. int., to search much — ku tozima sana.

ANGALILIKA (F.), to be lookable (if this were a genuine English word), be capable of being looked at.

ANGALILIWA, v. p., to be looked at (to be inspected) intently.

ANGALIWA, v. p., to be seen or searched, observed, regarded.

AN'OLLI (or ANGE), vid. Grammar, he would, &c.; mtu huyu angeuwa or angaliuwa, laken Mungu ame-m-linda, this man would have been killed, but God preserved or protected him.

ANGĀMA (or AGĀMA), v. n., to be caught in falling (as by the boughs of a tree); amangāma mnazini, he fell from a coconut-tree, but he did not fall to the ground, having been caught or entangled by the branches in his fall (kitansu kime-mu-angāma).

ANGAMIA, v. n., to fall, to perish, to be ruined (= potéa), to be lost; watu wameangamia wangi vitáni, people perished in great numbers in war; mimi nimeangamia m'itúni (or muitúni), I was lost in the jungle; unaangamia mfiwangu, thou hast made my arrow to hang, by shooting it into a tree, whereby it is lost.

ANGAMIKA, v. n., to be lost or destroyed; mali-yangu yote (iote) imeangamika, all my property perished, or is lost, destroyed; nguoyangu

ina-ni-angamika, my cloth was lost to me; ku angamika, to become poor, to be lost.

ANGĀMISA (or ANGAMISHA), v. c., to cause to perish, to destroy, to ruin; ameamangamisa nguoyangu, he destroyed my cloth, my dress.

ANGĀZA, v. a. (vid. angā, v. n.), to keep the eyes open, to turn or fix the eyes upon one object, to watch a matter, to sit without sleep — ku keti mato, to sit watching; nimeangāza usiku kucha, sikulála, I was awake all night, I did not sleep at all; unaangāza mmo, sijajibu, you wish to know too much at once, I shall not answer; angāza maliyako Mkamba asijibe, watch your property that the Mkamba does not steal it; ku angāza máto, to open the eyes wide in order to see well or accurately; muánga waangāza niumba iote, light illuminates the whole house; ku angāza kitu mmo; mato ya ku angāza = mato mapéfu = mueréfu = muangafu wa mato, one who is much enlightened.

ANGAZIA, v. obj.; ku-mu-angazia mato, to fix the eyes upon = ku-m-tunsa sana. Deriv. muangāza, light; ku-m-tia —, to give light to; kuáni ku-ni-angazia mato visio, lu-ni-jui?

ANGĒMA, v. n.; rókho ya ku angēma, to be pusillanimous, mean-spirited, wanting in courage, timid.

ANGIKA, v. a., to hang up, to hang against a wall; to be distinguished from pachika and tungika, which means "to hang up openly, not against a wall," &c.

ANGIKIA, v. obj.; e.g., chango cha ku angikia vitu, a hook for hanging up things (e.g., ngúo).

ANGO, s. (la); ango la dau (ku ongoa dau kama muana?) (ll.).

ANGU, suff., of me, my; angu mimi, my own; vid. Grammar.

ANGŪA, v. a., (1) to take or bring down; ku angūa madáfu or maémbe, to cut and throw down cocoa-nuts or mangos (from the trees) (e.g., sipati ku angūa); (2) to hatch eggs; kuku amo angūa máfi pia, i.e., mai pia ulio-m-wekés yamekúa watoto (ameangūa wana), the hen has hatched all her eggs, i.e., all the eggs which you put under her have become chickens; (3) to cut, e.g., ku angūa = ku káta kucha (vid. ukucha) cha mukóno, to cut the nails of the hand.

ANGŪKA, v. n., to fall, to drop.

ANGUKIA, v. obj., to fall down to or for one.

ANGULIA, v. obj.; ANGULIWA, v. p. (to be hatched).

ANGUSHA, v. c., to make fall, to overturn.

ANGUSHIA, v. obj.; Muegnisingu or Muegni-zi Mungu ana-ni-angushia-rokho mbaya.

ANGŪRA (or ANGŪA), v. a., to scrape, to grate, to

hatch; ku angura ukoko wa chungu, to scrape a pan or kettle or pot (?).

ANIA (or WANIA), v. a., to purpose, think of doing, to desire; ania kulo mjini (R.).

ANIWA, v. p. (cfr. Arab. عَنِى, voluit, intendit); ku ania ni kulla mtu ku daka.

ANIKIA, v. a., to expose to the sun or air to dry.

ANIKIA, to spread out to dry for another person, in his behalf, &c.; ku-mu-anikia nguo chuani, to sun the cloth for him.

ANISHA (E.), v. o. ? Rebmam brings the word anika, v. a., in connection with "ana," which signifies in Kinika "to roof, to form a roof" ?

ANKRA, s. (St.), a bill of sale (Hindustani, a cipher).

ANOANI, s. (ya), an address, direction of a letter; ku andika anoani ya waraka, to write the direction of a letter; Arab. عنوان, titulus libri, tum omnis res, qua altera indicatur.

ANUA, v. a., to remove or to take out of the sun or rain (cfr. anika); nimeanua mtelle, usipate mvua, I removed the rice lest it should get wet.

ANUKA, ku —, to leave off raining.

ANZA, v. a., to begin; e.g., ku anza kondo, to begin a quarrel; alikwanza for alianza, he had begun.

ANZIA, v. obj.

ANZILIZA, v. int., to make a beginning in good earnest.

ANZIMA, s., vid. azima.

ANZINI (or AZINI), s. (ya), rarity ? perhaps to be derived from the Arab. عَزِيْزٌ, rarus, carus, eximius; vid. azizi.

ANZUANI, s., the Johanna island (vid. Baron von der Decken's "Travels in East Africa").

AO, their, theirs; vid. Grammar.

AO-AO, either, or; better au-au (vid.).

AONI (or AWONI), v. a.; vid. awuni or awini; Arab. عَوْنٌ, عَوَانٌ, opem tulit, auxiliatus fuit; عَوْنٌ, adjutor, auxilium.

A'PA, v. a., to swear, to take an oath; kula or fania kiapo, or ku shika kiapo; atakuenda apa kesho, he will swear to-morrow.

A'PIA, v. a.; ku mu-afia kiapo, to make one swear by undergoing the ceremony of the ordeal; or ku mu-afia yamini, to make one swear (in the mosque before witnesses) with the right hand (yamini) on the Coran, which is the case with the Muhammedans, whereas the Pagans swear by undergoing dangerous ordeals, e.g., the person swearing is compelled to touch a hatchet heated in a strong fire, or take up a stone from the bottom of a kettle filled with boiling

water, or to eat a piece of bread or a little rice impregnated with some poisonous matter; to eat an oath, kula kiapo. If the accused person be not guilty he will remain unhurt by the ordeal, which, in the opinion of the natives, will infallibly reveal innocence or guilt. The person thus proved innocent is entitled to claim a sum of money from his accuser. Of course the result depends a great deal on the doctor who prepares the poisonous mixture, whether he is kindly disposed toward the acter or toward the accused person, with whom he may have a secret understanding; in which case the poison will be omitted and prove harmless. A person who has taken an oath upon the Coran is generally not allowed to go to sea for fear of his ocean-going shipwreck in case of perjury. The Omani oath is now usually applied by the natives of Mombasa in consequence of an order of the Government, which perceived the sad consequences of the application of ordeals as described above.

A'PIA, v. obj., to swear to or for one or about.

APIANA, v. rec., to swear mutually.

A'PIPIA, v. c., to cause to take an oath, to adjure = ku-m-pileka kiaponi, or ku-m-pigisha or ku m-tilia kiapo.

A'PIZA, v. a., to imprecate one, (E.) to imprecate against.

APIZANA, v. rec., to imprecate one another.

A'PIZO, s., pl. maupizo, an imprecation.

API ? (or WAPI ?), where ? vid. Grammar.

ARABUNI, n. prop. in Arabia, better Uarabuni; Mu'arabu (pl. Waarabu), an Arab; Uarabu, Arabia; Ki'arabu, Arabic.

ARABUNI, s. (ya), earnest-money; عَرَبُونٌ, artha.

ARAK ZELAN, s., arrack, a spirituous liquor distilled in the East Indies (Ceylon). The word arak reminds us of the Arabic عَرَقٌ, sudor, spirituous liquor being obtained by distillation or by the process of sudation.

ARATHI, s., pardon (St.); doubtless to be derived from the Arabic عَرَضٌ, accidit, obviam venit, largus fuit, dedit.

A'RA (or ARRA'A), four; arbaini, forty; arbatashara (instead of kumi na nne), fourteen. The Arabic numerals are frequently preferred to the native Swahili expression.

A'EDA, v. a., to lay eggs; kuku yuwaarda mai (Sp.); sijui sardapo kuku (Kimr.).

AZI, s., a thing to make one blush, a disgraceful thing (St.); cfr. (1) عَرِي, nudus fuit; (2) عَارٍ, nudus; عَرِي, nuditas.

ARIA, s., party, faction; Wadahalo ni aria za Wagalla.

A'RIFU, v. a., to inform; Arab. عَرَفَ, novit, notum fecit, docuit; hence arifa, pl. maarifa, knowledge.

ARITHI, v. a. (رَفَى), elegit, gratum habuit, to like; iki-ku-rithi, if you please.

ARITHI, v. a., (1) = ku endelelea (Fr.); (2) arithi, to trouble (R); cfr. عَرَّضَ, adversatus fuit.

A'SA (or WAMA), v. a., we aza, to think, to reflect, meditate; hence maazo, meditation; cfr. عَزَّ, .

ASHA, v. a. (St.), to forbid (?), probably ku asha, asha (from ku ata), to cause to leave or abandon, vid. ata, v. a.; ashisa, v. a., to separate a wife from her husband, or a child from the breast; pass. ashisua, to be separated.

A'SALI, s. (ya), honey (Arab. عَسَل, mel). The various kinds of asali are: (1) asali ya niuki, bee-honey; (2) asali ya mwa (pl. miwa), treacle, the boiled juice of the sugar-cane; (3) asali ya tembo, fresh palm-wine boiled into a syrup, which is properly called asali ya ngizi (q.v.). The calabash into which the liquor is received from the tree is always carefully cleaned, in order to remove all acidity (cfr. tembo). Fresh sweet tambo which has just been brought down from the tree is best for making asali ya ngizi.

ASER, s., the time between 3 and 5 o'clock p.m., the prayer-time of the Muhammadans; cfr. Arabic العَصَائِر, dies et nox, et tempus matutinum et vespertinum.

ASHA, v. c.

A'SHÄHA (or ASHÄRA), num. ten (kumi in genuine Suahili) (Arabic عَشْر, decem).

ASHARINI (or ASHIRINI), twenty (makumi mawili) (Arab. عَشْرُونَ, viginti).

ASHERATI, s., dissipation, a dissipated person; أَهْر, valde latus fuit; cfr. hasharati or hashiraki.

ASHIRIA, ku, v. obj., to make a sign to (St.); أَهَار, .

ASHIRHA, v. c., vid. ala.

A'SHKÄLI, adj. (ASHIKALI) (Arab. هَكَال, congruit, convenit, similis fuit, formatus fuit, أَهْكَال, improving in health, better in health (during sickness); mimi ashkäli leo, I am better to-day; ku sana ashkäli, to make better; kua ashkäli, to be better, to improve.

A'SHIKI (or ASHIKI), adj., love-making (Arab. عَشَق, amore flagravat, adhaesit alicui; عَاشَق, amans), loving very much.

ASHUR, s. (or USHURU, s.), customs, duties; عَشْر, .

or pl. عَشْر, pars decima rei; una pars ex decem partibus.

A'SI (or ASSI), v. a. (Arab. عَصَى, rebellis, inobediens fuit), to rebel, to be disobedient, to omit or neglect one's duty to somebody; ana-mu-asi Muungu na mtu, anakimbia amri ya Muungu or ya mtu; ku mu-asi mume; mume ame-mu-asi mke, the husband neglected his duty to his wife, e.g., by not supplying her with food and raiment. This is, however, not yet a formal divorcement, though it may often lead to it (cfr. mikaba); ku-mu-asi sultani, to throw off allegiance to the king, to rebel against him; wewe unakua assi wa Muungu, husalli tena, thou hast become an apostate, a rebel against God, because thou hast ceased to offer prayers; mtu huyu ni assi or muassi wa uti, yuwafania uassi, this man is a rebel of the land.

ASI, v. = ku nenda kuno, to run off and go home, like a woman who escapes (E.); asia, vid. wasia.

ASI, pl. maasi (cfr. asisi), s., rebel.

ASIIHA, v. c., better to derive from ata, instead of asi, to cause to leave or cease.

ASIIWA, v. p., to be abandoned or forsaken; mtumke anasiwa ni mume, the wife was forsaken by her husband.

ASIKARI, s., a soldier; vid. askari.

ASILA, adv., by no means (Sp.)?

A'SILI, s. (ya, pl. za) (أَمَل, imum cujusque rei, radix, origo), root, origin, source; asiliyangu ni Mmalindi, I am a native of Malindi as regards my origin; watu wa asili, aborigines; bar el-asili, the main-land; asili ya mali, the property given in the beginning, the original stock or capital.

ASIMA, s.; vid. azima, s.

ASIMA, v. a., to borrow; vid. azima.

AMISHA, v. c.; vid. ata and asha.

ASITASA, conj., not yet (vid. Gram.), ere, before.

ASKARI (or ASIKARI), s. (ya, pl. za or wa), soldier; askarizakwe, or wanaskariwakwe, his soldiers; عَسْكَر, castra posuit; عَسْكَر, copia magna, exercitus; ku tia askari, to enlist.

ASUBUKHI (or ESSUBUKHI), s. (ya), the morning, early in the morning; أَصْبَح, fuit mane;

صَبَح, initium diei; مَبَاح, tempus matutinum.

ASTAFU NUKA (R.)?

ASTAHILI, adj. (vid. stahili), worthy, deserving; astahili ku pigoa, he is worthy, or he deserves to be, or must be beaten.

ASUAKHI (or ASUAKHI, or SAKHAKHI), clean, pure, sincere; صَاح, sanus, integus, perfectus.

A'ta, v. a. (*Unguj*, aha), to leave, to leave alone, to let alone, to permit, to divorce, acquit; áta kitu hiki, leave this matter; ku ata hurra, to liberate, release (especially a slave); kitoa kina-mu-ata, his head left him, he was confused.

ASHA, v. c. (from ku ata), to cause to leave or abandon anything, to forbid one a thing; ame-mu-asha tembo (scil. kú nña tembo), he caused him to abandon the habit of drinking, he forbade him tembo-drinking; mama ame-mu-asha muana matiti, the mother caused the child to leave the breasts = weaned him.

A'ASHISHA, v. c., to make one to cause or bring about a separation or divorce; mugu ni mtama ame-mu-ashisha mke muméwe, the possessor of the slave caused the wife to leave her husband; ku áshisha mke, asikúe mke tena, to cause a wife to leave a man so that she be no more his wife = to divorce her, kua ku áshisha mikáha, by annulling the matrimonial contract which was concluded before the kathi (kadi) in the mosque.

ATAKA (ACHANA), v. rec., to leave one another, to separate (mume na mkewe wame atána).

ATÁNISHA, v. c., to cause to leave, to cause to become disinclined, to cause a separation; nani alicatánisha mume na mkewe, who has caused the separation of the husband from his wife?

ATIA, v. obj., to leave to or for; uzinzi umekúa áshabu ya ku-mu-atia, fornication was the cause of his divorcing her.

ATIKA, v. n., remissible; haatikiki, irremissible.

ATILIA (pass. atiliwa), v. int., to indulge, to pass over, to forgive, to neglect; nime-mu-atilia maofuyakwo, kuuni, sikudaka ku tota nai, I forgave him his wickedness, for I had no desire to quarrel with him.

ATIWA, v. p.

ATAMIA, v. a., to brood, to sit on eggs, to hatch eggs; kuku atamia mái, haondóki tenn hatta atangúá wana, the hen is sitting on the eggs and will not get off again until she has hatched the chickens.

ATÁMISA, v. c., (1) to cause to brood, to put eggs under a sitting hen (= ku-m-wekeá mái); a-mu-atámisha or atámise kuku mái kúmi, make the hen sit or brood over ten eggs—this is the usual number of eggs during the hot season; (2) atámisha mtumke, to forsake, to divorce one's wife, but this meaning is doubtful and has very likely been confounded with the verb "támisha," to cause to emigrate, to banish.

ATRAL, v. pl. of matala, a brick.

ATRAKATINKA, v. c., to control (St.)? probably from

فَرَمَ, firmiter tenuit, firmatus fuit, hence to cause one to hold firmly, to stick close to, to control.

ATHABU, s., punishment (cfr. athibu, v. a.), vid. also ádabu.

ATHÁMA (or ATHIMA), s., highness; مَغْنَمَة, magnus fuit, magnitudo; muugni atháma, the Most High.

ATHINIKA, v. p., to be exalted.

ATHARI, s. (R.), (1) damage (?); (2) athār (R.), sole of the foot (?); (3) = hathari.

ATHIA, s. (ya) (see adia), a gift, present, donation.

A'THIBU, v. a., (1) to punish, to chastise; (2) to trouble one (cfr. Arab. عَذَّبَ, impedivit, punivit, castigavit; عَذَابٌ, poena, supplicium, hence punishment in Kiswahili. But a distinction must be made between ádabu, s. (vid.), and athábu, s., and likewise between the verba adibu, adibisha, and athibu, athibisha. The former is derived from the Arabic أَدَبٌ, humanitas, and athábu from عَذَابٌ, poena.

ATHIBIA, v. obj.; (1) wa-mu-athibia-ni huyu muana? why dost thou trouble this child? (2) usi-ni-athibu, do not trouble me (stud. to a petulant beggar).

ATHIBISHA, v. c., to cause to punish, to castigate, to torment; e.g., majilboa haya ya-ni-athibisha sana, these dogs torment or trouble me very much.

ATHIMIKA, v. n. (vid. atháma), to be exalted.

ATHINI, v. a. (cfr. adana), to call the Muhammedans to public prayer.

ATHIWI, v. a. = ku úmiza (R.).

ATI, a particle expletive, or accessory word in a speech or sentence, to express, I suppose, I think, I say or look on! Felani yuwápi? where is a certain N. N.? resp. ati, amekuenda Mvita (I do not know), I suppose he went to Mombas. Ati refers to a matter which one does not know or which one has not witnessed, but only supposes (neno asilo-li-ona kua malo). The Amharic language has a similar expression, cfr. Isenberg's "Amharic Dictionary," page 126, and his Grammar, page 173; anten, or enten, lit., the what's his name; cfr. also the verb belo, bela, bie, &c.; Amh. Dict., page 110, "saying, supposing, thinking."

ATIKALI, v. a., estimate; cfr. kiasi and katiri (R.).

ATÚA, v. a. (= pasua), to cleave or to split; ku atúa ukuni, to cleave firewood (pasua is more usual).

ATÚKA, v. n., to crack; e.g., nti inaátuka kua

jún, the earth cracks from the heat of the sun (the earth dries up, or is parched).

AU-AU, conj., either, or; au mimi or yee, either I or he; Arab. ^{أَوْ} *au*, vel, sive, non, nisi, quin, imo.

AÚA, v. a., (1) to trace, to see whether seeds are springing up; (2) to survey, to go over and look at; ku aúa shamba, to view the plantation, to see whether it is in a good or bad condition; ku-mu-aúa mali; ku mu-aúa-mana kua viombo, to endow (R.)? ku-ji-aúa, to exhibit one's-self in fine clothes, &c.; ku aúa niáyo za, to trace the footsteps of. Deriv. ndaulia.

AÚKA, v. n., to make progress in growth, to be grown (vid. kúa), to grow large enough to bear fruit; mnázi umeauka, the cocoa-tree has grown large and now bears fruit; maji ynaauka, the water grows large (at the flood-time); maji yanakúa yaaúka tena.

AUKANA, v. rec.?

AUKIA, v. obj.

AÚSHA, v. c., to show one, &c.; ku-m-temboza, ku-mu-aúsha or onia nti, to lead one about, to show him the land; AUSA, v. c., to make to trace, to make one to look after the plantation.

AULIA, (1) to trace out for somebody; v. int. (pass. auliwa), (2) to purify a woman forty days after child-bed; m'ke amenuliwa ujusi (cfr. aua, v. a.), the woman has been purified from the defilement of her child-bed. This is done by a manajuóni (priest), who sprinkles water upon her, prays for her, and reads prayers after her forty days' stay in the house.

AULIWA, v. p., to be washed (from the maji ya tohārā) after birth (cfr. ^{طهر}).

AUNI, vid. awuni, to help, assist.

AUPE, adj., white; mtu muaupe or mucepe, a white man.

AÚSA, v., from ku uka, to make room, to go out of the way.

AUSI, adj., black; mtu muausi or mucusi, a black man.

A'USHI, s. and adj. (cfr. Arab. ^{عاش} *ash*, from ^{عاش} *ash*, vitam duxit, vita), lasting, imperishable; e.g., chombo cha áushi, a vessel which lasts long, which does not break, and which is handed down from father to son; kitu cha aushi; yuna áushi = amekaa sana, yuna máisha. Tangu aushiwangu = maishayangu; aushi, adv., never.

AVYA, v. a., ku ávyā, see áfia, to spend, to produce (cfr. awia).

A'WA, v. n. (Kimr.), to go out or away (in Kimv. ku tóka); améáwa niumbāni (Kin-utziā niumbāni), he went out of the house; ku áwa nde.

AWIA (or AVYA or ÁFIA), v. obj., to go out-to or for (= ku-m-tókā), to show one's-self to, to appear to one with something, to give news.

AWILIA, v. int.; ku-mu-avya or awila, to reveal to (pass. awiliwa); ame-ni-awia na khábari, he appeared to me with the news = he brought me news, he gave me intelligence = ame-ni-tókā na khábari, or ame-ni-tókā or lettēa khábari, he acquainted me with; ku mu-avya khábari.

AWA, vid. Gram., he was; kulla mtu ambai kuamba yuáwa, or mtu awai ote, whoever it may be; neno liwālo lote, whatever word it may be.

AWALA, s., a promissory note, or, as Mr. Weakly says, a draft or order in Turkey upon a provincial treasury given in payment by the central Government (Arab. ^{حَوَالَة} *hawala*, a draft on a bank or local treasury).

AWALA, adj. and s., first, beginning; awal ya elásiri, before (aser) three o'clock p.m.; Arab. ^{أَوَّل} *awwal*, prior, anterior, primus, principium.

AWÁZA, v. a. (Arab. ^{عَزَى} *azā*, solatium percepit, consolatus fuit), to pity one, to have thoughts and feelings of compassion for one; Muungu ata-mu-awáza, God will pity him (= ata-mu-wafu); Mnungu ni muawázi, God is compassionate; yunwáza watu; awáza means (according to Steere's Handbook), to dispose, to allot to each his share? probably from the Arabic ^{عَزَى} *azā*, to distribute.

AWEKIA, s. (St.), a kind of dhov like a Bedeni, without any prow or head, with merely a perpendicular cut-water.

AWINI, v. a., vid. awuni, v. a., to help.

AWITHI, v. a. (St.), to barter (^{عَاشَى} *ashā*, fecit deditque, quod pro re alia esset; substituit aliquid pro alio).

AWUNI (or AWINI), v. a., to help, to supply, to assist (Arab. ^{عَانَ} *ānā*, opem tulit, juvit, auxiliatus fuit; hence ^{عَوْن} *awun*, adjutor, auxilium).

A'WUNI (or A'UNI), s., help, assistance = msáda.

AYA, v. a., to cleave, split (-ku pasáa akúni, to split wood), but ku aya ukuni is obsolete language.

AYANI, s. (St.), a cheat (cfr. Arab. ^{عِمَار} *imār*, obiens huc illuc valerque vir; latro, percussor; ^{عَار} *āra*, venit abiitque per terram).

AYARI, s. (ya); ayāri ya nánga, the cable of an anchor.

AYIKA, v. n., to melt; vid. ais, aika.

AYITHU, v. n. (St.), to preach? ^{هَجَى} *haja*, monuit exhortatus fuit.

A'ZA (or WAZA), v. n., (1) to think, meditate,

pender; **BA** in animum immisit, suggestit; (2)

to be sorry (cf. عسى, tristis, sollicitus fuit).

AKAMA, s. (St.), a nose-ring; cf. عمام, loro عمام:

dicto instruxit utrum; عمام, collare, numella, qua canis collum includitur.

Azima, s. (Arab. عزيمة, quiddam adstrinxit, hinc amuletum, et incantamentum contra serpentes, morbos aliave mala), a charm used against serpents, to bring back runaway slaves, and to banish evil spirits (Kis. tūa, suspendi above doors).

Azima, v. obj. (Arab. obstrinxit aliquem jurejurando, adjuravit aliquem), to make a charm against somebody.

Azima, v. a., (1) to lend on condition of returning the loan without interest; u-ni-azime kisuchako, lend me thy knife; (2) v. n., to borrow; e.g., nimeazima kisuchakwe, I borrowed his knife. Dr. Steere has "ku azimwa" for "to borrow."

Azima, v., to borrow for one.

Azimana, v. rec., to lend to or borrow from each other.

Azima (or **Azimu**), v. n. (Arab. عزم certo animi proposito voluit facere, intendit aliquid), to resolve,

to think upon anything, to have at heart, to propose; ku asa moyoni, ku kusudia or ukilia.

Azima, v. obj., to intend to do anything for or against any one; ni ku tia nia ya ku fania neno ya ketha wa kotha; hakunasimia kufika hapo, he did not intend to come here; n'liketi, sikia na azima ya safari (= sikunasimia safari), lakoni nliipo ona watu wangi wasafiri kuenda Ukambani, nimi nami nli (or nika) ona heri nika-wa-andamia.

Aziri, v. a. (Arab. عزر, reprehendit, impedivit), to despise (= ku tukana, ku nazi), calumniate.

Azirika = ku-m-tia mtu aibu.

Azirika = ku guwa kua sehabu ya deni (E.).

Azizi, s. (Arab. عجز, rara, cara, eximia fuit res;

عجز, rarus, carus, potens eximius), a rare, costly thing, a curiosity, rarity; kitu hiki ni azizi mjini, hamna, this thing is a rarity in town, there is none (like it); azizi ni kitu kisicho ena watu, i.e., azizi is a thing which does not come abroad among the people.

Azma, s. (St.), scent?

Azun, s. (St.), perjury; cf. آزر, visitavit; (2)

fucavit mendacium; آزر, falsum, mendacium.

B

B has the same sound as in English. N changes into m before b; e.g., mbaya for n-baya, bad; m'bwa (mbua) for n-bwa, a dog or dogs. Nw also becomes mb; mbingu for n-wingu, the heavens. This grammatical remark of Dr. St. is very appropriate.

Bā, v., to be high; mnazi hu anabā sana, this cocoa-tree is very high (?).

Bā, a natural sound; tuna-m-fuma suusana, huyu bā, nami bā (Kiniasa, chā).

Bāa, s. (ya) (cf. باء, crimen commisit, perfidius est), evil, trouble, disaster; baā - kitu kilicho adui, something that is hostile, hurtful, or dangerous; tumengiliwa ni bāa.

Bāa, s., pl. mabaa (cf. باء, homo vilis et abjectus), a worthless person, an utter reprobate.

Bāda (or **Bāda**), adv. (from باء, longius absint,

باء, post, postea, or باء, postea); baada ya, after (of time); bāda ya mambo haya, after these things; bāda ya haya na mangu yatakija, after these there will come other things; baadaye or baadaye, after it, afterwards, then; baada ya sala or salāti, after prayer.

Bāda, adv., afterwards.

Baāthi, s. (ya) (from باء, pars, quidam), a portion, a certain number selected, some; baathi ya watu, some persons; baathi ya siku, some days; baathi ya fetha, vid. Act. v. 2.

Baazi, s., a sort of pea growing on a small tree somewhat resembling laburnum (St.).

Bāba, s., ya (wa), (pl. za); babayangu, my father; baba wa mtu (sc. solāni or fulāni), the father of a certain man; baba m'tu, a human father or parent; babe mtu = baba alie-m-via mtu or - baba wa kambu, step-father; baba mdogo, mother's brother; babaetu, our father; pl. baba zetu, our fathers; babazetu ni wamōja, our fathers are brothers or near relations; babazao ni wawili; kila mtu na babao (not ana babao).

Babāe or **Babāye** watoto (or **Babē** wāna, **Babē** watoto), pl. babāze watoto (Kin. dsugni; Kik. ndenge wa wū), a bird, very likely an eagle or an owl, which frightens children. The superstitious idea of the natives is, that this bird approaches new-born children, that it imitates their cry, and causes sickness to them. The cry of this bird frightens children so that they will immediately go to bed, or to their mother's breast, and be quiet. Hence the bird is also

called *mvúma titi* (pl. *mvúma titi*). We see here a specimen of native artifice in nursing their children, regarding which they say, "h dawa ya ku kenga watoto wakifu," lit. this is the medicine (or means) by which children are deceived when crying. Muanangu anashikua ni babuye (for babaye watoto), my child has been seized by the owl (?) which causes sickness to him.

BABÁKA, v. a., to stutter, to hesitate in speaking. Rebman takes this word in the sense: to continue dreaming, to sleep dreamingly.

BABÁLE, adv., just then; babále ulipo ondóka = majira yale ulipo ondóka basi nami n'lipátua ni úthuru wa ku-ku-daka (R.) (cfr. papálu, pálu); ku patua ni uthuru, to be seized by an emergency.

BABÁBA, v. n., (1) to grope in the dark (vid. papása) (R.); (2) babaza, v. a., to rub softly.

BABÁTA, v. a., to beat insufficiently; e.g., ku piga chuma vibáya kisishikimáno, to beat the iron insufficiently, so that it soon breaks off (in making a jembe, native hoe); to beat thin, so that it gets thin.

BABÁTIKA, v. n.; ku babatika mbáwa, to flap the wings (cfr. papatika), to flicker, flutter.

BABATÚA, v. a. (cfr. papatúa, v. a.); e.g., kunde, mbázi, e.g., to make dry beans, as it were, to come forth.

BABATÚKA, v. n.; fulani anababatúka leo, said of one who appears at once nicely dressed, whereas he wore bad clothes for a time (R.).

BABE, s. (Kin. abe); babe sultani, babe ngómo, babe ndófu or babe wa ndófu (vid. ndofu) (vid. kusa, where babe is explained).

BABAHKA? (R.); paparika?

BABIA and BABISA, v. a.; e.g., ku-m-babisa mtóto, to cram a child with (food); vid. papia; ku babia, v. n. = kula haraka mno (E.), to eat voraciously.

BABIKA, v. n., to fletch an arrow; ku babika mifi mbáwa (= ku fumbira másoa in Kiriassa) (R.), to feather an arrow.

BABAYÚKA, v. n., vid. papayuka, to talk incoherently, to be delirious in the heat of fever.

BABU, s., (1) grandfather and grandmother, ancestors (Kinika, dáwe and bibi); (2) convulsions (Sp.)? Babu is also the name given to a kind of sickness which seizes children; i.g. niúni; muana augúa niúni, ana babu, in Kiriassa i.g. máuka.

BABÚA, v. a., to strip off, to rend off (= ku tana rarúa, tabúa, ku kuanúa); e.g., ku babúa Amerikáno, to tear off a piece of American cotton-cloth from the whole piece (in a shop, etc.).

BABUKA, v. n., to get torn out, for instance by going through bushes.

BABULIA, v. obj., to tear off (a piece) for somebody.

BABULIWA, v. p.; nguo imebabuliwa, also to get scratched and wounded (e.g., by a tree); mkamba ababuliwe maganda, the lobster's shell shall be taken off (R.), the lobster has cast his shell (?).

BABÚRA (PAPÚRA), v. a., to claw (R.); fulani anakuja ni babúra leo, he came with a maneno ya ku fioleána or ya ku-m-fioleá or ya ku fioá (vid.).

BABURANA, v. rec.

BABURIKA, to be torn or lacerated.

BÁDA, vid. baada, prep., after; bada or kisha ya athóhori, after noon-time.

BÁDALA (or BÁDALI), s. (ya); Arab. بَدَل, mutavit, permutavit, substituit; بَدَلٌ, permutation, quod pro re alia datur vel sumitur; hence a thing given in exchange for something else, an equivalent.

BÁDILI, s. (ya), exchange (Er. takes it in a bad sense = deceit).

BÁDILI, v. a., to change, to exchange; e.g., ku bádili fetha, reali.

BÁDILIKA, v. n., to be exchanged, to be changed, to be changeable.

BÁDILIANA, v. rec., to exchange mutually.

BÁDILISA, v. a.; sine-m-badilisa nguoyakwe, he exchanged his cloth for him (= gauza or geuza).

BÁDILISANA, v. rec., to interchange, to exchange words, to dispute. Deriv. mbadilifu.

From the verbs given above, the student must carefully distinguish the verbs bátili, to pervert, and patiliza, to reprove, condemn (ku kufurisha); vid. each in its place.

BÁDALI, s. (ya), likeness, kind = mfano wa; bá-dali ya mtu huyu, like this man (Sp.). The meaning "likeness, kind," is very doubtful (?).

BADAN (or BADANI), s., body, carcass; Arab. بَدَنٌ, corpus (cfr. batani); بَدَنٌ, intimus fuit.

BADÁTA, s. (ya, pl. za), Kimr. = kiazzi, a sweet potato; kiazzi cha badáta, sweet potatoes (of a red colour); manni ya badáta, leaves of sweet potatoes used as a vegetable.

BADI (or rather BATHI), s., part, portion (Arab. بَدِيءٌ); there is also a kind of cloth which is called badi or bathi.

BÁDIRI (or BADIHI), v. a. (from بَدَرَ, dispersit, sine modo et mensura erogavit opes), to spend money in order to get a wife or a kingdom, power (R.), to squander one's money.

BÁDO, adv. (vid. bada), as yet, not yet; bado kidógo, soon; used generally to express that the

matter in question is as yet incomplete. Nadaka bado reali tano, *I want still five dollars*; bado hakenenda = batassa ku enenda, *he is not yet gone*.

BADUVI, *s.* (wa, *pl.* mabaduvi); Arab. بدوي, deserti incola; *uncivilized people*; Wanika ni baduvi yetu.

BAFE, *s.* (wa, *pl.* ma—), a large and venomous kind of serpent, ringed with white, black, and grey, from 2½ to 4 feet in length. In the Kimrinda dialect it is called moma. The natives say that it has a pointed tail with which it stings. This is, however, doubtful. The stroke causes quick swelling and death if the antidote be not promptly applied. This serpent is said to exist on the island of Mombas. The various kinds of snakes are: (1) bafe, (2) kibawa cha kanga, (3) kundamansi, (4) satu, (5) mtanga wa poani, (6) pili, (7) wamanimawiti, (8) mkoko, (9) firu, (10) wa nduma kili.

BAFTA, *s.*, *vid.* báfuta, *s.*

BAFU (rather PAFU) (la, *pl.* ma—), lungs, lobe of lungs.

BAFUMIA (R.) ?

BAFUTA (or BAFTA), *s.* (ya), *shirting*, a sort of fine calico; bafta dhondo idifukayo unga (difuka, *v. n.*) ?

BAGA, *v. a.*, *vid.* págá, *v. a.*, to seize (said of an evil spirit), to carry for wages; pagáza, to make to carry; pakawa, *v. p.*, to be possessed of an evil spirit.

BAGABA, *v. n.* = ku potés (Sp.) ?

BAGADA, *v. a.*, *vid.* pakáta, to take upon one's knees; e.g., — mtoto.

BAGALA, *s.* (ya), a buggalo, a large kind of dhow square in the stern, with a high poop and a very long prow. Most of the Indian trading vessels or dhows are of this build; they have generally a small mizzen-mast (St.). *Vid.* jaházi.

BAGAWA, *v. n.* (= lanika), to rut in the mouth, to be obscene with respect to language.

BAGAZA (BUAGAZA), *v. n.*: ku ji-bagaza, to keep one's legs far asunder or apart in sitting (R.).

BAGHALA, *s.* (wa) (Arab. بغل, mulus), a mule.

BAGHAMI, *s.* = bana ákili, mpumbafu; باغمي, ambiguous et obscure locutus fuit, a fool.

BAGÚA, *v. a.* (cf. pakúa), to put asunder, to separate each kind from the other; e.g., ku bagúa mtama na makindi, ku weka mbalimbali; tubagúe gnombesétu, kulla mtu abagúe zakwe, to arrange, to bring in order; let us arrange our cattle, every one his own.

BAGÚKA, *v. n.*, to be separated, to fall out with one another, to be in disorder.

BAGUANA, *v. rec.* = etetana or hafiana, to be

at variance, to differ, to disagree, quarrel for or about a matter, to strive.

BÁHAMI, *s. and adj.*; باهمي (bahamma), ablectavit, peregrinus fuit, barbarus visus fuit; باهمي, proloqui nesciens, barbarus, cuius sermo non intelligitur; hence báhami, silly.

BÁHARI, *s.* (ya) (بحري); aqua multa, mare, flumen magnum; bahar elthulumát, Oceanus atlanticus; bahari kú, great sea; bahari el-ali, the Persian Gulf; bahari ya sham, the Red Sea.

BAHARÍA, *s.*, a 'sailor, the crew, sailors (*vid.* mána máji).

BÁHASA, *adj.* (Arab. بحتى, justo minor) = rakhisi, cheap; kitu hiki nina-ki-puta bahasa, I got this cheaply.

BAHASHA, *s.*, a square bag or pocket with a three-cornered flap to tie over the opening, frequently used to keep books in (St.).

BAHATI, *s.*, *vid.* bakhti, *s.*

BAHATISHA, *v. a.*, to guess (St.), perhaps from the Arabic باحث, inquisivit, disquisivit.

BÁHIA, *v. a.*, to search till a thing is found (Sp.); *cf.* باهى, intellexit, perforavit, or باى, cognovit, consideravit, dignovit.

BÁHILI (or BAKHILI), *s. and adj.* (Arab. باحل, parcus,

tenax et avarus fuit; باحل, avarus; باحل, avaritia); báhili or mbáhili, *s. concr.*, a miser, covetous person; báhili, *s. abstr.*, avarice = choyo. Prov. mali báhili kúla dúda, i.e., worms will eat the property of a miser. Báhili or mbáhili is a man who is only bent upon gathering property without using it — mtu asiejilisha maliyakwe, or mtu aliekusánia mali asipokúla. There was a rich man at Mombas, named Famáu, who from avarice sold the meat which he had boiled, himself only using the broth. He feasted at the table of other people, while the eatables of his own were left to rot, and then thrown into the sea. He was a great báhili, hence the saying: mtu buyu ni báhili kama Famáu.

BAI, *v. a.*, to receive as an authority, ku kúballi kama mfalme au mkubawao. Waka-m-bai Suleiman Ben Ali (Sp.). If this word does really occur, it is probably to be derived from the Arabic باع, inauguratus fuit in imperio, or imperator salutatus fuit.

BAINA, *prep.* (or BINA), Arab. بين, inter, in medio, between, amidet; baina ya Mvita na Rabai, between Mombas and Rabai.

BAINI, *adj.* — mballi; e.g., ku nenda nti baini — mballi (E.).

BAINI (or **BEINI** or **DAYINI**), *v. a.*, to know, to recognize, to distinguish, to make clear, to prove (*Arab.* **بَيَّنَّ**, manifestum reddidit, declaravit explicavit), to acknowledge as belonging to somebody; e.g., nna-ki-baini kisuchangu, I have recognized my knife (= ku ona). Tuna-m-baini mtu yülü kuamba ni muivi; kitu hiki nime-ki-baini kua felani; ni saidi ku baini, it is still more evident, or it is clearer.

BAINIA, *v. obj.*; ku bainia kua hurru.

BAINIKA, *v. n.*, to become known, manifest, clear (= kua wazi); e.g., muivi amebainika, the thief has become known; kwanza maneno haya yalikua siri siri, laken sasa yamebainika, at first these words were a great mystery, but now they are clear.

BAINIKANA, *v. rec.*, to be evident mutually (= ku onekana); ushüha ubainikano.

BAINISHA, *v. c.*, to cause to become clear, to prove, to show, to define; e.g., ku bainisha mpaka, to define the frontier or boundary.

BAINIWA, *v. p.*; e.g., alie bainiwa kua muema, one who is proved to be good, one who is justified; e.g., umati Muhammedi yabainiwa pahali pawili, (1) believers and unbelievers, (2) only jami Muselmina.

BAJA, *s.* (la, pl. ma—), letter paja (*vid.*) (also paji), the inner side of the thigh, lap.

BAJUA, *v. a.* (= babua or kuaniua), to strip off; e.g., ku bajua makiti.

BAJUKA, *v. n.*; utanzu umebajuka, a branch broke off from the tree (better papua, *vid.*).

BAJUNI (or **PAJUNI**) = Mginia, a native of the country situated between the island of Patia and the river Jub.

BAKAI, *s.*, a word of the Kigunia dialect, *vid.* shudu and baki, remainder.

BAKASA (R.), there remains; frequently it is = labuda; bakasa ku amba ni yä, ndiye angaye = wesa; bakasa songoro ajapo ndiye adakaye wesa (?).

BAKATA, *v. a.* (rather **PAKATA**, *vid.*), to carry something before you, to take upon one's arm.

BAKHTI, *s.* (**BAHATI**) (ya), **بَهِتِي**, vox Pers., fortuna, felicitas, luck, fortune, chance; ku patu bakhti ngema or mbaya, to have good luck or misfortune (bakhti mböfu); ku tunia bakhti, to go; at random.

BAKI, *s.*, what is left, the remainder of money, &c.; *Arab.* **بَاقِي**, reliquus et superstes fuit; **بَقِيَّةٌ**, res residua, reliquiae, subtraction (*in arithmetic*).

BAKI, *v. n.*, to remain, to be left.

BAKIA, *v. a.*, *vid.* pakia, *v. a.*

BAKÖRA, *s.* (ya, pl. za), a walking-stick with a crooked handle, or, as Dr. Steers explains it, a walking-stick with the top bent at right angles to the stem. The best are made of a white straight-grained wood which will bend nearly double like a piece of lead without breaking or returning. The fimbo (another kind of stick) is straight and without a handle; the ufto is thin and long.

BAKSHISHI, *s.* (ya), a gift, a gratuity (bakhshishi or bashishi).

BAKUBA (or better **PAKUBA**), *lit.*, where great, a great piece; mtu huyu analima bakuba or badogo, this man has hoed a great or a small piece (pa dogo where little or small).

BAKULI, *s.* (ya, pl. mabakuli), a basin, a deep and large dish of clay; kómbe is a large plate, sähani an ordinary plate.

BALAMUEZI, *s.*, moonlight, moonshine (St.).

BALANGA, *s.* (ya, pl. za) (or **MBALANGA**, *s.*), a cutaneous disease generally confined to the hands and feet of the person, by which the black skin peels off and leaves a white skin, which no more turns black. Tetter or Leprosy? The Wanika call this disease "mabawassi." Balanga ya or za mikono. The person who has this disease is not allowed to eat with other people, who would say, Mbalanga sitayäika ukila wali wa muto; mtu huyu ana mbalanga, or balanga za mukono au za mngü.

BALAS (or **BALANI** and **BALASHI**) (ya, pl. ma—), a large kind of water-jar. It is larger than the kasiki.

BÄLE, *s.* (la) (*vid.* mbüle) (za muhógo).

BÄLEGI, *s.* (ya) (*Arab.* **بَالِغٌ**, puber, aetate maturus; **بَالِغٌ**, pervenit ad finem), a person arrived at the state of puberty; mtu huyu anakua bälegi.

BÄLEHE, *v. n.*, he is pubescent, marriageable; anabülehe sasa, apéwe mke, asihäribu mali, he is marriageable, let a wife be given to him, lest he destroy his property (by illicit intercourse with women).

BALI, but; hakuenda bali, perhaps he did not go; Kin. kendore balu.

BALOS (or **BALOSI**), *s.* (wa), and **BALIOS**, consul, political agent (in Turkish?). Thus the English Consul, Major Hamerton, was called at Zanzibar.

BALUNGI, pl. mabalungi, a citron.

BAMBA (la), pl. mabamba, a flat thin piece, a plate, disk; bamba la rusasi, la sifuri, la ohüma, la fetha, a thin plate of lead, brass, iron, silver; bamba la fetha = kua la fetha, *vid.* kua and kikoa. Bamba is to be distinguished from pamba, *s.*, cotton (*vid.*). Bamba la chuma, copper-iron, brace; bamba zi gumu.

BAMBU, *s.*, a curved instrument which is thrust into a bag to find out what it contains, rice or corn, etc. *Ametia bambu katika gúnia. Bambu ni kidáde cha ku tomá na ku tazamia gúnia, ku tambúa kilímo. Dr. St. calls it bambo, an instrument like a cheese-taster thrust into a bag to draw out some of its contents for examination.*

BAMBÚA, *v. a.*; *ku-m-bambúa mtu ngúo?*

BAMBÚKA, *v. n.*, to fall off like a label from a bottle or like a plaster; *ku bambúka mbawa, said of mtoa).*

BAMFÚA, *v. a.*, to chip (from chipping come chips); *hamfúka, cfr. Kiniasa banduka from bandúa.*

BAMVÚA, *s.*, spring-tides (St.).

BANÁDER, *s.*, *pl.* of *bándari* or *béndari*, a landing-place, harbour; *بنادر*, *orig. Pers.*, *pl.* *بنادر*, portus, pavium statio; urbs aut locus, ubi mercatores sarcinas solvere solent et cum mercibus subsistentes vectigalia pendunt. *By Banáder the Suahili and Arabs mean especially the sea-towns of Barara, Marka, and Mukdishah, being the principal harbours of the Somali coast.*

BANAGIRI (or **BANAJIRI**), *s.*, a kind of bracelet ornamented with points or blunt spikes, much worn in Zanzibar (St.).

BANDA, *s.* (la, *pl.* *mabanda*), a large shed constructed for people to assemble in; *banda la ku bárizi watu; kibanda is a little shed; cfr. bárazu and bárizi; banda la fásasi, a stable.*

BANDA, *s.* (la, *pl.* *ma—*), (1) the blossom-stalk of the cocoa-nut tree (Er.); (2) a shed.

BANDA, *v. a.* (Kijumfu) = *ku vunda*, to break open with a stone; *e.g., ku banda madáfu.*

BANDÁ, *v. obj.*, to break open for one.

BANDA BANDA, *v. a.*, to split or break into splinters or shivers.

BANDARI, *s.* (ya) (or *béndari*, *béndari*), landing-place, harbour; *máhali pa póani watu washukápo or wana maji waogeshápo dau (cfr. banader, s.).*

BANDERA, *s.* (ya), a flag; the Arab flag is made of red stuff.

BANDI, *s.* (la, *pl.* *ma—*), stitching, pinning; *ku shona bandi or ku piga bandi, to baste, run, tack (in sewing); ku shona bandi, baaden ku fupa jongo mène, first to tack, then to make the proper or real suture (seam).*

BANDIA, *s.*, puppet; *mtoto wa bandia, a doll; watu anasúka kua ukúndu, anatis mtehe ndáni, ana-m-tia kánu.*

BANDIKA, *v. a.* (= *patika*, *andika*), to put on, to apply; *e.g., ku bandika dau ya kiopea.*

BANDIKWA, *v. a.* (or *BANDIKWA*), to cause to

put on, to put load upon load = *ku weka kitu ju.*

BANDÚA, *v. a.*, to break off in fragments (?) (*cfr. gandúa*), to cleave wood in small pieces.

BANDULIA (*e.g.*, *kuni*), for one.

BANDU BANDU, to cut into little pieces, to crumble (into) in cleaving.

BANDÚKA, *v. n.* (*cfr. gandúka*); *hali-tu-bandúki neno hili = ha-tu-ati ku li daya; matu hayu ha-tu-bandúki, this man does not leave us, he is always with us; hawa-m-bandúki Mzungu, they do not leave the European.*

BÁNDURU, *s.* (ya) (= *ngúma, vid.*), the place in native vessels from which water is baled out; *páhali patolowacho maji kua silo katika jahási, it is near the main-mast.*

BANGA (*muhógo hauja banga*), *v. a.*, *bangia*, *bangilia*; *ushanga wa ku bangia (bangilia = bagilia, vid. panga (cfr. tunga ushanga); ku bangia maneno (to hire); (2) to lay in heaps.*

BANGI, *s.*, the narcotic leaves of the wild (Indian) hemp (from the *mbangi*), chewed in the East. *Muny Suahili are accustomed to chew and smoke this leaf; cfr. بنگ, ex Pers., بنگو, hyoscyamus (bilsenkraut).*

BANIYA, *s.* (ya), a building, temple, especially that of Mecca. *بنى*, *struxit, aedificavit, hence بنى*, *structura, aedificium.*

BANIA, *v.*; *ku-ji-bania nguo, in travelling and in fighting; vid. pania, v. a.*

BANÚKA, *v. n.*, to taper (?).

BÁNIAKI, *n. pl.*, *mabániani*, used at Zanzibar and on the coast as a general name for the heathen Indians who come as traders from Cutch. (On the coast they are generally the custom-masters, being in the service of the chief custom-master at Zanzibar, who is generally a *Baniani*, farming the customs from the Sultan of Zanzibar at a certain sum of money.

BANJA, *v. a.*, to crack nuts, to beat pulse or beans between two stones, to clear the fruit of the husks, to break off the shell or husk by beating; *e.g., ku banja kirosho kua jiwe ku-i-pata snafi, ku weka kando magánda, to beat to pieces, to dash.*

BANZA, *v. a.* (ku *fitu kizáni* ?).

KU-JI-BANZA, *v. ref.*, to squeeze one's-self against a wall or into a hedge to allow some one else to pass (*cfr. panza*).

BANZI, *s.* (la), *pl.* *mabanzi*, a splint, a splinter, a small thin piece of wood; *banzi la ukáni kibanzi, a very small splint.*

BÁO, *s.* (la) (*vid. ubáo and mbáo, board*); *báo la kómóe (kómoe, the fruit of the mkómoe tree) is*

a board with 32 small holes, each about the size of a teacup, for playing a favourite game, also called bao, with komoe, or with pebbles, &c. The holes are sometimes merely scooped out in the ground, and any small things may be used to play with (cfr. bao la estarúngo); ku téza búo la kómoo or la estarúngo (St.).

BÁPA, s. (la, pl. ma—); bapa is that which projects and recedes again, that which is not round (mdaura) nor quadrangular (mrabba), but which is uneven. (1) Bapa la usso pa ku lalia, the temple of the head, also a broad face; bapa la usso, large forehead. (2) Ku piga bapa la upanga, to strike with the flat of a sword, &c.; ame-m-piga bapa la upanga kúiko makáli, i.e., ku-m-piga kua maóngo ya upanga, to beat one with the back of the sword, which will not hurt him, but ku tema upanga kua makáli will hurt him (ku-m-háziri), keke i bapa, yafuliwa bapa bapa. The form of the mango-stone has bapa bapa, but mfringo (roundness) has no bapa bapa.

BARA, s., a species of antelope (Holgobagus arundinaceus) (St.).

BARA (or BARRA, or BERRIA), s. (ya, pl. za) (Arab. ^٤براء, terra, imprimis pars superior et pulvis; ^٥براء, agrestis, regio inculta; ^٦براء, campus, desertum),

(1) land in general; (2) wild country, uncultivated and uninhabited country, especially of a sandy kind (cfr. nika), a desert, where there is but little or no wood and vegetation; barra jeúpe, a free open tract of country; (3) coast; bar-es Suahil, the Suahili coast; bar-el-Fars, the tract of the Persian coast belonging to Oman; bar el agam, the Somali coast; bar el asili, mainland; barra ya kwanza, si kisiwa (vid. asili). The Arabic name Zanjibar or Zenzibar, Zingibar, is derived from Zanj or Zenzj, which was the name of a special tribe residing south of Zanzibar on the mainland, but which became at the same time the general term for a negro; consequently Zanzibar would signify, the land of the negro, the negro coast; cfr. Dr. Krapf's "Travels in East Africa," p. 519.

BARARA, adv., proper, just, exactly (?); perhaps for barábara or barábra = saua saua, equal.

BARÁBARA, s., (1) = saua saua; (2) a rhorish woman, a prostitute; mko huyu ni barábara, this woman is a prostitute (= mtalaleshi).

BARABARA, v. a., to scrape off the malaika (the short hair, lit., hairs, if this were an English plum) of an animal, which have been previously singed (R.).

BARAGUMO (or rather BARGHUMU), s., a spiral horn used as a musical instrument; it is blown through a hole at the small end; war-horn, gunda in Kin.

BÁRAKA (or MBÁRAKA), s. (ya) (Arab. ^٧بركة, genua flectens in terram pronubuit, benedixit; ^٨بركة, incrementum, abundantia, felicitas), blessing; great yield of a plantation; Muungu ametia baraka katika nti.

BÁRIKI, v. a., to bless; barikia, to give a blessing to; barikiwa, to be blessed, to become much. Dr. St. makes the remark: Young people are said in Zanzibar to bariki when they first have connection with the opposite sex; girls are thought old enough between nine and ten.

BARAKÓA, s. (or BARIKÓA) (la, pl. ma—), the covering or mask of a Muhammedan woman, so that nothing but the eyes are seen (cfr. utaji); cfr. Arab.

^٩برقع, rica operuit faciem alicujus; ^{١٠}برقع, rica, operimentum faciei muliere.

BARÁMU, s. = béndera, a flag.

BARARA, s. (?) (R.).

BARÁRE, s., a kind of locust, of grasshopper (Kir. nioi ?).

BÁRÁS (or BĀRĀSH, s., a disease like leprosy; mtu huyu yuna baras; cfr. Arab. ^{١١}برص, lepra correp-tus fuit et laboravit.

BARAWÁI, s., a swallow (?).

BARAWE (or MARARAWE ?) (R.).

BÁRAZA, s. (cfr. Arab. ^{١٢}براز, exivit in campum amplum, prodiit in conspectum; ^{١٣}براز, campus amplus et patens; a stone seat or bench table, either outside of the house or in the hall, where the master sits in public and receives his friends; hence the public audience held by the Sultan, and the council then held; meeting of a council.

BÁRIZI, v., to sit in baraza, to hold a public reception; (1) ku kótisha or ku kusanja watu barazáni; (2) watu wamebárizi kua mtu ku sikiza maneno. Tuabárizi kua Msungu ku sikiza juo, kulla muegni nenolakwe.

BARIZIANA, v. rec.

BÁRI, v. a.; ku bári mshua na poáni, to put aside the canoe (= epúa) (R.).

BARIA, v., to lose at the dado-play; ku bariwa, v. p.

BÁRIDI (or BĒREDI), s. (ya) (Arab. ^{١٤}بريد, frigidus fuit, ^{١٥}بريد, frigus), coldness, dampness; nti ina baridi kúa mvúa, the ground is damp or moist from rain, and therefore cold; usiondoko ondoko, hápo ulahápo patangia (pataingia) baridi, do not keep leaving your place, else there where you sleep you will get cold.

BARIDISHA (or BURUDISHA), v. c., to cool; maji ya mtoni yabaridisha or yaburudisha roho, the river-water cools one's spirit.

BARIKI YAREH, s., *rheumatism* (lit., *dry cold*; vid. yábisi).

BARILI, v. a., vid. bárska.

BARISHAI, adj., *damp, cool, moist* (E.) (warishai, R.).

BARITO, what is left from the evening meal to be eaten in the morning (St.).

BARRE, v., vid. baraza.

BARBINIA, s., a *barque* (R.) ?

BAROBÁRO, s., *vigorous, expeditious*; mtu huyu ni bárobáro, ni hodári ku tuma, si muvivu, yuna bádi.

BARRA, s., vid. bara.

BÁRÇA (or BÁRÇA), s. (ya, pl. mabárũa), a *note, bill, letter, especially a summons from the judge which he writes to a debtor to demand payment (generally on a small bit of paper)*.

BÁRUBÁRU, s.; mtu huyu ni barubáru, aanza ku andika ndéfu, a *man whose beard is beginning to grow*.

BARUDI, s. (ya), *gunpowder*. In Turkish باروت.

BARULI, s., a *fool* (St.); cfr. بوزل, CRASSUS VIR.

BASÁSI, s., a *prudent man* (muegni fikira nengi) but a *cozener or a cheat*. Hence = mtu mkópi, muegni madéni mangi; see mkópi.

BASHAS (or BASHÁSI), s. (ya), *mace, the inner husk of the nutmeg*.

BASHA, v. (from ku pa or pata), vid. pa, pata (bashisha, bashúa), vid. pasha.

BÁSHIRI, v. a. (بَشِّرَ, laeto nuntio exhilaravit), to *announce* — ku eleza; ta-ku-bashiri ndotoyangu, *I will relate to thee my (good) dream*; ku bashiri heri or khéri, to *announce good tidings*; ku báshiri — ku-wa-pa watu khábari = ku-wa-eléza or ku-wa-khuljiri.

BASHIRIA, v. obj.; a-m-bashirio kheri, *may he announce to him good luck!*

BASHISHI, s., vid. bakshishi.

BASIA, s. (or better PASIA) (ya, pl. za), (1) a *curtain* (vid. pásia or pásia); (2) the *diaphragm* which separates the lungs and heart from the intestines (Erb.).

BASHE, v. a., to *foresee*; سَمِعَ, fuit videns, intelligent, eminens et ex alto prospexit.

BASHI (or BASH), conj. *exclusive, but, only, enough, it will do*. In the beginning of a sentence it means, *well, and then, and so*. But when it follows a word or phrase it means, *just this and no more*.

BASTOLA, s., vid. pistola, a *pistol*.

BASTU, s. (ya, za), *hemorrhoids* (Sp.).

BATA (or BATTÁ), s. (la), pl. mabata, a *duck*; bata la masinga, a *turkey*; bata la bukia, a *goose*; Arab. بطة, anas (duck).

BÁTANI, s. (or BÁTINI) (ya), (1) *belly*; Arab. بطن, interiorum partem et medium ingressus fuit locum; بطن, venter (the bátani is to be distinguished from بَدَن, corpus, body, in Kis. carcase); (2) bátán, s. (ya), a *cloth with lining* (mardûf); kisibao cha bátán; بَطَانَة, interior pannus (vestis).

BATÉLA (or BETÉLA), s. (ya, pl. ma—), a *large boat or dhao*. Those smaller than the batéla are the mîshûa, dau, mtumbui, huri (which see). The batéla has a square stern and an ordinary boat-like head; it has sometimes no deck; it is smaller than a bagala.

BÁTI, s. (la, pl. ma—), *tin, solder*; ku tia bati, to tin.

BÁTILI, v. a. (بَطَلَ, vanus, nihil fuit or evasit irritum fecit, abolevit), to *abolish, to annul, reverse, repeal, frustrate, transgress*; e.g., ku batili hakki.

BATILIKA, v. med., to have the quality of being *abolished, changed*.

BATILISA, v. c.

BÁTILI, s. (Arab. باطل, vanus, irritus), *worthless, of no use*; mtu huyu ni bátili, *this man is worthless, perverse, transgressor*; ubatili ni mambo ya batili.

BATLI, s., the *log* (nautical) (St.).

BÁTORÁTO, s. (la, pl. ma—), *spots of colour* (= marakarúka), the various colours of an animal, e.g., of a leopard, bullock, dc. Perhaps to be derived from بَطْن, tenui cute praeditus et pinguis, mollis (?).

BATÚA, v. a., to *break off a piece*, e.g., of muhogo and other food (which is boiled in a pot), to take a slight taste of the dish; cfr. patúa, v. a.

BATÚKA, v. n.

BAURA, s., a *European anchor*; see paura, s.

BAUSI, s. (la, pl. ma), *splint, splinter*.

BAVÚNI, at the side, alongside (St.) (cfr. pavúni).

BAWA, s. (la, pl. mabáwa) (in Kin.), a *large m'búa* mitu or kijibua mitu in Kis. (niamu li ni mkáli).

BÁWA, s. (la, pl. mabáwa), the *wing of a bird*; ubawa, a *feather of the wing*; pl. mbáwa, the *feathers of the wing*; see ubáwa.

BAWA, s., see pawa za wifufu.

BAWÁBA, s. (la, pl. mabawába), a *hinge*; e.g., bawába la mlango.

BAWÁBU, s. (ya); bawábu ya kifungo or chámbe, the *officer of a prison* (cfr. بواب, portu, janus; بواب, janitor), *door-keeper*.

BAWASIRI, *s.* (vid. basuu), *hemorrhoids* (cfr. Arab. **بواسير** also **برصير**).

BAYA, *adj.* *bad, evil*; mtu huyu ni mbaya, *this is a bad man*; niumba mbaya, *a bad house*; kasha hili ni baya, *this box is bad*; kidude hiki ni kibaya, *this instrument is bad, unfit*.

BAYA BAYA (cfr. **بابا**), *v. n.*, *to tattle, to prate* (*Kin. vaya vaya*), *to talk, especially in fever* (cfr. bayúka).

BAYINI, *v. a.*, *to know, to recognize*; see baini; bayinika, *to be known or notorious*.

BAYANI, *adj.*, see mbeiyani or mbeiāna; kitu hiki kimekua mbeiāna or wāzi, *this matter has become clear or evident*.

BAZANI, *s.* (wa), *a trader and one who cheats in trade, a huckster* (cfr. **باز**, rapauit, spoliavit?).

BĀ, BEADĀ, BEBĀ, BEBESA, *v.* (see pĀa, pepeta, pepesa, sweep, clean); ku bĀa, *to become very old* = pevúka.

BEBA, *v. a.*; ku beba muana, *to carry a child on the back in a cloth*.

BEBĀ, see pepĀa, *to fan*.

BĒBERU, *s.* (wa, pl. za), (1) *a he-goat, a buck, manly, strong*. Dr. Steere has the form "bēbera." Mbuzi mume alio na ndĕfu, kibebĕru. (2) *Beboru or beru* (pl. ma), *an extemporized handsail of clothes worn around the shoulders or as a turban*.

BEBERÚKA, *v. n.*, see peperúka, *to flutter, to fly off, to soar, to swim, as it were, in the air*. I feel ready to fly up from weakness of body, nabeberuka.

BEKERUSHA, *v. c.*, *to cause to be carried off by the wind, to blow away*.

BEDDENI (or BĒDENI), *s.* (ya, pl. ma—), *an Arab vessel with sharp stern, high rudder-head, and with an upright cut-water. It has one (or two) perpendicular masts. Sometimes it has a small projecting head. The bedeni comes from Arabia. It is a second-rate native boat*.

BEEK, see lābūk or lobĭka, labĕka. *The mode of replying when a servant, etc., is called*; **لَبَّيْ**,

solers fuit in re agenda, aptus fuit alicui.

BEFÚA, BEFÚKA, see pefúa.

BĒGA, *s.* (la, pl. mabega), *the shoulder*; anatukúu mŕigo kua bega (= fuzi, pl. mafuzi, *Kimr.*).

BĒGI, *s.*, *a broad kaniki*.

BĒGÚA, *v. a.*, *to look for anything in the sand or in the soil* (= inúā, funúā); vid. pekúā, *v. u.*

BĒHA, *s.*; sasa una beba mjini muetu? (= ku takabari?)

BĒHEWA, *s.*, *the inner court in a stone house. All large houses in Zanzibar are built round an*

inner court (St.). *Perhaps derived from* **بيت**, *vacua fuit domus, or* **بقي**, *perforavit domum*.

BĒI, *s.*, Arab. **باع**, *vendidit, emit, trade*; *vid.*

biāshūra, **بشيرة**, *merx, res venalis*.

BEJA, *v. a.* (= kisāfihi), *to look askant or askew*; *v. obj.*, bejea, *v. rec.* ku bejana, *v. n.*, bejeka, bejewa.

BEINA, see baina.

BĒKĒKĒKE, *s.* (hizo)?

BĒKIRA, see bikira.

BEKA; *v. a.*, habĕki kitu = hana shukura?

BĒKO, *s.*; muegui beko, *one who is cautious, circumspect* (R.) (*perhaps from the Galla word "ku beka, to know"*).

BĒKÚA, *v. a.*, *to ward off a blow, to parry*; (2) *to take away from, e.g., from a pishi (a measure)*.

BELAGHĀMU (or BELĀGHĀMU), *s.* (ya) (Arab. **بلاغم**), pituita, humor quidam in corpore humano, quorum e quatuor sanguis constat; *vid.* **بلاغ**, pervenit, magnopere affixit morbus aliquem), phlegm, spitting of phlegm in coughing; belghamu ni kipānde cha kohūzi; belakhe.

BĒLESESA, *v. n.* (cfr. pelelesa), *to attend well to a thing, to mind well*.

BĒMBA, *v. a.*, see ku peniba (kua upembo); (2) *to adapt one's-self to, e.g., ku-m-bemba wali; ku-m-bemba akillizakwe* (R.), *to eat one's writs, to outwit one*.

BĒMBĒA, *v.*, (1) *to swing*; (2) *to rock backwards and forwards. It is also said of the sails flapping when there is no wind, or when the man at the helm does not steer properly. Kiti cha bambĒa, a rocking chair*.

BĒMBĒĒA, *v. obj.*; kidude cha ku bembĒĒa watu.

BĒMBĒSHA, *v. c.*, *to cause to rock or swing*.

BĒMBE, *s.*, *food and confectionery cooked by a woman for her lover, and sent to him during the Ramadan*.

BĒMBĒJĒA, *v. a.*, *to court, favour*; mniunge a-m-bembejĒa tĀgiri.

BĒMBĒLĒZA (or BĒMBERĒA), *v. a.* (= ku omba funi), *to solicit aid when in a state of poverty*; ame ni-bembeerĒa ku fanisĒa kazi, *he begged me urgently for work*; (2) *ku bĒmbĒrĒĒa mato* = *ku geusa mato, to consort the face, for instance when a man is begging or dying*.

BĒNDEKĒSA, *v. a.*, *to indulge, connive* = in *Kisiasa*, dekeresa.

BĒNDĒRA, *vid.* bandera, alĀmu, bĒramu. *Bandera or bandera is a piece of red cloth used as a flag on ships. The Mombasans have an old flag, which they display in war. This flag is covered*

with passages selected from the *Quran*. They have also an old war-drum (*ngoma*) covered with a lion's skin. It is used only in war or on the death of a great chief. In war the display of a white flag indicates the continuation of fighting, whereas if an armistice is desired by the enemy he exhibits the red flag.

BENA, v. a.; ku bena (R. P.).

BENŪA, v. a., (1) to put forward, to stick out; (2) to leave or show in a state of nudity (= ku wika wasi); e.g., ku benŭa matāko, to show the buttocks, not to cover them (*vid. shuri*), as the *Wakamba* do in the Interior; ku benŭa kidāri, to walk with the chest thrown forward = *funŭa*.

BERŪKA, v. n.; kiko kua kiko, to warp and twist this way and that (St.).

BERŪKA, v. n.; mtu alie benuka matāko, one who leaves the buttocks in a nude state = *funŭka*.

BERĀMU, s. (ya) (Arab. *برام*), *cfr. alāmu*, banner, flag, banner.

BERĀTŪ, s. (or *BERĀTŪ*), a kind of cloth (*kitambi cha —*) from India.

BERĒU, s. (ya) (*see lammi*), tar, black stuff (ya ku andika alāma).

BERGHĀMU, s., bringing up phlegm (E.).

BERU, s.; ku fania beru katika kidau, ku tuoka ngŭo (Sp.).

BERUSHA, v. a.

BĀSHIRI, v. a., *vid. bashiri*, bashiriwa.

BETĀLA, s. (ya, pl. ma), *vid. batōla*, a barge.

BĒTŪ, s. (ya) (Arab. *بيت*), domus, (1) house; (2) beti ya rusāsi, or beti ya ku tilia rusāsi or riešeli, a small leather-bag or pouch for carrying balls or small-shot. Gunpowder the natives carry in horns.

BETILI (or *BATIL*), s., a dhoni with a very long prow, and a sharp stern with a high rudder-head. They generally belong to the *Shemali*, or Persian Gulf Arabs (St.).

BĒKIMU (or *BĒKIMU*), s., buckle.

BĪA, s. (la, pl. ma —), a large dish (*bākuli kuba*). In *Kiniassa* mbia = cooking-pot.

BĀBĀA, v. n. (= hanga hika), to seek for, to look for, to show one's-self diligent or active, busy.

BĀI HALI (or *BĒI HALI*), lit., in Arabic, in whatever state or condition; by all means, in every way; kua kulla hali iwāyo yotwe; kua jambo hili lote or kana ābudi, upon all accounts.

BLĀSHERA, s. (*cfr. bet*). It is a compound word, meaning in Arabic "he sold and bought," hence trade, commerce; *ع*, vendidit, he sold; *ع*, emit, he bought; ku fania blāshera, to trade; mŭkwa blāshera, a trader, merchant.

BĒM, s. (ya, pl. ma —), (1) grandmother; (2) a name of honor — my lady, my mistress (*said by slaves*) (*Kiniassa*); mŭana, a young lady.

BĒBŌ, s. (la, pl. ma —), a cashew apple (St.).

BĒCHI, adj. (= *liti in Kimu*), fresh, unripe, green, raw.

BĒDĀ (or *BITHAA*), s. (ya, pl. za) (*بذ*); mercaturam fecit; *بذ*, pars opum quae impenditur in mercaturam; *بذ*, mercimoniae, goods for trading, merchandise.

BĒDII, s. (ya), diligence, effort, ardour = *jāhudi*; ku fania bidii, to give one's-self trouble; *cfr. بذ* and *بذ*.

KU JI-BĒDISHA (or *BĒDISHA*), to take pains (ku bidisha nafsiyakwe, or ku tia rokhoni hatta —).

BĒFU (or *BĒVU*), adj., ripe (mbifu, mabifu, &c.); embe hili ni bifu hatta linabogōka or shetōka, this mango is so ripe that it will burst open; the opposite is, "biti (bichi), unripe, green, raw, fresh."

BĒGĀNIA (*PIGĀNIA*), to mix old tembo with fresh (Kir. *bisania*).

BĒKIRA, s., an unblemished virgin; Arab. *بكر* primum in qualibet re, virgo intacta; *بكر*, diluculo fuit or fecit, primitias accepit or edit.

BĒKIRU, v. a.; ku-m-bikiri bikira (kua ku-m-tomōa or tomolēa kisiinda), to deflower a virgin. Voluptuous *Muhammelans* are accustomed to marry very young girls, regardless of the suffering they cause.

BĒLA, except by (Arab.).

BĒLĀNHI (or *BĒLĀNHI*), adv. (Arabic *بلاهي*), sine or absque re, nihil — burre, for nothing, gratuitously.

BĒLAU, s., a dish of rice and meat cooked together.

BĒLAULI, s. (ya, pl. za), glass, a glass; kikōmba cha bilauli, a drinking-glass, a tumbler; bilauli or bilauri itokesayo maoni, transparent or pellucid glass, Rev. xxi. 12; *بلور*, boryllus.

BĒLDI, s. (ya, pl. za), a plummet; ku tia bildi = rusāsi ya ku pimiā maji; ku taffiti kua bildi, to plumb.

BĒLINT, s. (ya) (= *iblis*, devil), an evil spirit considered to be of a more hostile nature than the *Shetani*. The natives believe that the *Shetani* can be expelled by beating a drum (*ngoma*), as he (the *Shetani*) shuns the *uganga* connected with a *ngoma* and other ceremonies. When a man has been seized (*bagāwa*) by the *Bilisi* he lies prostrate on the ground like a dead man; he does not extend his arms, nor open his mouth, nor keep his teeth asunder. In this state of torpor and spasm, which the natives ascribe to the *Bilisi*, they first scarify the neck, to see whether the man is still alive (ku angalia yu hei). Then they mix the dung of an ass with the

chaff of rice, and set this mixture on a fire at the entrance of the room, which is filled with smoke. At last they attach an amulet (hirizi) to the neck and arms, which will in their opinion expel the Bilisi at last.

BILIWILI, s. (ya, pl. za), thistle.

BILKANUNI, s. (ya), equality, equalness (Er.);

Arab. قَانُون, perquisivit; قَانُون, canon, regula.

BILULA, s., a tap (St.).

BIMA, s., insurance (in Kihindi); ku lipa bima, ku toa bima (Sp.).

BIMBIRISA, v. n., to be hot (said of fire); muabimbirisa muoto, muoka-ni? (ni moto mingi) you are hot from the fire, why will you be roasted?

BIMBIRISHANA, v. rec., to quarrel.

BINADAMU, s., a son of Adam, generally a human being (Arab.); vid. adámu.

BINDA, v. u., to hem, to border; e.g., ku binda jamfi? (R.)

BINDI, s. (la, pl. ma—) (vid. pindi); ku bindia (jamfi, &c.), to sew an ubindo (R.).

BINDO, s. (la, pl. ma—), knot in the cloth; the loin-cloth held up to receive or carry things, anything tied in a bundle. When the natives receive a quantity of mtelle, mahindi, mtama, &c., they hold up their cloth, and carry it with them on their back or shoulders like a bag or bundle. This is called bindo; ku kinga bindo, to hold up or open the cloth, in order to receive some dry thing. When tied up in a cloth it would form a bundle or packet called sirushi.

BINDU BINDU, s.; marādi ya — signifies great mortality like at the time of the cholera (R.).

BINGA, v. a., vid. pinga, v. a. (ku binga maji, ku binga dau), to stop, detain, e.g., water, or a boat in its course, or in business (R.); ku-m-binga mtu ndiani; ku bingana na gnombe, ku nenda naye kua tartibu; neno liki-wa-binga wa-mu-andikia kathi ku kata huku, if they have any difficulty, they write to the judge, to decide; sina neno tena li-ni-binga—to, I have nothing more to detain me.

BINGA BINGA, s.; sikujasa laken nnatia binga binga, though I have not filled it, yet I have put much into it.

BINGAMANSI, s.—udia, trouble; usi-m-wekee bingamansi (R.).

BINGIRI BINGIRI, s., a word imitative of sound.

BINGIRIA, v. obj., to roll; e.g., ku bingiria mlimani, to roll down the mountain; kitu kibingiricho humo or humbe.

BINGIRISHA, v. caus. (cfr. fingirisha, fingirika, to make to roll, to roll along).

BINI, v. a., to contrive (Arab. بَان, distincta fuit res, intellexit, manifestum fecit).

BINIA, v. obj. — ku zua or zulia, to invent, to tell something untrue about another (cfr. بَان struxit, construxit).

BINTI, s. (wa), daughter, pl. banāti; binti Abdalla, Abdalla's daughter; women are generally mentioned by their father's name (Arab. بِنْت filia; pl. بَنَات); binti amuyakwe, daughter of his father's brother.

BINZIMU, s., vid. bézimu or bízimu (la, pl. ma—), buckle — mahipi wa ku walia ng'ũto.

BIRIKA, s. (ya, pl. ma— or za) (or BIRK) (Arab.

بِرْك, crater fontis, piscina aut simile aque conceptaculum), (1) a large vessel or pitcher of copper with a nose or snout (birika ya ku nawia watu maji); (2) a water-trough of masonry (stone) made for bathing in the house. Every respectable family has such a birika built into some part of the house.

BIRINZI, s. (ya, pl. za), a cooked mess (dish) of meat, rice, pepper, &c.

BIRIHA, v. a., to knock or strike the door and cry "Hodi," to attract the attention of the people within the house. It is considered disgraceful to enter a house or to go beyond the entrance-hall without having bisha hodi, i.e., without having announced one's-self or called out at the door by knocking (kua ku gog'ota) and crying "Hodi, hodi."

BIRHANA, v. rec., (1) to joke with each other — ku funia msāha or kua na msāha; (2) to squabble, to quarrel, as joking leads easily to strife (ku tetāna, ahindāna).

BIRHANIA, v. a., to knock together, to mix together; e.g., ku bishania tembo la sūbakhi na la jioni la jāna, to mix the tembo collected in the morning with that of yesterday evening (cfr. bigānia or pigānia).

BISHIA, v. obj., (1) ku-m-bishia mlango, to knock at the door for one or in reference to one; (2) metaphysically, to resist, refuse, oppose one — ku fania ubishi or kua mbishi; mtu huya ame-ni-bishia hatta tunateta, this man knocked at me, opposed or satirized me till we quarrelled.

BISHIANA, v. rec.; ku bishiana kua msāha.

BISHARA YA SITA, sign of war (old).

BISI (or BISSI), s., parched (Indian) corn; bisi sa (or mbisi wa) mtama, parched millet; makundi haya yanakungua bisi; ni-pa mtama ni-kungu.

BITANA, s. (ya), lined, double, used of shoes; bitana ya ng'ũto, a lined cloth (Kisumu dia ng'ũto).

BITHAA, s., vid. bidāa, goods, merchandise.

Biti, *adj.*, unripe, fresh, raw; *biti bitu*; *hindi ni bitu*; *tembo bitu*; *mbiti*, *kibiti*, &c.; *janni bitu bitu kulla kipindi*, evergreen; *cfr. bichi*.

Bifu, *adj.*, ripe, well done; *mbifu*; *c.g.*, *niumba mbifu*; *vid. bifu*.

Biwi, *s.* (la, *pl. ma*—), heaps of rubbish, weed, wood, grass, leaves, and other kinds of refuse in a plantation (*cfr. muaka*), which are burnt when the *muaka* is approaching.

Bizari, *s.* (Arab. ^{bo} *زيت* or ^{sc} *زيت*), *condimentum ollae*, aromata, &c.), a small seed (cumin seed ?) used in making curry. *Bizari*, *psipili*, and *mandano* constitute the chief parts of the curry powder.

Bize, *s.*, a wild hunting dog ? (St.). In Arabic *باز* (*bazi* or *bazin*) (*accipitris* species *falco*), a kind of vulture (or falcon for hunting).

Bo, *vid. po*.

Bôa, *s.*, a large serpent; *cfr. nondo* (*Boa Anaconda*).

Boba, *v.* a. = *ku funga hodâri* (Er.), to bind tightly ?

Bôbani, *s.*, weasel ? *Heb. takes bobari* (ya, *pl. za*) in the sense of "gouge" = *wangabu*, *y.v.*

Bobô, *s.* (better *robo*, *s.*), the *areca* nut, chewed with betel-leaf, tobacco, and lime.

Bomba, **Boesêa**, *v.* a., *Reb. ? buona ?*

Bôfia, *v.* a., to touch, to take between the fingers and make an impression, to press softly in order to see whether the fruit is ripe; *ku gussa* means "to touch by applying the fingers gently to a thing" (*ku shika*); *ku papassa* signifies "to pass the hand over something in order to strip or shake it off," *c.g.*, *ngôja*, *nipupasse tungu maguni-muangu*, wait till I shake off the ants from my feet.

Bofieka, *v.* n., to admit of making an impression; *kita kigumu hakibofieki*, a hard thing admits of no impression.

Bofizwa, *v.* p.

Bôvu (or better *ôvu*), *adj.*, bad, rotten, worn out; to be distinguished from *pôvu*, *posûa*, *posûka*; *mti mbôvu*, a corrupt tree, *pl. miti mbôvu*; *kasha ni bôvu*, laken neno hili ni ôvu; *bofu* or *ovu* signifies the absolute state of the word, but when it refers to a noun the usual prefixes required by the several classes of nouns must precede it.

Bôa, *s.* (la, *pl. ma*—), a pumpkin in the dialect of *Zanzibar*; at *Mombas* it is called *tango*, *pl. matango*; *mbôga* signifies "every herb, or leaf, or vegetable which is edible;" *manni yaliwyo yote ni mbôga*, *pl. mibôga*; *kiunga cha mbôga*, *vid. kiungo* and *mbûya*.

Bôa, *s.* (or *bozi*, *s.*), a kind of liquor which has various names and is prepared from various substances. The natives put a quantity of *mitama* (millet) into water, until it sprouts, when

they pound it in a mortar. Having strained the liquor, they put it into a jar and let it remain for about ten days, when it becomes strong like tembo. The *Wasegua* tribes, who are very fond of this liquor, call it *pombe*. The *Wasambara* people call it by the same name, but they prepare it usually from pounded sugar-canes. The *Wakamba* call it *uki*, and prepare it likewise from sugar-canes. The people of *Teita* call it *jôfi*, whereas the *Wasuahili* and the *Wanika* like the *témo* or *ôji* obtained from the cocoa-nut tree. In regard to the preparation of *pombe* the natives would talk in this way: *Watu una-u-weka mtâma majini hatta ku mûa*, hatta *ukîsha mûa*, *waka-u-ponda*, *wakîsha-u-ponda wakatuja*, *wakîsha tuja wakatia mitungini ikakôti kâtiri ya siku kûmi hatta kûa kâli*.

Boôa, *v.* a., to strip a tree of its branches, to lop; *ku kata matânzu ya mti*.

Bogolêa, *v.* obj.

Bogolêwa, *v.* p.; *mti umebogolêwa ni watu*, the tree was lopped by the people.

Bogolêka, *v.* n., to be liable to burst; *ku îva hatta ku bogolêka* or *passûka passûka*, to burst open from being over-ripe; *muhogo umebogolêka*, the cassava burst from having been boiled too much (*vid. shetêka*).

Bôgôbu (and *BOGHUBU* or *BOKHUBU* and *BOAHUBU*),

Arab. بَغِيض, *odit*, *odio habuit* (= *ku hosumu* or *hûsumu*), to slander secretly (*حَمَم*, *altercatus fuit*, *litigavit*), to contend or litigate with one, *ku-teta na-ku-m-zira*.

BOGHODIWA (or *BOKHOTHIWA*), *Luke xxi. 12*.

BOGHUDIANA, *v.* rec. = *ku zirana*, *hawakupatana*.

Bôhûri (or *BOHURÎ*), *s.* (ya), *niumba ya mali*, a store with a shop and warehouse; *niumba ya ku tia nafaka*, a granary.

BOZE-BOZI ?

Bokâ, *v.*, boken ? *cfr. pokêa*, *v.* a.

Boko, *s.*, a hippopotamus, river-horse (*vid. kiboko*).

Bôkoa, *v.* n., (1) to obtain a plentiful harvest in *Kinika* = *ku fania neema*; *muaka hu kuna* or *kuzi bôkoa* or *kuna neema*; *Mungu* or *Muungu ame-tu-pa viakûla vingi*; (2) to sink into; *bo-ôka*, to admit of sinking into (?).

BOKOBOKO, *s.*, a kind of food made of wheat, meat, &c.

BOKUMÂR, *s.*, hard-baked bread, ship's biscuit. The common *Suahili* do not know this *Arab* expression.

Bokwa, *s.*, Jack-fruit (*Tumbatu*) (St.).

Bôka, *s.* (la, *pl. ma*—), a palisade or stockade serving as a kind of fortification to towns and villages. The *boma* may consist of stones or of poles, or of

an impenetrable thicket of thorns. The boma is to be distinguished from ukúta (wall), which is made of stones in building houses, etc.; and from ngo (hedge), which consists of matanzu branches. Ku sungusha boma mijini. The boma is also to be distinguished from handaki (حندق), a trench, ditch.

BOMBA, s., a pump (St.); ku futa maji kua bomba, to pump.

BOMBO, s., a certain mboga rarely used.

BOMOA, BOMOKA, БОМОИ, vid. pomóá, pomóka.

BOMU, s. (la, pl. ma—); bomu la gogo, the sound of the long trunk-like drum formerly called msondo (which see).

BONA, v. n., vid. póna.

BONDE, s., a low plain, a pan-like land, valley.

BONGO, s. (la, pl. ma—), the skull; wongo means the brain. In the Kijumfu language it is called ongo or wongo (la). Bongo la kitoo signifies the white fat which is in the brains of the head of animals, and which the Wanika eat, but the Muhammedans throw away.

BONI, s.; boni ya jito or ya mato.

BONIA, v. a.; Luke xxi. 19, kua ku stahámili kuenu boniáni rokhozenu (vid. pona, pónia).

BONIA (BONYEA), v. n., to sink in, to give way, to stick, to put into, to entangle; ku bonia midómo kana méno, midómo inangia ndani, to draw in the lips so that they fall into the mouth through want of teeth; nti inakúnia mvúa n'nalóga hatta n'nanbonia, hatta mágú inangia ndani, to stick (the feet) in the ground which is sodden with the rain (vid. topón). Reb. takes bonia = to grow lean.

BONIESHA, v. c., to cause to give way, to press so as to cause to sink in, to make an impression with the fingers. Reb., to make lean.

BONTH (St.), a bridge (Kiung.), evidently derived from the Latin pons or French pont, Ital. ponte. At Zanzibar there is such a conflux of nations and languages that we cannot get the true Suahili from that place (vid. divai). Ali-jenga bonth katikati ya mto, he built a bridge across the river.

BOOSA, v. n., to be lame (R.); said of any member of the body.

BORA, v. n., to feel soft or hard to the touch, to admit of soft or hard impressions; e.g., émba hili labopa kua ugumu ugumu, this mango feels very hard (cfr. tósa); émba labopa kua uoróro, kiddole kikingia ndani, the mango feels soft when the finger touches it; embe labopa kulé, kulé.

BORÁ, v. obj.; ku-kua mágú; ku bopéa kidogo.

BORÁKA, v. n., lit., to be pressible.

BORÉKA, v. c.; nti inabopéa mágú.

BORO, s. (la, pl. ma—), a deep pit, a pond (Kin.

gópúe), a place where there is standing water; máhali pakaápo maji, a place where the water stands; mna mabópo hápa, usije úkaangáke, there are pits here, do not come lest you fall in.

BÓRA, adj., great, noble, best, strong, important, serious; mambo bora (not mambo mabora), important or serious matters; jawábu hili ni bora, this matter is great. In the Kichagga and Kipare dialects "mbóra" means "a virgin, a young woman;" cfr. Arab. ^{مور}, superior illo fuit; ^{مور}, bonus; (2) a cockerel like the mō (R.).

BÓRI, s. (ya), the bowl of a native pipe, a small tube of clay into which the natives put the tobacco when smoking their pipes. The bóri is fixed upon the mdákáli, a wooden tube which leads the smoke into the kiko, which is filled with water. The kiko consists of a cocoa-shell. It is the centre from which all parts of this native pipe rise, and in which they terminate; therefore it is called the máma or mother of the whole machinery. Into this shell the natives fix the msallem, which is a reed of about one yard in length, through which the smoke is drawn after it has passed through the water. The msallem is called muanzi wa ku futia tómbáko. In the bori is fired a small pebble which prevents the ashes from falling into the water. This pebble is called júkási; hence they say, tia jákasi ku sulia tómbáko, isiangáke kikóni. Before the smoker presents his huká to a bystander who desires to take a whiff, he takes off the bori to let the remaining smoke escape. This is called ku kupúa moshí. The noise produced by the smoke passing through the kiko is called malio ya kiko; maji ya kiko yalia, i.e., the water of the bowl cries.

BÓRITI (yn, pl. za), thick poles laid across from one wall to the other to support the stone roofs of a native stone-house. These poles are cut in the mangrove swamps and are of a kind of hard wood which the termites will not easily attack. Bóriti ni mti uliotoingoa ku ikia niumba. The poles or rafters must be laid close to one another in order to give solidity to the thick stratum of stones, pebbles, sand, and lime, which makes the roof impervious.

BOROHÁ, s. (ya), a favourite native dish of pulses. They boil kunde (a kind of bean) and podú (a kind of vetch) and mbázi (a kind of pea) together, and then crush or mash them into a paste, to which they add water and lemon juice. Borohá ni mtúzi wa kunde au podú au mbázi.

BOROMÓA (rather POROMÓA), v. a., to get dislodged (cfr. tangana, tangua) of itself.

BOROMÓKA, v. n. (cfr. poromóka), to precipitate, to fall or slip down a precipitous place; mágú bali yanaboromóka; mata unaboromóka.

BOROMOKÉA, *v. obj.*, to fall to him.

BOROMÓKO, *s.* (la, pl. ma—), precipice, declivity, steepness of a mountain; maboromóko ya mto.

BOROMÓLEA = boromókéa (vid.).

BOROMÓNA, *v. c.*, to actually dislodge, to cause to precipitate; maji ya mvua yanaboromosha mtánga, mta hawosi ku kua.

BORÓNGA BORÓNGA, *v. a.*, to bungle one's work.

BORÓNGO BORÓNGO, *s.*, bungling, huddling, a mess of one's work; mtu huyu amcfania kazi ya borongo borongo, this man has bungled his work; hakufania kazi ngema, kaziyakwe ni tháifu.

BOROHÓA, *s.*, a long-shaped black insect found in dunghills.

BORUGA, *v. a.*, to stir, to cut up weeds.

BOSA, *v. a.*, (1) to affiancé one; bóson, to be espoused to (Er.) (bosho ?); (2) = boosa, to relax, to grow lame.

BÓVU (or OVU), *adj.*, bad, rotten.

BÓZA, *s.* (ya), a strong narcotic which is made of bangi, which they roast on the fire and mix with the flour of bisi za mtama and honey, then the whole mixture is put into a jar. The man who uses it will constantly laugh or sleep for several days; *cf.* majúni.

БРАХИМ, *s.*; mkunga brahim and shokóla (*q.v.*), kinds of eel.

BŮ, *s.*, pl. mábū, maggot, mite, worm found in putrid meat; niama inangia mabū.

BŮ, a natural sound; ku angúsha bú (or fn) (R.); bu na bu, upside-down (telekeza).

BŮA, *s.*, steel used in smithery; a steel for striking fire is called mdáruba wa muoto.

BŮA, *v. n.*, and búlika (*opp.* to banúka), búŷa, búŷika; muana buyu tumbolakwe litabuŷa or litabuŷika, the big belly of this child will be dissolved ? (R.), reduced ?

BŮA, *s.* (la, pl. ma—), the stalk or stem of millet and Indian corn (búa la mtama, na la mahindi), but that of rice and of mawelle they call ubúa (ubúa wa mpunga na mawelle), their stalk being of a smaller size.

BUBÁ, *v. a.* = ku tonga kidogo, to hew a little.

BUBÁA, *v. a.* (also in Kin.), (1) to cause to fall, to throw down; *e.g.* ku búga madáfu or mzigu, to throw down cocoa-nuts from the tree or to throw down a load; (2) ku-m-buaga mansa or ku-m-kera mansa (*q.v.*), to commit a horrible crime against somebody, especially against a great man, *e.g.* by violating his daughter, &c., which crime can only be atoned for by the death of the offender.

BUBÁIA, *v. obj.*; ku-m-buagia makini; ku-ji-buagia moyo.

KU-JI-BUAGIRA, *v. refl.*, to throw one's-self on the ground outstretched, to lie with the legs stretched out.

BUANA (or NANA), *s.* (wa, pl. mabuana, *s.*), the master of slaves, of the house, sir, lord, or used of one's own father when speaking politely of him.

BUATHI, *v. a.* (R.), to raise (from the dead = fufú); Arab. بَعَثَ, niait, resuscitavit mortuum; hence بَعَثَ, resurrectio; siku ya ku buathiwa ya ku fufuliwa, the day of resurrection.

BUATHIA, *v. obj.*

BUAYABUAYA, *adj.*; ku vaa nguo buayabuaya, to put on a loose cloth (R.).

BUBA, *s.*, (1) measles ? (Kinika, franji, French pox), *vil.* mbuba; (2) undue haste, morbid anxiety to finish a business; ku funga mzigu kwa buba; (3) buba, gluttony (Er.); *cf.* harára and ulafi (*cf.* kigarafúa in Kiniasa); ku fania buba, to be hasty or greedy.

BUBA, *s.* (RUPA), applied to various skin diseases (St.).

BUBO, *s.* (msegeneko ?).

BUNU, *s.* (A.), a tent (St.).

BŮNŮ, *s.* (Dr. St. has bubu, pl. mabubu, dumb) (wa, pl. ma—), a deaf or dumb man, who can neither hear nor speak (*cf.* kiáwi).

BUBUJIKI, *v. n.*, to burst forth, bubble out; *e.g.* wasaha; ku bubujika matózi, to burst into tears.

BUNŮTA, *v. a.*; ana-m-bubuta hatta ana-mu-uniza, ku-m-piga makonde sana hatta uka-mu-uniza ndani (R.) (Kiniasa, ku-m-b).

BŮDA, *v. n.*, to have influence or authority with somebody; probably from بَدَأَ, incept, بَدَأَ, principium, dominus (R.); habudi kwa sultani, he has no influence with the king.

BŮDI (or BUDDI), *s.*; Arab. بَدَا, separatio, fuga, بَدَا, necessarium est, laud est evitandum; kúa na budi, to have an escape from; sina budi or buddi, I must, lit., I have no escape; haina budi ku nambia sababu ya khosufyako, you must tell me the cause of your fear, uchapokufa or uwapokufa, though you die.

BŮEA, *v. n.*, to be protuberant, to protuberate; *e.g.* tumbu lislo buea.

BUEA, *v. a.*; *e.g.* uni-ni buese utumbo; ku búéwa, *v. p.* (*cf.* búá) (R.).

BŮETA, *s.* (la, pl. ma—), a small box, canister; • bueta la ku andikia, writing-desk. In general bueta signifies a box having its lock inside, not outside; a small box neatly worked, desk.

BUGA, *s.*, a hare (?) (St.).

BŮGE, *s.*; húge kúba = uganga bora (*cf.* kiini-mato).

BŮGU, *s.* (la, pl. ma—), (1) a kind of thick willow; ubagu (pl. mbágu), a thin willow used for binding and for making baskets, &c.; (2) bugu signifies also the stalk to which many plants

have their fruits attached; e.g., bugu la mtoma, la mtango. Its shoots are called kono.

BUGUSA, v. a., *vid.* kono, v. a. (*cf.* pukusa).

BUGUDIKA, v. n., *said of tears*; matōi ya bugudika; *vid.* pukutika.

BUGUDU, v. a., *vid.* bōgudu.

BUNURI, s., *incense*, بونوري; perhaps to be derived from the Arabic بونوري, herba odorata, buphtalum.

BUIA, v. a., and BUAKIA, v. a. (R.), i.q. in Kiniasa buira and buirira, to shut the lips in shavng.

BUIBU, s., a spider; niāma mdōgo wa māgū sitta yuwaūmā kua meno (Kiniasa, dandañlō).

BUJIA, v. a. (ku-m-bujia niani), to pass by, to push by (*said of an animal which loses its hair by so doing*).

BUJUKA, v. n. (kua mitu) (R.).

BUKA, s., *sorrow*; e.g., moyo ukangia buka kiba.

BUKI (or BUKINI), n. p., *Madagascar*. This word requires closer examination. What does it originally mean?

BUKU, s. (*vid.* piku) (la, pl. ma—), a large mouse, rat; in Kiānguja pūruku.

BUKUA, v. a., to betray, make known; *vid.* ubuku (Sp.)?

BUKUKA, v. n., to become known, cried down (= ku tōka n'do).

BULI, s., pl. mabuli, *teapot*.

BULIBA (BULIBIA), *vid.* pulisa.

BUMA, *vid.* puma and bumūa, *vid.* pumūa, pumūzi, *breathing*.

BUMBA, s. (la, pl. ma—), *cf.* pumba, *clod, lump*; la tōmbiko, *vid.* kibumba; bumba la udongo, la niuki (*meat*); a packet.

BUMBASIKA, v. n., *vid.* pumbasika.

BUMBIAZI, s., *perplexity, idiosyncrasy* (St.); ku pigua na bumbiāzi, to become confused so as to be unable to go on with one's business.

BUMBŪI, s. (la, pl. ma—), la mpunga (*cf.* kibōndū), rice flour pounded up with scraped cocoa-nut. Kibonde bonde in Kiniasa.

BUMBUNA, *adj.*, lumpy, in a mass (*said of iron*); chuma hiki kikali bumbūna.

BUMBURUKA, v. n., to be frightened away (ku ondōka kua nguvu).

BUMBURUSHA (BUMBURUKA), v. c., to scare or drive away, to arouse.

BUMDA, pl. ma—.

BUMŪDA (la, pl. mab—), a kind of soft cake or dumpling (St.).

BUNDA (la, pl. ma—); (1) mikate ya mabunda; (2) pack, *vid.* rōbūda; a bale of goods.

BUNDE, s. (la), a cocoa-nut which is empty and dried up.

BUNDI, s., a native bird, an owl (?) (St.).

BŪNDO, s. (la, pl. ma—); ni makopa ya ku pika sima ya bundo (ku bunda in Kiv.); ku ponda in Kiv.; *cf.* kōpa.

BŪNDŪKI, s. (ya, pl. za), a musket, gun; ku piga būnduki, to fire off a musket; Arab. بندق, vox peregr. glans missilis.

BUNGA, v. a., *vid.* punga.

BUNGALA, s., a kind of rice (St.).

BUNGO, s. (la, pl. ma—), the eatable fruit of a tree called mbūngo, a kind of medlar?

BUNGO, s. (la, pl. ma—), a dish smaller than the bia (bākūli dōgo); kibungu is still smaller; bungu la ku pozea uji, a saucer to cool gruel in.

BUNGŪ, s.; — la udōngo (pl. mabungū), earthen vessel.

BUNGŪA, *vid.* pungūa, to call a person's pepo.

BUNI, v. a., to begin, to be the first who does a thing, to invent, contrive, find out; ku buni ohūo, to compose a book; ku buni jambo lisilotamburikana, to invent a thing which was before unknown. Rashidi amebuni Takaungu = ameanza ku jenga niumba at Takaungu. In a bad sense it means = ku zua, to contrive, pretend, to imagine; ku nena neno asilo tūmus, he spoke words which he was not sent to speak, he spoke from his own mind; maneno haya ni ya ku buniwa, these are imaginary words (*cf.* Arab. باني or بان).

BUNIWA, v. p., to be devised or excogitated in one's own mind.

BUNI, s., an ostrich.

BUNI, s., sons, the sons of; pro bene, e.g., Bene Rashidi.

BUNNI, s. (ya), coffee-berries, raw coffee, coffee-beans; bunni ya káhoa or ya káhawa.

BUNZI (BUNZUZI), s. (la, pl. mab—), a large stinging fly which builds a clay-nest. Its sting is, however, less acute than the mifu gnomes, which puts bullocks to flight. This and other stinging insects do harm with their tails, hence the natives use the expression "ku shutia," q.v.

BUOTHU, v. a., to hate; perhaps from the Arabic

بغض, molestia fuit res, gravis affecit, or from بغيض (*vid.* bōgudu, v. a.), odit, odio habuit.

BUPU, s., *vid.* punje (bupa, la, pl. ma—).

BUPURU (la, pl. mabu—), an empty shell (St.); bupuru la kitoo, a skull.

BURAI, s. n. (probably from براء, pacem fecit, se obtulit, prodiit ad aliquam rem peragendam), to give up or renounce a claim; manamko ameburái mähari = améata mähari, the daughter gave up her claim to the dowry paid by the bridegroom. Reb. burai = ku samehe.

BURAI, v. a.; mama ame-ni-burais mahariyangu, mother made me renounce my dowry.

BURAIWA, v. p.; intumko ameburáiwa mahari ni mama.

BURI, s., large-sized tusks of ivory.

BURIANI, s., a final farewell, asking general forgive-

ness; ku dakana buriani, to ask mutual pardon and to take a last farewell (St.).

BURIKAO, n. p., Port Durnford (St.).

BURKE, *adj.* and *adv.*, in vain, for nothing, gratis, gratuitously, for no good, without cause; maji m-pa burra, pasipo hesabu, give him water without payment; maneno ya burra, vain words (yasiu fika); ku tokosa or tukana watu burra, to despise men without cause (pasipo sababu).

BURŪ, *adv.*, said with the voice elevated (R.); ku pita buru.

BURUDA, s.; juo cha buruda, a book read over a diseased or dying person (after all medicine has proved useless); juo cha ku-m-somea mkongo, akafika imma akapona.

BURUDI, s., coldness; *cf.* Arab. *برد*, frigidus fuit, refrigeravit; *برد*, frigus, quies.

BURUDI, v. n.; *cf.* baradi or baridi, to be cold, or beredi.

BURUDIKA, v. n., to become cool, to be refreshed, to respire mahali upeponi.

BURUDIKUA, v. p.

BURUDISHA, v. c. (*cf.* beredisha), to cool, to make to cool, refresh; ni-pa-mi maji ya ku zizima ku burudisha rokoyangu, give me cold water to refresh my spirit.

BURUGA, v. a., (1) to root out = ku lima küküke kua jembe, to scratch or dig up the soil with the native hoe. The ground has previously received the seed, but its growth would be prevented if the weeds were not removed. The expression corresponds with that in our European tillage, "to turn the ground a second time to clear it of weeds." (2) Dr. St. takes the word to mean "to mix up, to knock together" (*cf.* bóruga). Ku burugia pugue, to slightly hoe the ground (to prepare it for the coming rain); *pass.* burúgua.

BURUGANIA, v. a., to spoil by interrupting (Sp.).

BURUGIA, v. obj.

BURUGUHA, v. c.; ku ji—, to be cumbered about, Luke x. 40; to show one's-self inattentive and lazy (Ex.); to promise everything and do nothing.

BURUHANI (or BURHANI), s. (from the Arab. *برهان*) convalluit, *برهان*, probatio evidens, argumentum demonstratio, evidence, proof, token.

BURUJI, s., castle or fort; *برج*, robar, arcis turris.

BURUNA, v. a., to drag, to haul along (Luke vi. 1).

BURA, s., Arab beer made of barley and millet.

BURANI? to hasten? *يسرع*, festinavit.

BURARA, s. (ya, pl. za) (Arab. *برار*), scientia, perspicacia, prudence, aptitude, mechanical skill, solutions — skill or nádiri; mta huyu yuna burara.

BUSATI (or BUSHATI), s., a kind of matting made at Maseot.

BUSHASHI, s., a thin sort of stuff (St.).

BUSHUTI (or BUSHITI), s. (la, pl. ma—), a cloak of black colour imported from Arabia; it is ngúo ya beredi or ya mvua. It corresponds to the Egyptian burnous. It is made of black sheep's wool, hence woollen stuff, blanket. It cost formerly 2 to 3 dollars at Mombas.

BUSTANI, s. (ya), a garden; Arab. *بستان*, Persica, hortus.

BUSU (or BUSHU), v. a., to kiss, to kiss the hand; ku guya mikono wa mtu mkū, ku sengeza mdomoni, to seize the hand of a great man and put it to one's lips—in respect for him. In this manner the servants, friends, or adherents of a chief or great man pay their respects to their leader every morning or whenever they meet him.

BUSU, s., the kissing, a kiss.

BUSHIANA, v. rec., to pay each other respect by kissing the hand, or by taking each other's hand and putting it to the mouth to kiss; ku bushiana mikono.

BUSURI, v. a. = ku angalia, to see; *cf.* *يسر*.

BUI, s., *vid.* bī, maggots in meat.

BUIJISA, v. c., to let slip or glide along; e.g., ku — ndo kisimani (*cf.* burulisa in Kiniasa).

BUYU, s. (la, pl. mabnyu), the fruit of the mbiyu or baobab tree, which is very large. The shell is used for cups or for drawing water (ndō ya ku futia maji). The seeds and pulp being acid, they are used as a substitute for lemons or citrons, and make an agreeable fish-sauce. The trunk of the mbiyu is too soft to be used for constructing canoes. The trees mtanne, muembe, mgnambo, muafi, mfule, msufi, mriti, msanderusi are used for making canoes. Miti hi inafa (or yafa) ku tanga madau, au mitimbū, au mahóri, au viléfi au vihóri (kidau, kiléfi kihóri cha ku toza watoto). Many parents buy these little canoes to gratify their children, and to accustom them to the sea from their childhood. A kihóri costs about one dollar, whilst a dau (dhow) or mtumbui is worth from 6 to 15 dollars. The people of the islet of Wainini live in a great measure by making canoes, as the country around supplies them with trees suitable for them.

BUYUKA, v. n., to break open (a blister); *cf.* gabuka in Kiniasa.

BUI, s., pl. mabūzi, a very large goat.

BWAGA, v. a., *vid.* buaga, v. a., to cast down what one has carried; ku buaga nazi, to throw down fresh cocoa-nuts from the tree.

BWANA, s., wa, pl. mabuana; *vid.* Buana.

BWANA ndōco, the master's son (the little or young master or lord).

C (CH)

CH; see the remarks which Dr. Steere has made in his *Handbook on this sound* (pp. 253, 254). Words not found under CH will be found under J, and vice versa.

CHA, *genitive particle, 'of, pl. via; kitu cha mtu, a man's affair; vitu via watu, the affairs of men.*

CHA (or CHAI), s., (1) tea; (2) a stable for cattle (R.).

CHĀ, v. n.; kú cha, to fear, to be afraid; yu-wácha ku enenda pekée, he is afraid to go alone.

CHĀA.

CHĒĒA.

CHĒĒA.

CHĒĒEA.

CHĒĒWA.

KU CHĒHA (or better KU TISHA), v. c., to cause to be afraid, to make afraid = ku-m-tia kicho, lit., to put fear into him, to frighten him.

KÚ CHĪA (or KU CHĒWA), pass., to be feared; aliechōwa.

CHĀ; KÚ CHĀ, to come, vid. jñ, v. n., and ku chūa, to set (of the sun), vid. tua, v. n.

CHĀ, v. n.; kú chu, to dawn, to rise (of the sun); kumekúcha, it has dawned, the dawn; kuna kú cha, it dawns, the dawning; hakulāla usiku kú cha or tangu usiku hatta ku kácha muanga, he did not sleep from nightfall until daybreak, till the light came; amekólēti kú chū, he sat up all night till daylight; káribu na ku cha; subukhi haku-tassa kú cha; ku li kucha ku lia — ku lia siku zote; hakujāchū, ku cha ku cha.

CHABU CHAMU, s., said of makúti; chabu chabu tupu.

CHĀBUDU CHĀBUDU, s. (= wazi wazi), s. and adj., to become full of holes, perforated (e.g., a cloth); ku weka viombo chabudu chabudu, to place utensils disorderly.

CHACHA, v. n., ku chacha, to ferment, leaven; zima ina chacha or tatu.

CHACHA, v. n., to begin to rot, to be spoiled; wali hu una chācha, this (boiled) rice begins to spoil.

CHACHA, s.; bahari ina chacha; ina chachúkūa sana (R.), to wave, be rough (of the sea).

CHĀCHA, s. (ya, pl. za), (1) a kind of grass growing in wet places; (2) chacha, pl. machacha = mafizi (cfr. mashada, makaja, and maróro).

CHACHĀHA, v. a., to wash clothes by rubbing them between the hands and by dabbing them gently on a board or stone, not by beating them so hard as is generally done when the word ku ſia is used.

In beating gently the washerman says, chā, chā, chū, hence the expression "chachāge;" uchachāge nguoyangu, usipure (vid. pura or puaya), wash my cloth gently, do not beat it.

CHACHAUMA, v. a., to out-roar, to interrupt one by speaking loudly; ame-pi-chachauise kwa maneno mangi; chachauiso (la), s., embarrassment = tata.

CHACHĀWA, v. n., not to keep still (like children) (R.), not to keep quiet (?).

CHACHĀWI, s., a confused noise of talk, which nobody understands.

CHĀCHE, adv., a little, a few, not many; watu wachache, some men; siku chache, some days; akili chache, little understanding.

CHĀCHĪA, v. obj., vid. jājia, to puzzle; kazi sina-ni-chāchĪa (dahabu ina-ni-chachĪa), to perplex, not to know what to do.

CHACHO(A), s. (la), pl. machacho(a) — mafuzi.

CHĀCHU, s., see tatu and utatu (uchachu), bran, leaven, ferment.

CHĀCHŪKA, v. n., to sour, to make sour, e.g., mtūzi; chachūka, to become or turn sour; ku pata ukali or kiungo.

CHĀCHŪKA (and CHAFUKA), v. n., to surge (bahari).

CHADA, s., name of a person; chadda katika chadda (R.)?

CHĀDI, s., hunger, starvation (Kiung.) = ndā; amoshikūa ni chadi or shungi tati.

CHADI, v. a., to demand or request anything vehemently from somebody; ame-ni-chadi hatta nime-m-pa; cfr. جَدَّ, profuit, donavit, postulavit petiitve ut daretur aliquid; s., terminus, extremitas, vehementia.

CHADDI, s. (ya), Capricorn; Arab. جَدِّي, haddus, capricornus.

CHADDI, s. (ya, pl. sa—) (cfr. جَدَّ, magnus fuit dignitate; جَدَّ, avus; جَدَّاء, majores), the great grandfather, ancestor; mtu huyu ni sheha tangu jaddiyakwe (= babu).

CHAFI, s., a kind of fish.

CHAFI, s., an insect which creeps over a person and causes marūgu rāgu (swelling), q.v.

CHĀPIA, v. a., vid. chafya, to eneeze.

CHAFU, s. (la, pl. ma), a kind of basket made of mlā (cfr. mwa) for catching shrimps (vid. mfumbi). It has holes so that the water may run through.

CHĀFU, s. (Kiung.) (la, pl. ma—), the shark.

especially that part which is over the teeth;
Kimw. tafu, *vid.*

CHAFUA, v. a. (*Kimw.*), to make muddy (*Kilind.* ku tefia) = ku tia taka.

CHAFUKA, v. n., to be dirty; nimba inachafuka, yadaka fagiwa, the house is dirty and must be swept.

CHAFULIA, v. obj., to dirty, to soil, to bedaub; ame-ni-chafulia nguoyanga.

CHAFUA, v. a., to put in disorder, disarrange (*Kiung.*).

CHAFUKA, v. n., to be in disorder; moyo ume-chafuka, I feel sick.

CHAFUKA CHAFUKA, to be all in a mess, to be all tumbled about and in confusion.

CHAFYA, v. n.; ku chafya or ku piga chafya, or kwenda chafya, to sneeze (*St.*).

CHAGA, v. a. (*R.*); chaga, s., from uchaga? (*R.*).

CHAGINA, adj. and subet. (*pl.* machagina), bold, brave, gallant; mtu huyu ni chagina, mtu mkali, hachi, this man is brave and warlike, he is not afraid; *cfr.* the Amharic word tshakana, v. n., to be brave; tshakang, i.e., brave, bold, valiant, manly, *Isenberg's Amh. Dict.* page 187.

CHAGUA, v. a.; ku chagua (*Kiung.*), to pick out, to select, to choose; *Kimw.* tagua or taia, *q.v.*

CHAHU, s. (*ya, pl. za*), power, authority (= enzi or ezi), dominion; sultani ame-m-pa wali chaha ya wata, the sultan has given the governor power over the people; *cfr.* Arab. *جَاه* (*Pers.*), dignitas, potentia; kilango cha chaha or peponi, the gate of Paradise, which the *Suakili* imagine they see opened now and then at night, when they see a very bright spot of sky. No doubt they confused the gate of Paradise with the niota ya chaha or ya kibula, which seems to be the polar star (?). Ku-m-pa chaha or chazi, to make one rich (*R.*); chaha (written by *Dr. St. Jaha*), good luck, unexpected fortune.

CHAHU, v.; CHAHUWA, v. p. (*R.*), to be made wealthy.

CHAHABU, v. a.; ku chahabu chombo poani, to lift up a vessel upon shore (= gadimu).

CHAHABIWA, v. p. (= ku gadimiwa), to be shored up (or erected) on supports.

CHAHABU, s. (*la, pl. ma—*), a support; ku weka chombo ju ya —, to put a vessel on supports.

CHAHAM, s. (vessel), *vid.* jahazi; *vid.* *جَاهَز*, instrument; *cfr.* chombo.

CHAHU, v. a.; Arab. *جَاهِل*, nescius fuit, insipiens fuit, ignoravit.

CHAHU, s., (1) an ignorant man; (2) one who knows no fear, one who regards no danger, hence brave, courageous, daring (ni mtu mkali, sise khofu ya wata, si muge); ku-m-chahili mtu, lakon Mzungu hachahili.

CHAHILIKA, a. p., to be dared.

CHACHO(A), s. (*la*), *pl.* machacho(a), (= mafasi; *vid.* makaja and marere).

CHAI (or CHIL), s., tea.

CHAKI (or CHAKAA), v. n., to get old or worn out (through age or use) = ku legesa or ku rarika; e.g., ngao imechaka, imekua kukū (imerarika).

CHAKA, s., (1) summer (?); ku pisha wakati wa chaka, to estimate, to pass the summer-time; chaka ni zamani za ku toka chika, bakuna upepo; (2) a thick forest (?).

CHAKACHA, v. a., (1) to pound oil (very likely from the cracking sound which is caused in pounding oil); chakacha = ku ponda mafuta kua kiro, but ku shindika mafuta is done kua ngamia (by camels); (2) ku chakacha niumba = ku takasa niumba, ku fania tupu tupu sababu ya ku tama, to clear or empty one's house on emigration; (3) tombako ni chakacha, haisai, ni tombako dufu lililo asha mononi, weak tobacco, being not pungent to man's teeth.

CHAKACHIKA, v. n., to be pounded thoroughly; mafuta yamechachika sana = yamepondeka sana, or yamechakichika.

CHAKAPU, s. (*Kijumvu*), an animal which eats poultry.

CHAKASI, s., *vid.* bori.

CHAKI, s., chalk, whitening, putty (*St.*).

CHAKI CHAKI, scattered about in plenty; mabulushi wakali chakichaki mulu mwita (*cfr.* *Kiniassa*, saka saka).

CHAKO, thy; e.g., kitu chako, thy thing or matter.

CHAKOGEA, lit., kitu cha ku ogoa, a thing to bathe in, a bath.

CHAKUA, v. a.; ku-ji-chakua, to distort the mouth slightly in contempt (*R.*).

CHAKULA, s. (*lit.*, kitu cha kula, a thing of to eat) (*cha, pl.* via—), meal, food, eatables; chakula cha subukhi, the breakfast; chamtana, dinner; chajiōni, supper; Arab. *كَلَّ*, edit, *كُلَّ*, quid-quid editor.

CHAKUNOA, s. (*cha, pl.* via—), drinking (kitu cha kula nua).

CHAKURA, v. a., to scrape; e.g. kuku achakura, or achakia (*R.*); ku ji chakua, to scrape the teeth with the tongue.

CHAKWE (chake in *Kiung.*), his, her, its, *vid.* Gram. (akwe).

CHALE, a kind of fish.

CHALE CHA JU and CHALE CHA PUANI (*R.*)?

CHALI, backward, on his back (*St.*).

CHAMANDA, s. (*la, pl.* machamanda), a round strong basket with a cover, both made of will; kichamanda, a small basket.

CHAMBA CHA JITO (*Kiung.* cha jicho), a white film over the eye; muge ni chama, a person with a white film in the eye; chama cha jito (*cfr.*

upógo); mtu huyu ana chamba cha jito, or ana kúni cheupe cha mato; jito lina chamba, lina mtu ndani.

CHAMBA = ku amba, used as conj. to say, if; na kuamba, though, if, when.

CHAMBA, v. n., to break wind with a noise; punda yuwachamba kua keléle; chamba is to be distinguished from "ku shúta," which means "to break wind without any noise, but not without stench (cfr. mashúzi, ushúzi).

CHAMBA, s. (la), breaking of wind downwards.

CHAMBA, s. (= kiamba), pl. viamba, (1) a small rock; muamba, a large rock; (2) jengo (pl. viengo) liviviokátoa kásidi; ku-m-pigia chamba or viamba (= otea), to make kuta for waylaying people; the robbers cut part of the wood near the wayside to waylay travellers.

CHAMBAMBA, s. (contr. from kiambúmba), thin, lean, meagre; Muegnizimgu hakuumba chambamba, the natives say this of a man who was formerly lean, but who became afterwards strong (amewanda).


CHAMBO, s. (cha, pl. viambo), a bait; kitu cha ku fulia sámaki, or kitu cha ku tegá niuni; ku weka or ku tia chambo katika mtambo, to put a bait into a trap.

CHAMBÚA, v. a. (see "shambúa," to clean cotton), to dress, clean, to pick the sticks and dirt out of cotton, to pick cloves off their stalks.

CHAMBURA, s. (cha ku futia), pincers (Fr.); perhaps the same word as chamburo, which is a plate for wire-drawing (St.).

CHAMCHELA, s.; pepo za chamchela, a whirlwind (St.)?

CHAMEI, s., sorcery = khamisi.

CHAMIA, v. a. (or CHAMII), to gather, to assemble, e.g., watu (wimbi la ku chania, vid. mudia, It.); , collegit.

CHAMII, v. n., to milk.


CHAMSAKÁNOA (or CHAMSHAKÁNOA), s. (lit., kitu cha ku amsha or amsa kanoa, something to wake the mouth), something eaten first in the morning; hence breakfast = chakula cha súbukhi.

CHAMVI, s., vid. jamvi, s. (la, pl. ma—), a large mat of the coarse or common kind.

CHANA, v. a., to comb; vid. tána.

CHANA, s. (la, pl. ma—), a lad; cfr. mtukútn.

CHANA, s. (la, pl. ma—), the larva of a bee (gid. machana); chana la niuki is the empty cell; kamba la niuki is the cell full of honey.

CHANÁBA, s. (la, pl. ma—), the uncleanness after cohabitation. Hence the Muhammedans are enjoined to wash themselves after the act. Mtu huyu ana chanába (chanápa), i.e., ana taka asipooa, ákilala na mke; cfr. , pollutus sult nempe effluxu seminis.

CHANCHA, s., a prostitute (female or male) (pl. ma—)?

CHANDA, s. (la, pl. vianda); chanda cha mukono, the finger of the hand; chanda cha mägü, a toe; (1) chanda cha gumba, the thumb; (2) chanda cha sháhada, the fore-finger; (3) chanda cha toká, middle-finger; (4) chanda cha kati ya kando or chanda cha muandamizi wa miabo, the ring-finger; (5) chanda cha misho (or sha kando ku andamana chanda na pete), the little-finger. The middle-finger is called chanda cha tóká (lit., the finger of lime) because the Shukili take the lime used in Uraibu (vide) with that finger; if they do not, it will judge them on the day of judgment.

CHANDA, s. (la, pl. ma—); chanda la mnáni, a leaf of the cocoa-nut tree.

CHANDÁLA, s. (cha, pl. viandála), a separate portion or a remnant of food which a wife preserves for her husband after the banqueting guests are gone; she does it from the tender consideration that her husband might not have eaten enough (ku-m-wekúa mume chandála).

CHANDARÚA (or CHENDERÚA), s. (cha, pl. viandarúa), an awning or anything (e.g., ngúo, jamvi, etc.) that protects against the sun; ku tangika or fungia ngúo. Kiung. chandalúa, an awning, a mosquito-net.

CHANGA, v. a. (= ku shanga) (Kiung.), to split (wood).

CHANGA, s. (nid. kianga), clear weather after the rain has passed; linaóká chúa, mvúa inakwishá kú gnia.

CHANGA, s. (cha, pl. vianga); changa cha mato dinneas = haóni sána, yuna kiza cha mato; mtu huyu hana changa cha mukono = hana khófu ya ku suia mukono, i.e., he steals suddenly; háchimtu.

CHANGA, adj., unripe, young, fresh; kitu kichanga, anything unripe (hakitaasa ku íwa); mtoto mchanga, a young child; émbé hili ni changa, this mango is unripe; mahindi machanga, unripe Indian corn; ndizi ni changa, these bananas are unripe; súbukhi changa changa, in the morning when the sun is not yet hot—when the sun is, as it were, yet unripe.

CHANGA, v. a.; kú la kua ku changa (Unguj.), a feast where each contributes something to the entertainment; cfr. tango (Kin. tana).

CHANGAM'KA, v. n.; ku —, to be genial or hearty and pleasant (cfr. tangam'ka, tangaam'ka, s. n.).

CHANGÁNIA, v. a. (vid. tangánia) (Kiung.), to mix; changanika, to be mixed; changanisha, to perplex (vid. tangaanika and tangaanisha).

CHANGARÁWI, s., grit, little white stones like those in coarse sand (St.).

CHANGÁWE, s. (ya, pl. káwe ma—), a pebble, vid. káwe, gravel (jangáwega jiwé).

CHANGU (CHANGU), *s.*; ku piga change; *vid.* topa.

CHANGU, *s.* (cha, *pl.* viango), (1) a peg or hook to hang things upon = kidúde cha ku angikia or tungikia kita (ku tungika, to suspend, in Kimr.); (2) uhangu wa utumbo, the great stomach; (3) diminut. changu, small intestines, round worms (*cf.* njango and uchengolole); (8) chango la uviasi (uvyasi), *cf.* muamimba and ufasi.

CHANGU, (1) *pron. poss.*, 1st pers. sing., my; kitu changu, my thing or matter; (2) a kind of fish.

CHANGU, *v. a.* (Kipemb.) = ku fumia (Sp.)? changu, *v. obj.* (*eg.* tangulazangu)?

CHANGUA, *pl.* machangua, a large or extensive desert.

CHANIA, *v. obj.*; *vid.* tania, to comb for, &c.

CHANIA, *v. a.*, to cut into small slices, to boil together; ku káta vidogo vidogo, *eg.*, cassava, banana, &c., and boil them together (*cf.* mchania).

CHANNI, *s.* (la, *pl.* manni), a leaf; channi la mti, the leaf of a tree; *pl.* manni or machanni means also "grass, herbs," like niassi.

CHANIKIWI, *adj.*, green (the colour of a green leaf); ngúo ya channikiwi, a green cloth.

CHANJA, *s.* = muongo, impostor; uchanja = urongo.

CHANO, *s.* (cha, *pl.* viano), a large wooden platter; also a sort of table or low stool upon which the Arabs place their food (cha ku andikia wali).

CHANUA, *v. a.*; ku chanua, to put forth leaves (St.).

CHANZI, *s.* (la, *pl.* ma—), the sleeping of a member of the body, hence cramp; mtu akiketi mno yuwasania chanzi la mgú; yuna chanzi la mukóno or kigú; gú limekufa chanzi.

CHANGO, *s.* (cha, *pl.* vianzo), the beginning of pluit-work of a mat; chanzo la mkéka (*cf.* olelea), jamvi, shupatu.

CHAO, *pron.*, their; kitu chao, their matter.

CHAO, *s.* (cha, *pl.* viáo), a roller, trestle; jao ni kidúde cha ku shulia (ku shúa or shusha) dan, the rollers or pieces of wood on which boats or trees, &c., are launched.

CHAO, *s.* (cha, *pl.* viao) (= kikao), a small group of people; wamekuja viao or vikao vingi hatte ku timia gushi ya watu.

CHAPA (or CHAPARA), *s.*, excessively or perfectly drunk; mtu felani yú chapa or chapara leo, N. N. is quite intoxicated to-day.

CHAPÉ, *s.*, a hat; *cf.* the French chapeau and the Italian cappello; *vid.* chapéu.

CHARÓ?

CHAPPA, *s.* (la, *pl.* viappa), (1) a stamp, mark = alama; *eg.*, pipa linaandikua chappa, the barrel has had a stamp or mark written upon it; Ngoma ya Mvita imeandikua chappa, this refers to the inscription on the castle-gate of Mombasa; (2) chappa cha ku fufuga wáraka kus joti or

sámmlha, a stamp for closing a letter with a small wafer or with gum-arabic; (8) ku piga chappa cha ohúma katika kortási, to print on paper, *lit.*, to beat an iron mark on paper (of course this expression is not well understood by natives who have had no intercourse with Europeans); (4) the fin of a fish.

CHAPÚA, *v. a.*, to increase the noise of a drum; ku ongésha mlío wa ngoma; ku chapúa magu = ku fúliza.

CHAPÚKA, *r. n.* = amekuonda harraka (Sp.).

CHAPULMA, *v. c.*, *cf.* ngoma.

CHAPÚ, *s.* (cha, *pl.* viapú), a small native drum (ngóma ndógo); *cf.* ngoma.

CHARAKABA, *r. n.* (= ku piga mahindo, to make a noise), to make a brushing noise as by walking through grass (in Kiviasa "wayúra").

CHÁRIBU, *v. a.*, *vid.* cheribu or jaribu, to try.

CHÁRO, *s.* (cha, *pl.* viáro), a band or company of travellers, a caravan, journey, expedition; Mzungu amefania viáro vitátu via Chagga, the European has made three journeys to Chagga; mjiáro is one man of the company, a journeyer; ku fánia cháro = ku sáfiri (Kin. ku hambe), to travel on mercantile or other business. Charo is originally a Kinika word for which the Swahili use "sáfiri," but the Kinika expression "charo" has been fully adopted by the Swahili. Viáro viwili via Ukambáni, two journeys to Ukambani.

CHABO, *s.* = fucho or fujo, thoroughfare; amefania niumbayakwo fucho, he made his house a thoroughfare, or a dove-cot, good and bad people going in and out.

CHÁMA, *s.*, the oyster, R. (Y)

CHABASHA, *s.*, a kind of beads.

CHANI, *s.*, a kind of pumice-stone, used in making mikéka (Sp.).

CHANI, *v. a.*; ku-m-chasi (= ku-m-fúthili), to reward.

CHÁNI, *s.* (cha, *pl.* vichási), abundance, plenty; *vid.* jñai.

CHÁBIRI, *v. a.*, Arab. جسر, ausus fuit, ivit, to dare, brave; amechasiri or amechesiri ndia peke = yakwo, he braved the way alone.

CHASHI, *s.* (la, *pl.* ma—), an ornament for the ears worn by the native females; chashi la fetia (*cf.* furungu). It costs about 3 dollars, i.e., 1½ doll. in each ear (= la shikio).

CHATU, *s.*, a python, a crocodile (Y) (St.).

CHAUZI, *s.* (چار), unjustus fuit, hence جار, injustice, oppression, violence, tyranny, oppression.

CHÁUZI (or CHEUZI), *s.* (or CHOZI), a brace, a pair; vita viwili viwili; *vid.* cheuzi; Arab. جار

CHAVU, *s.* (cha, *pl.* viávu), a net.

CHAVU, *adj.*, filthy, unwashed.

CHÁWA, *s.* (Kijung.), louse; Kimo. táwa (*cf.*).

CHAWÁBU, *s.* (la, *pl.* majawábu), *answer, condition, state; vid. jawábu.*

CHÁWA CHÁWA, *v. n.*, to sit restlessly (R.).

CHAYI, *s.*, tea; *vid. chai.*

CHE, *interrog. particle, vid. je.*

CHEA, *v. n.* = hakulá, undisciplined (It.)?

CHEBALI (la, *pl.* ma—), *vid. jébalí; ní muámba mkáfu ku zúia báhazí, halífaí tóká.*

CHEBI, *s.*; ku paka range chebi kimoja (on a mashua)?

CHETCHA, *v. a.* = pasúa, *e.g.*, muhogo or viazi (R.).

CHECHE, *s.*, a brown mango uste (St.).

CHECHEA (ku), *v. n.*, to walk lame (Kiung.).

CHECHELE, *s.*, one who goes far beyond where he intended to stop through inattention (St.).

CHECHEMÉA (ku), *v. n.*, to be lame (Kiung.).

CHECHEMÚKA, *v. n.*, to seethe like ferment.

CHECHEMÚMHA, *v. c.*, to set in fermentation.

CHECHÉVU, *s.*, hicough (Sp.).

CHECHI, *s.* (la, *pl.* machechi), a spark.

CHEFÚA, *v. a.*, to make nauseous; kitu hiki kina-mchešúa moyo, this thing makes him nauseate, so that he vomits (*vid. eléa*).

CHEFÚKA, *v. n.*, to be nauseated, to feel an inclination to vomit; moyo adaka ku tapika = ku jítúkisa moyo.

CHEFÚSHA, *v. c.*, to cause to nauseate or to be nauseated; kitu hiki kina-mchešúsha moyo or kina-m-túkisa moyo.

CHEGE, *s.* (la, *pl.* ma—), bad, useless, in consequence of water or juice; muhogo hu ní chégo, this cassava is watery, it has no meal, it is therefore bad or useless; mchégo is a small watery muhogo; a large one is called chege. The people of Pemba call it chelema (*vid.*).

CHEGNI, *adj. possessive, referring to a word of the Ki-class, vid. muegni (or muigni) (—égni); contr. from kiegni, kiegniewe, hence chegniéwa, itself.*

CHEGNI, *vid. muegni or égni, with, having, possessing.*

CHEGO, *s.* (la, *pl.* ma—), cheek-tooth; chego la jū na la tini, the upper and under cheek-teeth (machino ya tafi), grinders.

CHEGÚA, *v. a.* (Kiung.) (*cf. tagúa or taúa*), to choose.

CHEKA, *v. n.*, to laugh (Kiung.); ku teka in Kimv.; *cf. Hebrew tsakhak, v. n.*

CHEKELÉA, *v. obj.*, to laugh at.

CHEKERÉA (or CHEKELÉA) (*cf. teroméa*), *v. a.*, to delight or refresh one (who lately arrived) by showing him kindness (*vid. mteroméai*).

CHEKO, *s.* (la, *pl.* machéko), (1) a laugh, a loud laugh (Kiung.) (mateko in Kimv.); (2) cheko signifies one of the three stones which form the native tripod; *cf. mako and chiko.*

CHEKÚA, *v. ch.* (1) dig up; *e.g.*, šai limechekúa (or fukúa) káburi, the hyena dug up the grave; (2) to throw on or out; *e.g.*, guombe mkali ame-ni-

chekúa or ame-ni-pigia or iná, a ferocious bullock tossed me (with its horns).

CHEKULIA, *v. obj.*; guombe ame-m-chekulia.

CHEKÚKA, *v. n.*, to be dug or thrown up (by an animal).

CHELE, wasingú wa-i-chele milango yetu, ndipo (ndiposa) wasingie (R.)?

CHELEA, *v. obj.*, from kú cha, (1) to be afraid, to fear (*vid.*); ku-m-chea or cheleá, to be afraid of him; na-m-cheleá saidi ya sultani, I fear him more than the king; (2) to go down = ku shuka tini; ku cheleá kula harámu, to be afraid of eating what is forbidden; macheléo, danger.

CHELEWA, *r. p.*; umechelewa na muoto.

CHELENT, a kind of pastry.

CHELELEŠO (or CHENDELEŠO), *s.* (for kielelešo and kiendelešo), or chenéšo, pattern, sample, model, scale, rule (enesa, eneséa).

CHÉLEMA, *s.* (*vid. chégo, Kimv.*), mchéléma, *pl.* nichelema, small cassava without meal, rather watery (Kipemb.).

CHELEŠA, *v. a.* (= ku lása), to cause to pass the night, to keep over night; amcheleša wáli hatta kunnakucha, he preserved (boiled) rice over night till daybreak (ku kétésha usiku kúcha).

CHELEŠEA, *v. obj.*, nime-ku-chelešea wáli hatta elšigiri, I have taken care of the rice through the night till the morning for you; *cf. muiku (wáli wa múiku).*

CHELEWA, *v. p.*; wáli umechelewa hatta súbukhi; ukuni hu wachelewa muoto sana, umelala na muoto hatta súbukhi; maji yachelewa niangu-ani (*vid. ku chā*).

CHELEŠA, *s.* (chū, *pl.* violeša); cheleša cha nanga, the buoy of an anchor (*cf. eléa*); kigógo kiolešocho ku oníešha nanga; aláma ya nanga ku tamburikána ilipo, the piece of wood which floats on the water to show where the anchor is.

CHELEWA (KU CHELEWA), *v. p.*, to be overtaken by something through thoughtlessness, to wake up and find it broad daylight, to be struck foolish, to be dumbfounded (St.); *cf. cheleša, to cause to pass or sleep the night.*

CHELEZA, *v. a.*, to keep, to put on one side (St.) (*cf. teléza, to slip*).

CHELEZEA, *v. obj.*, to keep or put aside for.

CHEMA, *adj.*, good, fine, nice; mtu muema, a good man; kitu chema, *pl.* vitu viema, a good thing, good things.

CHEMBAMBA, *s.*, *vid. kitéwatéwa, a small thin worm.*

CHEMBE, *s.* (Kiung.), *vid. tembe in Kimv., a grain, grains.*

CHEMBE, *s.*, la, *pl.* majembe or viamba, and contr. mémbe, (1) a native hoe (chembe cha ku himia nti); (2) chémbé (for kiamba, *pl.* viamba in Kimv.) cha mli, the arrow-head of iron; *vid. kigumba; chémbé cha ku himia = kigumba.*

CHEMBE CHA MOTO, *s.*, the pit of the stomach (St.).

- CHAMBU, s. (cha, pl. viambu), a *chieftain*.
 CHAMCHAM, s., a *spring of water* (St.).
 CHAMTA, v. n., to *emerge*; *vid.* kisha.
 CHAMUKA (or CHENKA), v. n., to *bubble, to boil up*; *masiwa yachemka kwa ku pata muoto sana; tembo lachemuka likipata ohia*.
 CHAKA, s., a *kind of shell-fish*.
 CHENAB, s.; *cf.* چناب, *dimidium hominis vel rei, latus ejus, side; pl. چناب, area, interior, atrium; latus et majestas regia (titul. honor.); ila chenab el muheb rafikiyangu, lit., to the side of my beloved friend — to my beloved friend (in letters).*
 CHENCHE (CHINCHE), *vid.* chengo.
 CHENDEA, v. n. (for ku ji-endéa), to *walk about*.
 CHENDERUA, s., *vid.* chanderua, an *awning*.
 CHENENE, s. (= KENENE) (wa, pl. vienéne), a *cricket* (?); *chenéne chapiga keléle (= fuando in Kir.); chenéne niama mdogo akotio nti, atimba mtangani, a kind of whim* †
 CHENENZA (or CHENÉZA) (JENAIZA) (ya, pl. ma—) (Arab. جنازة), a *bier used at funerals (= kitanda cha ku tukulia mtu aliekufa). The legs of this native bedstead are handsomely turned on the lathe, and the plaiting is neatly done. There is a kind of gate or entrance at the head and the foot of this bier in order to usher in the corpse. Through one gate the head is ushered, and through the other gate the legs are lowered into the grave. The chenzenza is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents to the mosque a chenzenza as an offering. The corpse is first washed, then covered with a cloth called sánda (vid.), after this it is put into a fine mat (mkéka), and at last covered with a cloth called subáya, which is a cloth of honour (ng'io ya heshima). The subáya is taken back by the relations, but the mkéka is sent to the mosque, to be spread out there for the use of the praying people, after it has been well washed.*
 CHENÉO, s. (cha) (*vid.* enéa, r. n.), *Being, existence* (?); *e.g., chenéo cha Mungu, cha muezzi, cha chúu, cha uota = káo or máo*.
 CHENÉZO, s. = kanézo, chézo (cha, pl. vienézo), *anything which serves for a measure, a measuring line or rod; e.g., mūā wa ku enezéa káke, the blade of mūā, with which a workman measures the thickness of a woman's hand in order to make a káke or ornament for the wrist. In general, chenézo is the kipimo or kidude cha ku enezéa or sawaniā, anything taken by the workman to obtain the measure of the thing to be made. To take one's measure for.*
 CHENGA, v. n., (1) to *cut off, to cut wood, to prune; kn chenga matama uliwa (= ku káta), to cut ripe millet, i.e., to cut the stalks of millet, to bring the ripe panicles home; (2) kn chenga alumba ya*

udongo or ya miti, to *build or construct a house or edifice of clay or wood. To build of stone they say "ku akka;" cf.* akka.

CHENGEA, v. obj., to *build for one*.

CHENGO, s. (la, pl. ma—), (1) a *building, pl. machengo, building materials; (2) encampment in travelling; chengo ni mahali pa ku lala asafirini kana zizi la gnombe. The natives in travelling through a hostile country or through a wilderness construct a chengo every night; they cut off large branches from trees and make a hedge (if possible of thorns) around the camp to secure it against wild beasts and robbers. The travellers sleep inside the hedge, setting a guard and keeping a fire burning all night long.*

CHENGUE, s. (cha), a *wisp of grass or makúti (vid.) tied together and set on fire (cf. daagali in Kiniasa); chenge or chinche cha muoto, a firebrand.*

CHENGUELE, s. (pl. of sing. uchengolele). *The Swahili say, chengeléle za matumbo or machengeléle ya matumbo, ndio tumbo ndogo; utumbo ndogo ndio uchengelele; the small intestines are called chengoléle, whereas the colon and ileus are called tumbo kú or matumbo mākú (e.g., tumbo la gnombe).*

CHENGU, s. (cha, pl. viengú), *the shade of a lamp; chengú cha tā or cha ku finika tā, the cover of a lamp. It is made of clay, to protect the light from the wind.*

CHENOVA, v. a., to *pull down, to demolish a building*.

CHENNA, s. (ya), Arab. جنة, (1) *Paradise (peponi) after the Muhammedan notion; (2) a kind of shell-fish.*

CHENI, v. (rfr. ku keni), to *caulk*.

CHENJA = chenza, *vid.*

CHENU, your, pron. poss. *relating to a word of the Ki-class.*

CHENZA, s. (la, pl. ma—), *the fruit of the mohenza tree, a large kind of mandarin orange; chenza za kiachami or kiachemi, the Persian oranges (vid. uham); there are very good chenzas at Zanzibar.*

CHÉO, s. (cha, pl. viéo), (1) *measure, measurement; ku toa chéo, to take the measure of a thing (cf. Chenézo); cheo cha ku anzia kitáko cha kikápu (= msáláha in Kir.); (2) position, station in the world, sense of honour (heshima); muana huyu hana chéo, haondóki mtu mzima akija, this boy has no sense of honour (or has no manners), because he does not rise when an older person comes. It is considered very disrespectful in young people not to rise from their seats on the approach of adults.*

CHIRA, v. a., to *rob, steal, e.g., chira the property of people; ku chepa watúma au mali za watu.*


CHEPE CHEPE, wet, soaked with rain, wetted.

CHEPÉMI, adj., light, easy, not heavy, quick (vid. epémi).

CHEPEU, s. (cfr. chapéo) (cha, pl. vi—), cap, hat (= kofia ya Mzungu); a native cap is called kofia.

CHEPI, s. (wa), a thief = muifi.


CHEPA, s. (cha, pl. viera) (Kinnr.), mark, aim (= shébāha, e.g., a bone, board, cocoa-nut placed as a target; ku linga chera or shébāha, to shoot at the mark or target.


CHEPAHA, s. (cha), a wound (jérahā); Arab. .

CHEPANI, s. (cha); — ja ku tukéa tanga chombóni, the rope with which the sailors hoist up the sail.


CHEPAWI, s., a well-known mangrove swamp in the island of Zanzibar (St.).

CHEPEVU, s. (cfr. uerévu) (cha), cunning, subtlety, trickishness; maneno ya cherevu; mamboyakwo ni ya uerévu uerévu tu.


CHEREHE, s. (cha), a grindstone that is to be turned, a winding-engine & loom? a wheel; ? Pers. .

CHERINU (or CHARINU or JARINU), v. a., to try, tempt; Arab. .

CHERIFE, s. (cha), a kind of rope for catching fish, made of the bark of the mbáyu tree, or of katoóni or katáni, i.e., hemp-ropes from Europe. The rope is smeared with lime. As soon as the fish touch it they are seized.

CHERUHI, v. n., to be wounded; .


CHESA, v. n. = kasha, to watch; tunachesa-cho, hatukulála, we watched the whole night, we did not sleep.

CHESHI, s. (ya, pl. macheshi or magheshi), a host, an army, a great company; Arab. , exercitus.

CHETE, s. (cha, pl. viete) (Kinnr.), market-day, held in many places every fourth day; cheteni, market-place; vietóni vingi viko (Sp.).

CHETEA, v. n., to rely upon, to be very proud, to be puffed up, to boast of (= ku gnetéa, ku jigandamisa, ku shiriki na) (cfr. mtaahamari).

CHETEO, s. (cha, pl. vietozo) = kiotézo, ku ota muoto, a censor, a pot to burn incense in (= kidude cha ku fukizia), manukato, e.g., ambari, udi, &c.

CHETRAMU, s., a kind of leprosy in which the fingers and toes drop off, elephantiasis? (St.); cfr. Arab. , vir corpore pusillus et macer.

CHETI, s. (cha, pl. vieti), (1) a small seal used by the Bantians; (2) a pass or passport; (3) a mark in general.


CHETU, pron. poss. (vid. etu), our; kitu chetu, our thing.

CHEUKA, v. n., to boil up, to bubble; ku piga mtéu mawia, yasiwe sana, wala yasiwe mawili sana,

to seethe, to boil milk so that it is neither over-done nor under-done.

CHEUSHA, v. c., to cause to boil up.

CHEUKIA, s. (cha, pl. vieukia), the blossom and fruit of the mcheukia tree, which is a beautiful parasitic plant; also a sucker; muniāda mafañia cheukia ju ya mti.

CHEULI (or CHEURI), s., violence; ana chepli, he attacks people wantonly; vid. jauri or jauri, injustice; cfr. Arab. , injustitia.

CHEUPE, adj., vid. eupé, white.

CHEUSI, adj., vid. eusi, black.

CHEUZI, s., a pair; cheuzi cha viátu, a pair of shoes; ku funga cheusi or wawili wawili (chauzi).

CHEUZIA, s., a little missile? rain of dust?

CHEWA, v. p., to be feared; vid. cha; ku cha, to fear; chéca, v. obj. (= stahiwa, jinalako li chewe or li stahiwe).

CHELEA, v.; ku cheléa kú fā, to fear to die.

CHEWA, s., a kind of fish.

CHEZA, v. n. = ku toza, to play, to dance.

CHEZEA, v. obj., to play with.

KU CHEZEA ENIAGO (St.), to deflower a virgin (Y.).

CHI = KI (vid. Grammar).

CHIAZI, s., vid. kiázi cha barúdi, a cartridge.

CHIBAKI, v. a., to endeavour to outdo, to excel or outwit everybody (mchibaki, vid.).

CHIBAKIKA, v. n., to be outdone, outwitted.

CHIBELÉNGA, v. refl., to dress elegantly (Sp.)?

CHIBENE, s. (ya), Arabic cheese of Mascat.

CHIBOA, s., vid. jiboa, s., pl. majiboa (= mbōa, dog), a young dog; muana wa mbōa, a pup.

CHIBRANI (or JIBRANI), s. (ya), profit, advantage (= faida).

CHIBRIKA (or JIBRIKA), v. n., to derive advantage = ku pata faida.




CHIBRIKA (or KIBRIKA), s., a water-trough constructed of stone.

CHICHA, s. (Kiung.) (ya, pl. za) (vid. tapu, la, pl. ma—; and taki, ya, pl. za), the squeezed substance of a cocoa-nut, the scraped cocoa-nut after the oil has been squeezed out; it is sometimes rubbed on the hands to clean them of sweat or dirt, but more generally it is cast away as refuse; chicha nazi iliutajoe or ilikamuliwa.

CHICHIMI (ya, pl. za), a bride (kikiri, kijiri).

CHIGAMBA, v. refl., to praise one's-self, to boast = ku ji-sifu; cfr. gamba.

CHIGUZO, s. (cha, pl. vi—), a small pillar, or support of a house.

CHIDAT (or CHIDHAT), s. (ya), from the Arabic , diligentia ac studio usui facti, house  studium, diligentia, diligencia, energy = .

CHIKA, v. a., to press hard, to be in a sweat; e.g., kuku achika i = kuku aduka ku vitu, the hen

will lay an egg. It is equal to "yuna utungu wa ku viā" which is said of women and animals; e.g., gnombe ana utungu wa ku viā; ku tōa mavi kua aguvu kua ku chika, to empty the bowels by hard pressing.

CHIKÁPO, s. (*Kiung.*) (cha, pl. vi—), *vid.* kikápu, a basket.

CHIKÁRADI, v. *refl.*, to borrow; ku toa kua karada (ji-karadi); *cf.* قرض, mutuo creditoque accipit.

CHIKICI (pl. machikichi), the fruit of the palm-oil tree; kichi kichi, pl. vichikichi, the small nuts contained in the fruit of the palm-oil tree (St.).

CHIKO, s. (*cf.* jéko and méko), the place of ashes between the three stones which form the native tripod in cooking; toa hindilangu, uka-ni-tilio chikóni.

CHILÉZO, s., pl. vilézo, a buoy (St.).

CHILIA, v. *obj.*, to fear for one; *vid.* chelía, chewa, cholea, chelesa, chelesoa, chesa = tisha, to make afraid (from cha).

CHIMBA, v. a. (*Kiung.*), *vid.* timba, to dig; timbía, v. *obj.*, to dig for.

CHIMBI, s. (la, pl. ma—), a cock (= chogói or jogói); chimbi lawika, the cockerons.

CHIMBIA, v. a., *vid.* kimbía; ku kimbía, to run away.

CHIMBÚA, v. a. (*Kiung.*), to dig out or away; *vid.* timbúa.

CHIMBÚKO, s., first beginning, origin, source.

CHIMBÚLE, s., a kind of bird.

CHINAMISI, s. (KINAMISI ?), bending, bow; málali pana chinamisi or pa ku chinamia (or jinamia), a place where you must stoop down.

CHINGIRIHA, v. a., to pour off gently so as to leave the sediment behind.

CHINI, s. (or Sini or Jini, s.), China; kulla chombo chesupe ni cha Chini, every white vessel (of clay) is called Chini or Sini, "belonging to China," hence China-ware.

CHINI, *prep.* (*Kiung.*), *vid.* tini, below, down, under; yuko tini or chini, he is downstairs; tini ya or chini ya, under, below; e.g., tini ya niamba, under the house.

CHINJA, v. a. (*Kiung.*) (*vid.* ku tinda), to slaughter by cutting the throat in the name of God, which is the manner in which the Muhammedans slaughter an animal for food.

CHINI, s., *vid.* jhni, demon.

CHINUSI, s., a kind of water-sprite which is said to seize men when swimming, and hold them under water till they are dead; *cramp*?

CHINYAGO (or JINYAGO or TINDAGO), a lump of meat which the butcher gets for slaughtering; chinyago za niama ni vipande via mnyū, i.e.,

niama iziekúa na mnyū. These portions are fat and flesh, and without bones.

CHIOCHO (or CHOCHO or JOJO) (cha), pl. vichocho (= kioto, ku ocha or oja), a frying-pan, a kiln (*vid.* okúa); ku okúa viangu chochóni; chocho ndio pahali pa kúsudi pa ku okéa or oohéa viangu, a potter's kiln in which he makes a quick fire of sticks and grass; ku wakka upesi, viangu visi-pasúko.

CHIFUKA, v. n. (*Kiung.*) (or CHUFUKA), *vid.* tepúa, tepukúa, to shoot, to sprout.

CHIFUKI, s. (*Kiung.*), a shoot, a young plant; chipukizi ndio mti (*prov.*), children will be men in time.

CHIRIWA, s. (la, pl. ma—), a (screw-) vice poku tia katika chiriwa wa ku okolea, to rack; chiriwa la mti or chuma, a rack (?).

CHIROKO (or CHOKO), s., a kind of pulse (*vid.* joko).

CHIRO, *vid.* chío, choóni.

CHITTO (or KITTO) CHA PÊTE, a ring of a green colour (?).

CHÔ, *rel. part.*, it, which; cho chote, whatsoever (*sc.* kitu kilicho chote).

CHÔ, s.; chô cha mûfa, a hole for the ashes of the sailors' oven (mofa, *vid.*).

CHÔ (or CHÔO), s. (cha, pl. viô), a necessary place; ku nenda choóni, to go to the necessary place, to do one's needs.

CHÔA, s., ringworm (St.).

CHÔA, s., an excrescence of the body, mba (*vid.*) of various colours (Er.)?

CHÔA, s. (cha, pl. vicia), a large red spot on the body, to which the natives apply the leaves of the cotton-shrub (*cf.* mâradi ya mti).

CHUCHA, v. a., to push, to prick (*cf.* shoma, toma) (R.).

CHUCHEA, v. a. (*vid.* toléa), to make up a fire, to turn up a lamp.

CHOCHELELEA, v. *obj.*, to stir up and increase discord, to add fuel to the fire.

CHÔFIA (or CHÔFYA), v. a.

CHOGÓA ? (R.); ku— kâ in a pango; *cf.* tokóA, v. a.

CHOGÓWE, s. (cha, pl. vio—), a long wooden pole with a crooked end to hook down fruits from a tree; kiehiti cha panda cha ku angulia mabimba, a hook for bringing down mango-fruit from the mango tree.

CHOHÁRI, s., (1) chohári, a jewel; Arab. جواهر, gemmas, uniones; (2) a bird whose eggs are carried with great care lest they should be broken.

CHÓKA, s. (*Kiung.*) (la, pl. ma— or michóka), a large serpent.

CHÓKA, v. a., to be tired (*vid.* joko); chókéa or

chocha, v. c., to make tired, to weary, to annoy, to fatigue, to trouble one, to reduce; onda, pepa, nata, niumbika, to weaken, exhaust.

CHOKAA, s. (Kiung.), lime; vid. tokā (ya, pl. za).

CHOKĒA, s., a sty in the eye, hordeolum (St.).

CHOKOCHOKO, s., a kind of fruit with a red prickly rind, white pulp, and a large kernel (St.).

CHOKORA, v. a., to pick with a knife; cfr. tōkorā, v. a.

CHOKORA, s., pl. machōkora, a hanger-on, a dependant, a follower.

CHOKOZA, v. a. (vid. tōkoza, v. a.), to irritate, to tease.

CHOMA, s., bludgeon?

CHOMĒ, v. a. (Kipemb.) = ku oja or ocha, to roast (Kin. tōma).

CHOMA, v. a. (cfr. toma, v. a.) (Kiung.), (1) to stab, stick, to prick; (2) to use fire in any way, to burn, to roast, to parch, to apply cautery, to bake pottery.

CHOMĒA, v. obj.

CHOMĒKA.

CHOMELĒA, v. obj.

CHOMBO, s. (cha, pl. viombo), (1) an instrument, chombo cha ku fania kazi, tool (household utensils, viombo); (2) a vessel, dhow, boat or ship of native construction.

CHOMĒKA, v. n., to stick something into the cloth (= psandika in Kিনিassa).

CHOMĒKUA, v. n., to be berithered.

CHOMELĒA, v. obj. (cfr. tomelĒa), to take out a bad piece of thatch, or cloth, &c., and put in a new one.

CHOMŌA, v. a. (in Kiung.), to sneeze (R.)? ku chomŏa kilicho fitia.

CHOMŌZA, v. n., to be hot (St.)?

CHONDA MTŪZI, s. (or KIONDA (KIONA) MTŪZI), the under-lip, especially that part which is most required in tasting food; amo-m-piga fimbo, aka-mu-fima chonda or kiŏnda mtŭzi, he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).

CHŌNGA, v. a. (Kiung.), vid. tonga, v. a., to hew, to cut, to adze, to hollow out.

CHONGĒA, v. obj., to cut for or with (= tongĒa).

CHONGELĒA, v. a. (ku-m-tongoleza mtu kua maneno ya ufutina), to backbite one, lit., to heap a man with words of slander or discord.

CHONGE, s. (ya); chonge ya m'boa, the canine tooth; chonge za m'boa, canine teeth, canines.

CHONGĒRA, v. a. (chongĒa, tongĒa), to cut a little of the nazi flower-stalk in order that the tembo may flow quicker.

CHŌNGO, s. (cha, pl. viongo), boss, hump; mtu huyu ana chongo (afania chongo) kama munda ya gnumbe, this man has a hump, like the hump of

a bullock, he can therefore neither walk nor stand upright; yuwapiga or inika chongo or kichongo.

CHŌNGO MĒNE CHA KANEU, the large seam of a native shirt-like garment.

CHŌNGO (Kiung.) (vid. tōngo); tŭngo wa fito, a white matter running from the closed eye; pl. tongo za jito; muegni chongo or tongo, one who has lost one eye, a one-eyed person; kŭa na chongo or tongo, to have lost an eye.

CHŌNGŌE (or CHŌNGŌI), s. (cha, pl. viongoe), a very large fish (like the mgŭmi); nimeona chŏngŏe cha bāhari.

CHONGŌKA, v. n.; ku chongŏka, to be precipitous.

CHONGŌO (CHONGŪ) (la, pl. machongŏo), a kind of black worm with a great many legs; julus?

CHONNI, s. (cha, pl. vionni), anything which has not been seen before and causes astonishment, a novelty; chonni ni chambo lisiloonekana, or lisilo kuŭmo, or chambo la ku tafajabu.

CHŌNSA (or JONSA), v. n., to be afflicted or aggrieved, sorrowful (perhaps from ku jŭ onsa?) = ghumisha; vid. onsa.

CHŌNSŌR, s. (wa, pl. vionsoe), a cripple; chŏnsŏe ni mtu miongo, moskini ya Muungu.

CHŌO, s., vid. chŭ (cha, pl. viŭo) (māhali pa kŭgŭia), a privy, which is generally connected with a bath-room.

CHŌOKO (or CHŌKU), a small kind of pea (cfr. jŭko).

CHŌRA (or DŌRA and TŌRA) (the word varies in various dialects), s. (ln, pl. machŏra), a handful, such a quantity (e.g., of ropes, sticks, switches, &c.) as can be carried in one hand or in the two hands (cfr. oya, mgnanda, koffi, konsi, ngŭmi, dopa or jopa).

CHŌRI, s.; kuenda chopi, to walk lame in such a manner as that the lame side is raised at every step (St.).

CHŌROA, v. a.; ku chopŏa (cfr. topŏa), to drag out of one's hand.

CHŌRŌKA, v. n.; ku chopŏka, to slip out of the hand.

CHŌRA, v. a., (1) to carve, to adorn with carving, engrave; (2) to write blunderingly; ku shora wāraka kua vibāya pāsipo usŭri.

CHŌRO, s. (cha, pl. machŏro chŏro) (vid. nŏra), that which is carved or written, carving.

CHORŌRO (KIORŌRO), adj., mild, soft, lenient (vid. muorŏro-orŏro); embe chorŏro, si gŭma, the mango is soft, it is not hard; mahindi muorŏro, mtu muorŏro.

CHŌKHA, v. c., to make tired; vid. chaka, v. a., to be tired (cfr. joŭa).

CHŌKHO, s. (kiŭho, from ku ūha, to wash), washing, a bathing-place; mahali pa chŏkŭŭi - mahali pa ku ūhĒa mtu alikuŭa, a place for washing the

- dead; mahali pa fufai (or vufai) ku nenda fufai, a place for washing clothes.*
- CHONI**, *s.*, a black bird with a long beak which drinks the tẽmbo on the cocoa-nut tree.
- CHOTA**, *v. a.*, to take up a little at a time with one's fingers.
- CHOTO**, *s.* (from *ku chota*), taking a little at a time; different from *ku teka kidogo* (*vid. teka*, to drink, to catch).
- CHOTE**, *adj.*, all; *vid. ote.*
- CHOTYA** (or **CHOTYA**), *v. a.* (*vid. tũa or tũa*), to put into, to dip, to steep (*in*).
- CHOVKA** (or **CHOVKA**), *v. n.*, to be put into water, to be steeped.
- CHYA**, *s.* (la, *pl. machoya*); *chya la nazi* = m'to wa nazi ukikũ, *chya la nazi li telle ndaniyakwo*, shine la m'te, watu anãla, ni tãmu.
- CHYO**, *s.* (cha, *pl. vicyo*) (= ubãhili), avarice, greediness, parsimoniousness; *mnegui chyo*, a miser (mbãhili); *ku lia chyo*, to grumble; *vid. ku lia ngõa*, to be discontented.
- CHYOZI**, *s.* (la, *pl. machozi*) (*Kiung.*), *vid. tõi*, a tear, a teardrop.
- CHYA**, *s.*, the sun; *vid. jĩa.*
- CHYA** (or **CHYA**), *v. n.* (*cf. tũa, kũ tũa*), to set (of the sun); *mchana kũchwa*, or *kũ tũa*, all day till sunset, all day long.
- CHYA**, *s.* (wa, *pl. viĩa*), a frog; *chua wa ziwãni yuwalĩa*, the frog of the lake or water-pool cries. The *Suahili* believe that the sun sinks into a pool of frogs, others that he is drawn down by people in the western hemisphere; first boys pull, then old men, and last of all the strong youths; the splash and rush of the water is prevented by the multitude of people drawing water to wash before prayers; *jua hikitũ lafauia mshindũ*, laken watu hawasikii kua ũngi wa kãta la ku oshĩa na wa watu wãngi ku sãli.
- CHUHARI**, *s.* (*cf. chohãri*) (*pl. machuhari*), a precious stone (*johãri*).
- CHUB** (or **DJUB**), *n. p.*, a river which empties itself into the Indian Ocean on the East African coast near the Equator. The Arabs call it "Chub," the *Suahili* "Wumbu," the *Galla* "Dãnsa," and the *Somali* "Govinda." It is no doubt the same river which is called "Gocho" in the Interior; *cf. Dr. Kropf's "Travels, Researches, and Missionary Labours," pp. 48, 58-62; see also Baron von der Decken's "Travels in East Africa," vol. ii. pp. 294-345.*
- CHUBA**, *s.* (la, *pl. ma—*), a large and strong shield; *chubba la kazi.*
- CHUBA**, *v. a.* (*Kiung.*) (*vid. tũa, v. a.*), to take the skin off, to bruise.
- CHUBA CHUBA**, to bruise about, to batter.
- CHUBA**, to be bruised, to be raw.

- CHUBULIA**, *v. obj.*, to take off the skin of any one.
- CHUBU** (or **CHUBU**), *s.* (ya, *pl. za*) (*cf. tũbul*), a plummet.
- CHUCHU YA MWANA**, a teat (*Kiung.*); *cf. tutu and titi* (*St.*).
- CHUCHU**, *s.* (wa, *pl. machucha*), *Pigmy*. The *Pigmies* reside (according to the imaginary geography of the *Suahili*) beyond the country of the *Wabilikimo* at the world's end; they eat sand and stones, and will come to the coast to eat stones when the destruction of the world is approaching. In their country the sun sets with a splash every day; *vid. chua.*
- CHUCHUMA**, *v. n.* (*cf. otãma and tutuma*), to sit upon one's legs as the natives do on going to stool.
- CHUCHUMIA**, *v. n.* (*cf. dutumia in Kia. and sintama in Kikuyu*), to stretch up or to stand on tiptoes in order to catch or reach something; (2) to halt (deter) because one leg is shorter than the other.
- CHUHUDI**, *s.* (ya), diligence, ardour; *ana chuhudi ya kazi*, he works diligently (*jũhudi*) (*cf. chihidat*).
- CHUI**, *s.* (wa, *pl. za*) (*Kiung.*), a leopard (*vid. tũi in Kimr.*).
- CHUIA** (or **CHUYA**), *s.*, rope made of the bark of the mbuyu tree and used in fishing.
- CHUJA**, *v. a.* (*vid. tũa, v. a.*), to strain out, to filter.
- CHUKA**; *yu machuka chuka*, to show one's-self uneasy by not laying down one's weapons; *cf. gniognomon in Kikuyu*.
- CHUKI**, *s.* (ya, *pl. za—*), sudden disgust and inclination to sudden anger; *yuna chuki (za moyo)*, he is easily put out = *yuna hazĩra*; *kuna mtu wa chuki chuki.*
- CHUKIA**, *v. obj.* (*vid. tukĩa*), to put out of humour, to offend one, to abhor, to hate, not to bear; *kitu biki kina-chukĩa sana.*
- CHUKIWA** (= **TUKIWA**), *v. n.*, to be offended, provoked, vexed.
- CHUKIZA** (or **TUKIZA**), *v. c.*, to make one angry, to disgust, to irritate, to provoke to anger; *buana ame-chukiza mtũma, na buana amechukiwa ni mtũma.*
- CHUKIZHA**, *v. c.*, to make to offend.
- CHUKU**, *s.*, a rapping-knorn.
- CHUKUA**, *v. a.*, to carry, to bear, to support, sustain (*vid. tukĩa*); *ku chukua mimba*, to be pregnant; *ku chukulia, chukuliwa, chukuliãna, ku chũkũza*, to make to carry, to load (*vid. tukulia, takuliwa, &c.*).
- CHULA** (or **CHUBA**) (*pl. viũla or vyũla*), a frog; *vid. chua, s.*
- CHUMA**, *s.* (cha, *pl. viũma*), iron, a piece of iron; *mkãte wa chuma*, a kind of pastry; *vid. ma-andãzi.*

CHÚMA, *v. a.* (*Kiung.*) (*vid.* ku túma), to gather, to make profit.

CHUMBA, *s.* (la, *pl.* ma—), room, large house; niumba kuba, chumba hodári; kichumba, a little room (*pl.* vumba); niumba hi ina vumba vingi or páhali padúgo.

CHUMBE, *s.*, *vid.* kiúmbe (kilicho úmbua), a creature; (1) kinimbe ni mtu or ni muana wa Adamu; (2) mzé mkuba, shéha, a great chief.

CHÚMU, *s.* (ya), fortune (= bakhti); chímu ngéma au mbaya, happiness or misfortune; sina chímu (júmu) mimi nai = hatupatani mimi nai.

CHUMVI, *s.*, salt (*in Kipemb.*); maji ya chumvi, salt water (rock-salt, *Er. ?*), *opp.* to maji ya popo (or maji ya mto), sweet water; maji ya mto, *opp.* to maji ya baharini; chamvi ya halíli, sulphate of magnesia (*St.*).

CHÚNA, *v. a.* (*vid.* túna), to flay.

CHUNIKA, *v. n.*, to be flayed, to lose the skin.

CHUNDA, *n. p.*, a place in the inland of Mombas abounding with cocoa-nut trees; *vid.* mtahámari; tembo la chúnda.

CHUNGA (or SHUNGA and TUNGA), to pasture, to tend animals; ku péleka gnombe katika niüssi or malishoni.

CHUNGA, *s.* (*Kipemb.*) (*pl.* za), husks; chunga za matáma, husks of millet (= mátoa ya mítáma in *Kimvita*).

CHUNGA, *v. a.*; ku chunga, to sift; *vid.* tunga; ku tunga unga kua utó, to winnow or sift flour.

CHÚNGU, *s.* (cha, *pl.* viungu), an earthen cooking-pot; chungu cha ku pikia (*from* kifungu).

CHÚNGU, *s.* (wa), (1) ants (*vid.* tungu); (2) tungu (ya, *pl.* za), a heap; chungu chungu, in heaps.

CHUNGU, *adj.* (uchungu, *s.*, *vid.* utúngu), bitter; dawa chungu, a bitter medicine.

CHÚNGUA, *s.* (la, *pl.* ma—), an orange; chúngua la kinanazi, this kind of orange is of a large size and agreeable taste, and is brought from Zanzibar to Mombas; chúngua la Unguja lina bóredi, lina táamu, laken la Mwitá ni kali (*sour*); chúngua la Kizungu, a sweet orange; obungua za chenza (or jensa) ni ndógo kama mai ya batta, niekúndu, this is the Persian orange; mchenza, the orange tree of this kind (*vid.* chenza).

CHUNGULIA, *v.*, to peep; *vid.* tungulia (*Kimv.*).

CHÚNI, *s.* (la, *pl.* ma—), a water-bird, white and long legged; its cry is considered ominous.

CHUNIKA, *v.*, *vid.* chuna.

CHÚMU, *s.*, a crust of salt (*vid.* múniu); nimeóga méji ya poáni nafánia chúni, I washed in sea-water and got my body covered with salt.


CHUNJUA, *s.*, a wart (*St.*).

CHÚNO, *s.* (cha, *pl.* vúno) = kifúno, the loin.

CHUNUKE, *s.*, *vid.* chinusi.

CHÚO (or SÚO), *s.* (cha, *pl.* vúno), a book (*from* ku chúa or juu, to know); muana wa chúni or muana chúni, a scholar, a learned man, *pl.* wana wa vúni; mtu asomai, *pl.* watu wasomáo chúo; chúni, at school.

CHÚO (ЧУО), *s.* (cha, *pl.* vúno); chúo cha ku fúlia názi or madáfu (also kifúo cha fúlia názi), a pointed stick fixed into the ground to take off the cocoa-nut fibre or husk with. The natives are very expert in dashing the nut against the point of the stick until the husk falls off from the shell.

CHÚOHO (or ЧУОХО), *s.* (ya), cloth of whatever colour it may be; ikiwa neausi, ikiwa manni mawiti, ikiwa neaupe chúoho ya súfa (? *Turk.* , woollen-cloth).

CHUPA, *s.* (ya, *pl.* za or machupa), a bottle; *vid.* túpa.

CHUPA, *v. a.* (*vid.* tupa, *v. a.*), to throw, dash.

CHUPIA, *v. obj.*, to dash for one.

CHUPI, *s.*, an ouzel, bird (?).

CHUPÚKA (or ЧИПÚKA), *v. n.* (*vid.* tepúa, tepukúu, tepúza), to sprout, become sprouted, to spring, shoot, bud.

CHUPÚZA (or ЧИПÚZA), to sprout, to throw out sprouts.

CHURÚKA, *v. n.*, to go away or off unexpectedly (*R.*).

CHURÚKA, *v. n.* (or CHURUZIKA), to run down, drop off, to gush (*cf.* churúra in *Kiniassa*), when the rain-water runs down from the gutter of a roof or from a piece of cloth taken out of water.

CHURUKIZA; ku —, to drain out.

CHURÚKA, *v. n.*, *vid.* turupúka or parutúka, to slip out, to escape from one's hold (*cf.* purumúka in *Kiniassa*).

CHURÚMI, *s.*, a kind of large and small chisel (*ku* wina).


CHURUWA, *s.*, measles (*St.*).

CHURÚZA, *v. n.*, to keep a stall, to trade in a small way.

CHURUZIKA, *v. a.* (*vid.* chururika); ku churuzika damu, to bleed well, freely.

CHUSA, *s.* (cha, *pl.* viussa), a harpoon; chusa ni mti uliotiwa chuma cha nta cha ku pigia sámaki mikúba, kana pápa, ngú, téwa, &c.

CHUSU, *s.* (cha, *pl.* viussu), or MCHUSU (*pl.* mi—), a kind of lizard.

CHUZU, *v. n.*; ku chuzu, to be obliged, must, to be under an obligation to do something (*cf.* , sumsit partem rei, tatis habuit, distribuit in partes); neno hifi isobusa náni ku li-fúla, I must do this thing; mke baya schusa nawe ku mwa, thou must marry this woman.

CHUSIA, *v. a.*, to compel; neno hili la-n-chusia ku-h-fania; mke huyu a-ku-chusia ku-mu-ka.

CHUSI, *s.* (ya, pl. ma—) (*cf.* ^{سورة}, para), (1) section of a book, especially of the *Coran*, which

contains 30 sections, called *Khitima* *usima*; fungu la chuo, part or section or chapter of a book; (2) a small book or pamphlet in general.

D

DA, *v. a.*; kú dā, to lay; e.g., kukuwangu yuwada, my hen lays eggs (R.).

DABA DABA, *vid.* tapa tapa (or DAPA DAPA), *v. n.*, to sprawl, tremble, jump, to shiver, to totter, to move to and fro (muliwangu wa dapa dapa).

DABANGA, *v. n.*; ku dabanga dabanga (R.), to touch one with stinking hands or dirty fingers.

DABAULO (or TABAULO), *s.*, passing water; *cf.* Arab. ^{دابلو} (دابلو), urinam reddidit, minxit.

DABIA, *v. trop.*, to be beyond the time mentioned or agreed upon (R.); siku hizi sizo chombo kina-dabia. Huyu Mzungu tunalagana siku koda-wakeda anadabia.

DABHA (or DABHA), *v. a.*, to sacrifice; *cf.* Arab. ^{ذبح}, *sdit*, mactavit, sacrificavit.

DABHU, *s.*, a sacrifice; sadaka ya sunna, not imperative but meritorious, dabihu udahijitini, to offer up a sacrifice in remembrance of Abraham's offering up his son (Sp.); *vid.* dahi, *v. a.*

DABO (or DABBO), *pl.* madabo, *s.*, a troop, large number, a host or army, a division; Wamusi wamekuja madabo matatu, dabo moja linapita hapa, the Masai people came in three divisions, one division passed here.

DABUDU, *vid.* thabiti, thabutu, thubutu; Arab. ^{دباب}, firmiter tenuit.

DACHALI (or DAJALI), *s.*; ^{دجال}, falsus, impostor, mendax; hence el masikh el dachali, Antichrist (^{دجال}, mentitus est).

DADA, *v. n.*, to be quick in returning (*cf.* ^{دَادَ}, celeritas ivit, cucurrit) (R.); *vid.* tata.

DADI, *v. a.* (*Kinika*), to taste; ku unda or onja in *Kile*; (2) to stamp with the feet in anger.

DADA, *s.*, sister, a term of endearment among women (St.).

DADI, *v. a.*, to dangle?

DADI, *s.* = dadi (in the language of little children = dad, daddy).

DADHA, *v. a.*, to gird round; to wreath = kiga (^{داده}, mikumbi, &c.) (R.)?

DADI, *v. a.* (*cf.* gniénia); ku-tu-ú-liza mmo pasipe *adiba*, to go into things, especially into domestic affairs, to ask unnecessary questions; simé-m-

dadisi sana hatta a-ni-ambie, I questioned or pumped and sounded him until he told me.

DADO, *s.* (ya, pl. za) (also pl. madado), die (pl. dice); ku teza dado, to play dice; matézo ya dado, a game of dice; dado ya ku teza kórosho, a play with kórosho (*vid.*); *cf.* Arab. ^{دو}, lusua.

DADU, *s.*, play with money at Zanzibar; ikiangúka mangaringári, bussi ana-ku-toka (R.).

DADIKA, *v. n.*; mtuzi unadadika.

DAPTARI (or DEPTARI), *s.*, an account-book; destari ya hesabu ya mali; *cf.* ^{دفتر}, vox Pers., liber expensi et accepti; catalogus.

DAFU, *s.* (la, pl. madáfu), a cocoa-nut become so ripe that both its ruter and its substance can be used. The various stages of growth are: (1) kidaka, (2) kitale, (3) dafu, (4) kórúma (when the nutty part thickens), (5) nazi.

DAFU LA M'VI (pl. madáfu ya mivi), barb (R.).

DAGAA, *s.*, a very small fish like whitebait.

DAGNA, *s.* (*vid.* kiámo), beatings, the first milk of a cow after calving.

DAHA, *s.* (pl. ma—) (perhaps from ^{دَاهَا}, astutia, subtilitas mentis); ku fania mapenzi ya rokho, to do one's own will.

DHAHABI, *s.* (THÁHABI), pl. madáhabi (*cf.* ^{ذهب}, putavit, ^{مذهب}, agendi modus, doctrina, systema, secta; Mayahudi wafuata madahabi mangine, Wazungu wafuata, &c.

DÁHABU (or THÁHABU), *s.* (ya), gold (^{ذهب}, aurum).

DAHASIA, *v. a.*, to want; a-ku-dahasia neno liwalo lote; adahasia kitu knako; *cf.* ikhtajia (*vid.* Arab. ^{حاج}, determinavit).

DAHASIWA, *v. n.*, to be in want (Sp.).

DÁHARA, *s.*; dáhara moja = marra moja; *cf.* ^{دهر}, incidit; ^{دهر}, tempus.

DÁRI (DAHE), *v. a.* (= ku fania madahá), to sacrifice, immolate; ku dahi ya ku endoa maofu, to offer a sin-offering (*cf.* dabiha).

DARIWA, *v. p.*, to be offered as a sacrifice; niama aliedahíwa = victim; dahi, *v. a.*; ku tinda

niama ya sadaka siku ya muezzi kumi wa mfunguo tatu, ku-m-kumbusha kitindo cha Ibrahim alipoamuriwa ku-m-tinda manawe, akiisha akitinda kondō badili ya manawe.

DAHIBU, *adj.* — *hādīri* or *tayāri*, *ready* (Sp.).

DAHIDI, *v. n.*, to take pains to do a thing well; *ku ji-dāhidi*, *v. refl.*, to exert one's-self; kitu hiki nime-ji-dāhidi laken siku-ki-pata, *I exerted myself about this matter, but I did not get it.*

DAHILI, *s.*, *idiot* (Sp.)?

DAHIRI (or **DEHERI** or **THAHIRI**), *plain, evident, clear* (*cf.* **ظاهر**, apparuit, manifesta fuit res; **ظاهر**, apparens, conspicuus); *ku ona dāhiri* = *ku ona na mato*, to see clearly.

DAI, *v. a.* (*cf.* **دعا**), *advocavit, invocavit, vindicavit sibi*, to claim, to sue for at law, to demand property; *na-ku-dai*, or *madai kuako fethayangu*, *I demand my money*; *ku-ji-daia*, to consider one's-self a pious man (R.).

DAIFU (**THAIFU**), *adj.* (**ضعف**), *debilis, infirmus fuit, infirm, weak, bad, faint*; *muiliwakwe ni daifu*, his body is weak (*muembamba, thin*); *tubinyakwe ni daifu*, *winchēma*, his disposition is not good; *kuani?* why? *resp. hapatāni na mtu.*

DAIFIKA, *v. n.* (*dufika*).

DAIFITHA, *v. c.*, to weaken, debilitate.

DAILE, *v. a.*, to inquire into.

DAIMA (or **DAYIMA**), *adv.*, always = *siku zote*; *yuwatōta dāima na watu*, he always quarrels with people; *Arab. دَامَ*, *perennavit, دَائِمٌ*, *permanens, دَائِمًا*, *semper*; *mtu huyu daima namu-ona akipita hapa*; *yuwatānia daima.*

DĀIMU, *v. n.*, to abide by.

DĀIMISHA, *v. caus.*, to continue, perpetuate (it is rarely used).

DAIRIKA **DAIRIKA**, to be dispersed.

DAKA, *s.* (*la, pl. madaka*), a large cocoa-nut which falls off.

DĀKA (*ku taka in Kiung.*), *v. a.*, to want, to desire, to wish for, to seek, to ask for; *nadāka ku enenda*, *I wish to go*; *cf.* **قَالَ**, *desideravit, propensus fuit, valde intendit, versavit rem apud animum. Dr. Steere takes "daka" in the sense "to catch, to get hold of." This may be at Zanzibar, but I never heard it at Mombas. Instead of ku daka, he uses ku taka, with which the Arabic would correspond.*

DAKĀ (or **TAKĀ**), *v. obj.*, to desire anything for somebody or in his behalf, or against him; *nime-m-dakā viema au vifō kua wali*, *I desired for him good or evil from the governor*; *amo-dakā rukhasa, asipigūe*, *he desired for him favour, that he should not be beaten. To*

intercede for, or to prevail upon one for somebody (cf. omba) in his favour.

DAKĀA, *v. n.*, to get old? (Sp.).

DAKĀKA, *adj.*, old, useless, decayed.

DAKALIKA, *v. a.* — *ku jōka*, to be tired.

DAKALISHA, *v. c.* — *ku sumbōa watu kua kasi.*

DAKĀTU, *s.* (*la*) = *dufu la tōmbako*, *haiwāshi (vid. dufu)*; *tōmbako hi dakāta*, *si kālī, inakufa pepo*, *imefānia bēredi, the tobacco has become bad, it is not pungent, not strong.*

DAKĀWA, *s.*, a long rope (*ūgūe nrēfu ku futa kitu kua mbulli*).

DAKĀ, *v. n.*, to pass on something elevated (*Kini-assa, tu danta*).

DAKILIA, **DAKILIKA**; *handakiliki utagā hu (uwa-yumbayumba)*, *this large branch of the tree is impassable.*

DAKĪKA, *s.*, a minute; *dakika (ya)*, *pl. za sāa*, the minutes of an hour; *cf.* **دَقِيقٌ**, *tenuis fuit* **دَقِيقٌ**, *tenuis.*

DĀKO, *s.* (*tako*) (*la, pl. ma—*), *back, buttock, posteriora, the hind-part*; *dako la bunduki, gunstock*; *podex (R.) (?)*, the lower part, bottom, foundation of anything.

DĀKU, *s.*, the Muhammedan midnight feast during the Ramadan; *kū la dāku takes place kalika usiku ukū, or usiku ulipogawanikāpa, because the feast begins at the first crowing of the cock. At Zanzibar and other garrison-towns a gun is fired about 2 A.M. to give notice that the time for eating is drawing to a close. The name is said to be derived from the saying, "Lani (lani) upesi, kesho kuna ndaa kuu," "Eat quickly, to-morrow there will be great hunger" (St.).*

DAKŪLIZA, *v. a.*, to contradict, to deny, to oppose one before a judge; *vid. udāku.*

DAKŪRA, *v. a.* = *papūra*.

DALĀLI, *s.* (**دَلَالٌ**), *internuntius inter eum, qui rem vendit eumque qui emit*, a broker, a salesman, a hawker, an auctioneer.

DALĀ, *s.*, the name of a powder used as a perfume for burying-clothes (R.); a yellow-composition much used as a cosmetic (St.), it gives softness and a sweet smell to the skin.

DALĪLI, *s.*; *Arab. دَلِيلٌ*, *quo quis dirigitur, argumentum, id quo aliquid indicatur, monstratur, hence guide, one who shows the road; sign, token, hence hatta dalili, anything at all, even a trace; hatta dalili (hatta kidōgo) siknosa hika shambanimuangu, I have found nothing in my examination, not even a trace.*

DĀLIMU (**DELIMU**, rectius **THĀLIMU**), *v. a.*, to defend

overreach in business; **ظلم**, *injustus fuit, injuria*

DALIMU (or **MDALIMU**), *a defrauder.*

DALIBA, *v. n.*, to smooth, to plate.

DALIKHA, *v. a.*, to put to shame (*Rom. v. 5*); either from **دَلَّ**, *oblevit, contumelia affecit, or دَلَّ*, *vilis fuit, vilem reddidit.*

DALARANI, *s.*, cinnamon.

DAMA, *s.*, validity, legality (*R.*); neno limekua dáma kua sultani, *the word was valid with the king; cfr. dámissa.*

DAMA, *s.*, a game played on a board like chess (*St.*).

DAMÁ (or **THAMÁ**), *v. a.* (*Arab. حَمَى*, or **حَمَى**), *vehementer sitivit, desiderio flagravat, to desire or expect eagerly; حَمَعَ*, *concupivit.*

DAMÁNA (**THAMÁNA**), *s.* (*ya*), surety, bail (also *dúmana and udámíni*).

DAMANI (or **DEMÁNI**), *s.*, the last month of the south-monsoon, when the south-wind abates in strength and blows more gently, which is the case from the end of August till the middle of November. The word is, however, also applied to the whole season of southerly winds from April to the end of October, more especially to the months of April, May, September, October, and part of November. At Damani, either in the beginning of the kussi, i.e., south-wind, in April and May, or at the end, in September and October, the native vessels start from Sudhel (the Suahili coast) and proceed to Arabia and India, whence they return with the koskisi (north-wind) in December or in March.

DAMÁSHA, *s.*, desire, wish, longing for something; *cfr. tamasha.*

DÁMBA, *v. n.* (**TÁMBA**), to travel. This verb has become obsolete, but it is preserved in Proverbs: e.g., *muana mdamba yule ni kheri kama mzé wu káhe. In Kin. ku hamba = ku safiri.*

DAMBI (*vid. thambi*), *sin, crime* (*Arab. ذَنْب*), *secutus fuit, crimen culpamque commisit, ذَنْب*, *crimen, culpa*).

DÁMBÚ, *s.* (*ya*, *pl. za*), leaves of the betel shrub (*mdámú, pl. mi—, or mtambú*); *vid. támbú.*

DAMBURAJIKA, *v. n.* (*cfr. damburujika*) = *ni ku toka mdo* (*R.*).

DAMBÚKA, *v. n.*, **DAMBÚKIA** (*R.*).

DÁMMI (better **THÁMMI**), to bail (*فَمِنَ*, *cavit, respondit sponsorem esse voluit*); *mimi nime-mámíni Abdalla, mali ta-m-lipia (taondóa deni-yakwe) nda ukifika, nimekúa damána. Muhammad said to his followers, Enonda ukapigáne nime-mámíni pepo, but nobody else could say this except Muhammad.*

DÁMMIWA, *v. p.*

DÁMIRI (or **THÁMIRI**), *s.* (*Arab. فَمِر*, *conceptit, cogitavit; فَمِير*, *conceptus animi, mens, thought, conscience*; *mtu huyu kana dāmiri ngema = kana maázo mema, this man has no good thoughts*; *mimi nalikua na dāmiri ku enenda Kiloa, laken—, I thought of going to Kiloa, but—*

DÁMIRA, *v.*, *vid. timiza, to accomplish, e.g., neno-lukwe. The student must distinguish well between* (1) *tamá or tamáa, Arab. تَمَّ, totus, perfectus fuit, hence tamisha or better timiza, to fulfil, accomplish*; (2) *damáa or thamáa, فَتَمَّى, sitivit vehementer (or فَتَمَعَ, concupivit), to desire eagerly; and* (3) *تَمَّ, thamma, multa fuit res.*

DÁMŪ, *s.* (*ya*) (*دَم*), *sanguis, blood.*

DANABAHÍ, *r. n.?* (*R.*), *rectius TANABÁHI, to be clear or manifest.*

DANABAHISHA, *v. c.?*

DANÁDARI (better **TANÁTHARI**), *v. n.*; *Arab. دَارَ*, *scivit et cavit; ku ji-dunádari nao, to beware of them.*

DANDA, *v. n.*; *kitu kizito cha danda nti* (*R.*); *vid. tando and tando.*

DANZA, *v. a.*; *ya-ni-danza manéno haya (= ya-ni-sanguza).*

DANGA, *v. a.*, to take up carefully, as they take up a little water left at the bottom of a dipping-place to avoid making it muddy (*St.*); (2) *to stroll about* (*vid. tanga*).

DANGÁLIA, *v. a.*, to cheat, to deceive, to humbug, to impose upon; *ku dangánia kua maneno ya uwóngo or uróngo, to deceive by lying words, but ku-m-kopa or kenga kua mali means "to cheat him of his property." For instance, a person borrowed five dollars with a promise of returning five dollars, but, having received the money, he escapes and never cares a bit for the lender, ame-m-kopa kua mali.*

DANGANIKA, *v. n.*, (1) *to turn out a liar, or to be a lie, or an idler, to be cheated*; (2) *to be stupid* — *bulukira in Kiniasa; mtu huyu amedanganika = amekúa muovu na mvivu; kaziyakwe ku danganika na mji = ku tembea bulle, or ku tanga tanga mjini, to rove or wander about in town doing nothing; manenoyakwe yame-danganika = hayakúa kuelli, his words turned out false; hayakulekúa, they have not been verified.*

DANGANIKIA, *v. obj.*, to exhibit or prove one to be a liar; *hókumu ime-m-danganika = ime-m-pata mnongo, or manenoyakwe hayakúa na*

shéria or shérin, the judgment proved him a liar, did not find his words true before the law.

DANGANIHA, v. a., to confuse, frustrate, to render impossible; watito hawa wanadanganisha manenoyetu kua keléle, hatuwezi ku zungumzana, the children frustrated (rendered inaudible and therefore impossible) our conversation, so we cannot talk together.

DANGIHA, v. c., rectius TANGIHA = tembézu, to cause or make go; vid. tanga.

DANIIBU, v. n. = ku ji-tengu; mahali mballi pana jidaniibu (R.) (Kiniasa, danimpida).

DANNI (better ku THANNI), to think, to suppose, to guess; Arab. ظن, putavit, opinatus fuit, suspectum habuit.

DANNIA (or THANNIA), v. obj., to think of; e.g., ku-m-thannia mtu mawu, to suspect a man of evil things, to think bad things with reference to a man; ku-m-dannia kua muiji, to suspect him to be a thief.

DANNA, v. a., (1) to catch one in his speech? (R.), vid. danda; (2) ku dansa = fura (Er.).

DANSIA, s.; vid. tansin (tunaletewa tansin).

DANZI, s. (la, pl. madanzi), a bitter, scarcely eatable sort of orange. The danzi is reputed to be the original orange of Zanzibar. The name is sometimes applied to all kinds of oranges, and sweet oranges are called madanzi ya Kizungu, European (Portuguese) oranges (St.); chungua kuba la taniu; danzi, pl. madanzi, the fruit of the mdanzi tree, the Indian bambaloon (Rob.).

DAO, s. (= kombo), a curvity, curve; pana ingia dao-ni pahali pana kuenda kombo (R.).

DAPA, v. n. (vid. tapa), to tremble; ku dapa kun boreli au honima, to shiver from cold or fever. Hence kitapo cha boreli mulli umo-m-dapa kun béredi.

DAPA DAPA (tapa tapa), to shiver, sprawl = ku ruha ruha, like a fish being out of water, or like a bird, or a man asiejiia ku ogeka (who cannot swim), splash, dabble.

DAPA, s. (la, pl. ma—); dapa la mfumo, a branch of the palm used as a matuli, i.e., umbrella, by the Wanika; dapa latiwa maji ya muoto ku legéa, huirarúko kua chúa. Dr. Steere writes dapo (la, pl. madapo), a native umbrella.

DARABA, v. n.; mtango unadáraba; miti ya ku tambu yadáraba (Kiniasa, ku dasa) (R.).

DARABI, s., pl. madárabi, a rose-apple (St.).

DARAJA, s. (ya, pl. ma—), (1) stairs, a staircase of stone, a bridge (ngazi, ladder, is of wood), a step; (2) dignity, degree, preferment (= ushéha), rank; cfr. درج, grossus est, gradatim ascendit;

درج, gradus, scala.

DARAJALI, v. n. (more correctly TARAJALI) (cfr.

درج, pedem alicujus affixit, pedibus incohit;

درج, vir), a man; hence tarajali, to become manly.

DARAJALISHA, v. c.

DARAKA, s. (درج, درج, ordo, series), pledge; vid. tura.

DARASA, s. (ya, pl. ma—) (cfr. درسم, oblitteravit, trivit, perlegit), a class for reading, meeting for learning; (2) section of a book (madrasa, a school, Arab. madrasa, gymnasium, academia); (3) the border of a cloth with various colours; cfr. darizi.

DARATHIA (TARATHIA), v. a., (1) to apply to one for help, in a demand, etc., to stand by in claiming or defending one and in asking for payment; cfr. Arab. رعى, gratum habuit, contentum reddere studuit; (2) to remonstrate with; (3) to ask after one; mtu auwaye muaka hadarathiwi, the man who will be killed in the new year is not inquired after.

DARAU (or better THARAU), v. a., to scorn, to despise, to slight one, to show one want of respect; ameni-darau = haku-ni-fania kua mtu. Perhaps from the Arabic ذمر, humilis fuit; neno la ku-m-darau, a nickname.

DARAIWA, to be humbled, despised.

DARAUWIWA, v. p., to be despised.

KU-JI-DARAU, to neglect or slight one's-self.

DARAYALI, v. n. = erefika; ku ji darayalisha, to affect prudence without being prudent (muerefu) (cfr. darajali).

DARI, s. (ya, pl. za), story, an upper floor, second story of a house (of a niumba ya mawe), it is not the roof; darini, upstairs; cfr. دار, circumvixit; دار, domus, nempio aedificium et atrium.

DARINI, s. (rectius THARINI) (Arab. دارة, signum quo via monstratur (= dalili, vid.), a sign or indication of what is about to come; hakuna dariri ya mvua or wingu = hakuna alama ya kuja mvua; sasa niumba ya Mzungu hapana dariri ya gu la mtu.

DARIZI, v. a. (درز, Pers., sutura vestis; more correctly درز, pulcher forma factus est, signum

acu pictis ornavit vestem; درز, Pers., ornamentum vestis acu pictum), to sew or sew a coloured border to a cloth, to apply the work of embroidery or quilting; ku darizi agao; ku piga darizi or derizi = ku shona, kua ushoni, kua hani,

ni ku piga punta kua uni, which latter means in general "to sew," but darizi means "to sew ornamentally."

DARIZI, s.; darizi ya kansu, embroidery of a shirt (vid. kansu).

DARIZIA, v. obj.

DARIZWA.

DARUMA, s. (vid. tāruma) (la, pl. ma), a cross-piece of wood.

DARUMETI, s., part of a dhow, joists of the deck (?) (St.); the inside boards of a dhow.

DARURA (rectius THARURA), s. = shūhili, i.e., business; Arab. *ثورة*, res necessaria, necessitas, indigentia; sina darura naye, I have nothing to do with him, I have no business with him.

DASA = ku gūsa, to touch.

DASNIH, s., vid. tesbihi, rosary, chaplet; Arab.

سبح, natavit, precatus fuit, laudavit; *سبحات*, globuli rosarii ad quos repetuntur preces.

DASINI, s., poniard, dagger (jambia)?

DASTA, v. n., to speak clearly and determinedly (R.); ku dasia maneno; nena maneno u-ya-juayo; haku-ya-fumba fumba, ana-ya-dasua; jina la mko ha-li-dasui; ? ku-mu-ita mtu, laken usi-m-dasue jina.

DATA, s.; ku-mu-endesha kijana data (dado)?

DATAGA, v. n.; vid. tataga (in Kiniasa, danta) n.

DATAMA, v. n. (= lengama in Kiniasa), vid. otama, to duck, to stoop, to cover.

DAU, s. (la, pl. madan), a native boat sharp at both ends with a square mat sail. They are the vessels of the original inhabitants of Zanzibar, and chiefly bring fire-wood to the town from the south end of the island (St.).

DAUMA, adv. (vid. daima), always (*دوام*, perseverantia).

DAUATI (or DAWATI), s., writing-desk (Arab. *دواة*, atramentarium); dauati ya wino, inkstand; dauati ya kasha, a little box.

DAUHIKA, v. n. (R.)? cfr. sara and srika.

DAULATI, s., the government; cfr. Arab. *دولة*, conversum fuit; *دولة*, conversio temporis, prosperitas, dynastia.

DAUM, s., peacock (R.).

DAWA, s. (ya, pl. madawa) (*دواء*, aegrotavit;

دواء, medicamentum, remedium), a medicine, remedy; dawa ya ku bara, a purgative; dawa ya ku tapika, an emetic.

DAWA, s. (la, pl. ma—); vid. mgomba wa tam-baka.

DAWANU, s., to give something to a Mukitaji for what no reward is expected (R.).

DAWADA, v. (rectius TAWADA, v. n.) (cfr. Arab. *دعا*, superavit alium nitore et munditie, pec. sacras lotionis; se mundavit aqua, se abluit ad peragendam precationem), to wash one's-self with water before saying (Muhammedan) prayers.

DAWADIA, v. obj. (cfr. khédubu).

DAWAKULI, v. n. (and DAWAKALI) (rectius TAWAKULI, v. n.) (Arab. *وكل*, commisit rem suam alteri, fretus fuit Deo; confusus fuit alteri), to be confident.

DAWARA, s.; rukho ina-m-dawara, he is composed or quiet? (R.).

DAWASA, v. a. (rectius TAWASA); Arab. *ويع*, in potestate fuit, potestatem dedit; ku-m-dawasa mtu, to appoint one as the ruler; said also of the festivities connected with that appointment. DAWISANA (Kipemba).

DERADIBA, v. n., to go about with (bidaa) merchandise till it has been disposed of.

DERUANI, s., a kind of coloured cloth from India.

DEFFE, s., time; amepiga bunduki deffa mbili, he fired the gun twice; vid. kono, s.; cfr. Arab. *دفع*, unus impulsus; vicis una.

DEFTARI, s.; vid. dastari; cfr. *دفتر*, vox Persic, liber expensi et accepti, catalogus.

DEGA, v. a. (vid. taka, to catch); ku-m-dega mtu akili, to search out, to find out what one knows; tuendo tuka-m-dego akili.

DEGEANA, v. rec. (better TEKEANA).

DEGEA, v. n.; ku-sambo maji (cfr. dapadapa); degewa, v. p.

DENE (better TEDE), s. (vid. tego); mizani ya dego, an unjust measure or unjust balance.

DEHELEA, v. n. (TEKELEA), to rejoice at the birth of a child, or at the safe arrival from a journey.

DHALAKI, v. n., to sneer, to deride, to laugh at (ku teseka, filia); Arab. *دحك*.

DHEHEI, v. a., to daub a native craft with lime and oil (or camel's fat); cfr. Arab. *دهن*, unxit — ku paka chombo kua shéhām; sheham ni mafuta ya ngamia yaliotanganiwa na tokā; ndio ku deheni chombo.

DHEHEI, s., lime and fat for daubing the bottom of a native vessel; *دهن*, oleum quo ungitur.

DHEHEI, adj. (better THAHHEI) (vid. dāhiri), or

DHEHEI, v. n., to be manifest; Arab. *ظهر*, apparuit res.

DEHERIA, s. obj., to make clear and so conspicuous that one cannot deny it; uhmo-m-deheria mansuo mbelle za kadi (kathi).

DEHERIHA (or DHEHERIHA), v. c., to make clear or

manifest, to disclose; ku weka wazi ku júa suafi.

DEIRIKA (or TEIRIKA), *v. n., to diminish or perish unperceivedly; sohaynkwe imodeirika kú-pū-watu asipojúa; mbuzizangu zinadeirika siku hizi kun kidéri; perhaps from the Arabic مَر, nociut,*

noxa affecit, laesit, laesus fuit.

DEKA, *v. n., to refuse to be pleased, to be perverse, to be teasing (St.).*

DEKESA, *v.; chombo kinadekesa muambáni, the vessel ran aground on rocks; viombo vinadekesa furdáni; vid. tekéza, to run ashore.*

DEKESHA, *v. c. (TEKESHA); — kua maneno, to make one laugh with words till anger has passed away; vid. teku.*

DELALI, *s. (vid. daláli), a pedlar; mtu asungukaye, ku úza vitu, or mtu anadiye ngúo, &c.; vid. nádi.*

DELEA, *v. n., vid. teléa and toséza, to slip, to be slippery.*

DELEKA, *v. n., vid. téleka (= simika), a pot on fire.*

DELEKÉZA, *vid. ku telekéza chungu, to cover the pot in such a manner that the concave part of the cover on the inside goes downward, in opposition to ku finika bunábu; u-ki-tolekezo, usifiniko bunábu; "ku finikiza" and "ku telekeza niungu" must be well distinguished.*

DELEKÁTUI, *s., a kind of bird (piononotus, in India the bulbul?).*

DELELE, *adj., level?*

DELI, *s., the top of a tuk; deli ya pembe (دَلِي, postremum ejusque rei).*

DELILI, *s., vid. dalili.*

DELIMU, *v. n., vid. dalimu or thálimu.*

DELKI (better TEIKI), *s., a donkey's walk; kuendu delki, to walk (of a donkey); دَلَكِي, cursus equi.*

DEMA, *s., a kind of fish-trap.*

DEMÁN, *adv., steering toward the open sea not toward the rocks (Sp.).*

DEMÁNT, *the sheet of a sail (St.).*

DEMÁNI, *s., vid. damáni.*

DEMBO, *s., vid. tembo (dembo la tembo, R.).?*

DEMDA, *v. a. (better KU TENDA), to make, to bear (fruit); vid. tendá, tendekéza; ku ji-tendekéza, to appropriate, or to accustom to by imitation, especially to habituate to something improper (R.).*

DENDU GÜ (la), *pl. madéngu gü?; cfr. tendegí, leg of bedstead.*

DENGÉ, *s.; ku káta dengo, to shave the hair except on the crown of the head (St.).*

DENGÉA, *v. (vid. zengéa); ku-m-dengezéa; m-dengezéo huyu, akéti.*

DENGEDENGE, *adv., to shake like a dungu (vid.).*

DENGELÉA (vid. tengeléa), *v. n., to look nice, orderly, to be in a proper condition (R.); also*

said of "intellect;" akilisakwé ha-si-ku dengeléa (zi mahamára kitonni).

DENGENÉA, *v., vid. tengenéa (Kiumg. tengenéa; tengelése in Kimvita), to finish off.*

DENGE WA MBÚZI, *a he-goat.*

DENGÉZI, *s., a fish with reddish flesh (R.).*

DENGO, *s. (ya, pl. za), a kind of bean introduced by the Banians from India; hence it is called mbóga wa Baniani, but the natives have become accustomed to the use of it. Mdengo is the plant which bears it.*

DENGU, *s., peas, split peas, brought dry from India (St.). No doubt id. quod dengo.*

DENGUA, *vid. Kinika "ku kamba."*

DENGÚKA, *v. n.; vid. tengúka, togúka, pia; magu-yangu yanadenguka, viungo vinabishana, adipo gü linadengúka; jua likidenguka na viton, when the sun reaches the meridian, is culminating; dengusha.*

DENGÚRI, *v. a., Kigu. (Kidur. dengura), (1) to lower, to abase, to degrade one; e.g., to speak of a man as one speaks of an animal (= ku tharau); (2) something provoking (R.).*

DENI, *s. (ya), pl. madeni, a debt, debts; ku lipa deni, to pay a debt; cfr. Arab. دَان, debtor ovasit, creditum mutuumve petiit vel cepit; دَيْن, debitum creditumve, aes alienum.*

DERAJA, *vid. dárja.*

DERAJALISHA, *v. a., to exalt one, to confer upon one a higher rank?*

DERIBA (yn, pl. za) (or DERUBA, or DÁRUBA, or MDERUBA), *s., (1) a stroke; (2) a strong wind; bá-hari imepigua ni déruba, a strong wind blew at sea; a higher degree of wind is tufáni — a gale of wind; tufáni ya pepo, hurricane, violent storm; leo kuna mderuba baharini; (3) apoplexy; deriba mmoja, one stroke, on a sudden; cfr.*

Arab. فَرَب, verboravit, percussit.

DERBINI, *s., vid. muánzi (wa ku angalia), a spy-glass (Arab. derbini), telescope; Pers. دوربين, which sees far.*

DEREDERE, *s. (Kir. chokaifu), name of a small ash-coloured bird.*

DEREWÉNGA (or DERERENGA), *v. a., riddle, to winnow (through the sieve), R.; cfr. sungú, ku takasa, ku péa.*

DERIA, *s., an ornament of lace sewed on a kisibáo (R.); cfr. Arabic دَرِيَا, tunicæ gossipina usque ad locum cordis fissæ globulæque ornata.*

DERUBU, *s., vid. súluba.*

DENTURI, *s.; Pers. دَنْتور (cfr. دَنْتور scriptis; دَنْتور, compositis, hence linea, scriptura, fabulae);*

(1) custom, customary; e.g., destariyetu neno hiki, *this matter is our custom*; (2) a spar, or bone of a dove, to which the lower corner of the sail is fixed and turned toward the wind; m'li wa desturi, *vid. m'li*.

DUSA (vid. t'essa), to afflict; Muignizimu ana-m'essa batta hivi, sasa ana-mu-ina, *God has afflicted him, but now he has raised him up*.

DERU (pl. madéte), *vid. tete*.

DETSA, v. n., to limp, to halt; ku detéa unionga or nionga = ku fundoa ni tambázi, to be lame in the leg or thigh in consequence of a disease called tambázi, which causes a man to halt, to hobble in his gait, i.e., in going he moves his leg forwards, i.e., yuwadetéa unionga (or pl. nionga), but yuwadetéa kua gū moja, he limps; one of his feet being too short so that he must walk or stand on tiptoes on that side. The student must distinguish between (1) ku detéa, to limp = ku detéa kua ku kokota; (2) ku téta na mtu, or ku-m-tetéa, to quarrel with one, to oppose him; (3) ku t'et'etá, to cackle like a hen; knku adáka ku viú sasa; *vid. teta, &c.*; (4) ku detéa ndani, to put inside; ku detéa muoto ndani ya méko, muoto upate wakka, to put the wood which is burnt down into the midst of the fire-place, to keep the fire burning. Kulla neno na ntayakwe, every word has its meaning or its point.

DETESA, v. c., (1) to cause limping; (2) to lead one who is blind or sick (R.).

DETELEKA, v. n., to omit, to interrupt; wageni kustu-viakula-viao ha-vi-deteleki; wageni nao hawadeteleki, waja siku zote.

DETELEKA, v. n.; ku deteleka na kungia shimóni (cfr. sesetéska).

DETELEKA, v. caus.

DETEMA, v. n., to reach after anything, standing on tiptoe (cfr. dantamira in Kiriassia)(R.); mbuzi adeteméa ku tapia manni.

DEUA, v. a. = epúa, to take off, e.g., meat or a pot from the fire (R.); deulía.

DEULU, s., a silk scarf worn round the waist; cfr.

Arab. جِلْبَان, habuit syrma vel cauda vestis; جِلْبَان, cauda vestis, syrma, lacinia.

DETU, v. a. = dāru or thāru, to scorn.

DEVAT, s., claret, light wine. This word is evidently a corruption of the French "du vin." The crafty Suahili told me frequently, "Devat or nabit is lawful and not against the Coran, but al-khamr is forbidden to a Muhammedan." It is evident that they wish to evade the Coran by this sophistry.

DIZA, *vid. tésa*; ku dese (tesa) ngoma; ku-m-dése ngoma.

DIA, v. c., *vid. tia*, tilia, tililia; ku-ji-tia, to interfere to mix up with; maneno hayo sio nile

soma, watililia, maneno hayo uai-ya-tililia; jua lina-m-dia = tia, the sun has set to him, he could not go farther; the sun stopped him.

DIA, s., (1) composition for man's life, thus paid by a murderer (St.); (2) weakness? Arab. دِيَا.

DIAKA, s. (la, pl. ma—), a quiver for arrows. A piece of skin, which has just been flayed off an animal, is stretched over a round piece of wood, which is afterwards taken out. The skin is then sewed together. The quiver will hold from 10 to 20 arrows.

DIARA, s. = búraka, blessing; muaka wa diara, a plentiful year; cfr. سَدَّ, copiose demisit pluviam coelum, abundarunt opes; (la, pl. ma—) (*vid. kaburi*).

DIBA, s. (*vid. tiba*), auxiliary troops.

DIBAJI, s., elegance of composition, a good style; (1) anoáni is the titles and address of a letter; (2) dibaji, the prefatory greeting, and names of honour; Arab. دِبَاجِي, figuris ornavit pinxitve aut

finxit rem; دِبَاجِي, (1) vestis serica; (2) camela juvenca; (3) praefatio libri (= muanzo la chuo).

DIBU, s. (*vid. tibu*), sweet scent, perfumes (mavumba), vitu viema viungo mbalimbali vikasalia, tiwa pahali pamoja, vaiutua viungo; vikelo vizima, vikiságua ni dibu au mavumba (R.).

DIDA, s. (la, pl. ma—), a bundle of wood; dida la kuni (zilizo fungánia kua ungi), a load of wood, or of fagots.

DIDIMIA, v. n., to sink, to submerge (= ku tóta or sáma).

DIDIMIKIA, v. obj., to bore with an awl, &c.

DIDIMISHA, v. c., to cause to sink (= ku tossa or sámisha).

DIFUKA, v. n., *vid. batta*.

DIGALI, s., part of a native pipe, being the stem which leads from the bowl into a vessel of water through which the smoke is drawn (St.).

DIGIDISA, v. n. (obs.), said of the motion of a woman during coition (R.).

DIGO; ku ji-fania digo (R.)?

DIKAKA, s., mockery; diháki, v. n., to mock at (*vid. dehaki and thidaka*).

DII, v. n. (or di or rather thii, v. n.), to pine away, to waste (= ku dífú, ku kóna) (cfr. Arab.

دِيَا, periit, invenit rem suam pereuntem), kú di or ku thi, to perish (= haribika).

DIIKA, v. n., to consume.

DISHA, v. c., to consume, to weaken one; Mungu ame-m-disha or disha; mtoa unadisha miumbe (*vid. di*).

DIXA, v. n., to be spoiled = ku haribika; ngao or mbeu imedika kua m'toa = imeag'wa ni m'toa

ikaharibika, the cloth or seed has been spoiled by the white ants (or mites); nguo zinadika, kuu nondo, the clothes have been spoiled by the nondo, a kind of mite or moth which destroys clothes shut up in trunks. Hence the natives expose their garments to the sun from time to time; zitoke beredi, to remove dampness from them; cfr. دق, tenuis fuit, comminuit, attenuavit.

DIKI (or THIKI), v.-a. (cfr. Arab. ضيق, angustus et arcatus fuit, in angustiam redegit, hence ضيق, angustia, afflictio, inopia, afflicta status), to render narrow, to drive one into straits; fig., to vex, to distress; mtu huyu ame-ni-diki, mähali pa ku lala ni padogo, this man has straitened me because the sleeping-place is too small; I had not room enough (ku kaza, songa). DIKIKI, v. n.; Fulani anadikika, akawa nuegni ku dikika, he was in distress.

DIKISHA, v. c., to afflict, to push one hard (anna-shindisa).

DIKIWA, v. p., to be pressed, vered.

DIKI, s. (THIKI) (ya), narrowness, straitness, tightness; niumba hi ina diki, heina nefas, this house is narrow, it has not much room; fig., distress, affliction, pressure; ku toa katika diki, to save from distress, grievance, danger.

DIKI DIKI, adv., to pieces, very fine, very much; e.g., unga una sagua dikidiki, the flour has been ground very fine; ku vundika diki diki, to be broken in pieces; ku iwa dikidiki, to be done entirely, to be overdone (said of food).

DIKO, s. (pl. madiko), a landing-place (St.) (cfr. liko, s.).

DILI, s., a serpent.

DILI, v. a., to set at nought (Luke xxiii. 11) (vid. dalisha), gissi gani ku-m-dili muenzio kama ambaye kuamba si muenzio? kama alivio-ni-dili (thili) nguvuzangu, Muegnizimgu ata-m-jazi.

DILIKA, v. n.: naona ku dilika nafsini muangu, I feel to be set at nought.

KU DILIANA, v. rec.

DILIA (DILILIA), vid. dia, tia, tililia, v. a., to put into.

DILIFIKA, v. n., to diminish or to decrease by distributing or spending too much = ku punguka kua ku toa sana; mtellewangu umodilifika leo, my rice has decreased to-day, because I have given one measure to this man, and another to that man, who called on me.

DILIFISHA, v. c., to cause to diminish; e.g., watu wamedilifisha leo mtellewangu, wame-ni-tia unioŋe.

DILIFU, v. n., to die (R.); ku dilifu ku fa.

DILIKA, v. n., to be discouraged (Col. iii. 21).

DILIMU, vid. dalimu; ku-ji-dilimu nafsiyakwe, to commit suicide.

DILLA DILLA, adj., various; watu dilla dilla, various people; mtumke huyu apika dilla dilla, (kulla ginsi), this woman cooks various things.

DIMA (or THIMA), v. a., to defeat (R.).

DIMAMU; viote pia kuamba muavio dimamu si ta haji kitu kiwacho chote. Dimamu = timamu = timia, to be over the whole; Khamisi Kombo is over the whole of the northern Wanika tribes.

DIMAZI, s., an extempore plummet.

DIMBA, v. a.; usi-m-dimba tangamika (R.) (said of mourning); maneno ya ku dimbia; ku dimba rokho (vid. timfi).

DIMBUKA, vid. fukuka, v. n.

DIMBUZA, v. c.; juu ladimbuzi; muézi wadimbaza. This verb signifies the beginning of the sun's or moon's coming forth.

DIMU, s., a lime; dimu tamu, a sweet lime.

Dimu, v. n. (R.) (rectius TIMU); Arab. تم, totus, perfectus fuit, ad completum finem pervenit; e.g., sikuzakwe zinatimu, his time is come.

DIMIA, v. obj. (better TIMIA).

DIMILIZA, v. a.; pro timiza, to make up a deficiency, to fill up.

DINI, s. (ya), religion, worship, creed; ku shika juo na ku salli ndio dini (after the Muhammedan notion); cfr. دين, ritus, cultus Dei et timor.

KU DINI, v. n.; ku thikiri (ذكر, recordatus est) preces ni ku dini on the siku ya Jumaa, and on Thursday evening.

DIRA, s., a bird which flies into a hole (pango), which people shut up to kill the bird. It dies mourning for its young ones: hence the native song (vid. kule).

DIRA, s. (ya, pl. za), the mariner's compass (cfr. Arab. دارة, circumvit; دائرة, circulus, circutitus); dira ya ku saffiria chombo baharini, an instrument for directing the voyage of a ship.

DIRA, v. a., to cut short; ku dira nuelle kitoani.

DIRIKA, v. n., to be cut; nuelle zinadirika.

DIRABU, s.; ku futa uzi or dirabu, to spin.

DIRA DIRA; manenoyao yali dira dira, their words were distant (R.).

DIRIDIRI; wanakuja diridiri, muoto wakka (R.).

DIRIKANA, v. rec.; ku sanikana.

DIRIKI, v. n., to be able (= ku wesa), to venture, to have a will or power, to succeed in one's purpose by being quick, to be in time, to be becoming; cfr.

درك, comprehendit, assecutus fuit, consecutus potitusve fuit; si diriki, I cannot take it upon myself, I am not responsible; ta-ku-diriki marra moja, to comply quickly.

DIRIRIKA, v. n. (vid. tiririka), to run as fast as paper; nioka yawa tiririka.

DIDIRISHA, *v. c.*, to cause to run; ku diririsha mate, to spit spittle through one's teeth.

DISHA, *s.* (la, pl. ma—), a window (= shubaka); dirisha la ku angilia poani.

DISHI, *v.* (and DIRISHA), to manifest, to tell, to lay open.

DISEKI, *s.*, iron armour (Sp.) (دِسْكِ, Pers. sutra vestis).

DISHA, *v. a.* (vid. tisha, *v. a.*), to frighten; dishika? (2) to destroy; ku-ji-disha.

DISMALI, *s.* = utaji.

DITA (or **DUTA**), *v. a.*; ku dita ngúo = ku funga pambo ngúo nengi, ku-zi-tukúa, to tie in bundles (or packages) many clothes and thus carry them.

DITIKA, *v. n.*; mtúma ameditika mzigo wa Buana-wake, the slave was loaded with his master's bundle.

DITISHA, *v. c.*; Buana ame-m-ditisha mtúma.

DITIMIA, *v. n.*, to be far at sea, far off from land (= kúa mbali katika uziwa); tume = ditimia, na usiwa, Mvita hauónéki tena, we are far off on the great sea or deep, Mombas is no longer visible.

DITIMÚA = tutumúa?

DIVAI, *s.*, wine (Kiung), evidently from the French du vin (cfr. viniu).

DIWANI, (1) the senate, council; cfr. Arab. دِيْوَان (vox prop. Persica), senatus concilium; (2) jumbe or mfalme, a councillor, a title of honour among the coast-people of the island of Tanga (pl. madiwani).

DÓA, *v. a.* (vid. tóa), to take or give out; toalia; suisui tuatoalia kua yaleyetu.

DOLAMA (or **DOLÁMA**), *v. n.*; jamvi latoáma (or ladotama).

DOANA, *s.*, a hook (St.).

DONZA, *v. n.*, to become wealthy; mji umedobéa (Sp.) (vid. topea).

DONZA, *v. c.*, to make rich; Mungu amedobéza nti.

DONZA, *v. n.*, to become yellow (leaves of trees); dobesa (R.) pondo ya dobesa = topea.

DONI, *s.*, (1) a washerman (mvúa ngúo); (2) a red cap (= kofia) worn by chiefs (in Kinyassa kisodi); (3) having a load; chombo ki dóbi, the vessel is heavily laden = ohombo kishahena.

DONDA? kizipo oha shamba? ku dobóa mahindi wa ansapo ku yá dobea, to eat food which is forbidden by the mganga (R.).

DONIKA, said of a perforated skin (full of holes), said also of sickness coming out, breaking forth.

DONUA (or **DONÚA**)?

DONUA, *v. a.*, to push or prick or mock for something, to make it fall down.

DONA, *v. n.* (Kimirima), ku tona (Kimeru), to drop,

to drip; ku doda nti; nguoyangu inadoda kua mvua, my cloth drips with the rain.

DODO (vid. émbé); maembe ya dodo.

DODÓA, *v. a.*; ku dodóa, to take up a little at a time.

DODÓFU, *s.* (pl. ma—), a kind of fish (tetrodon) which the natives do not eat as it is poisonous; yafu yafulakwo (pafu) lina sumu. The natives say that the poison is removed by eating human excrement, which causes vomiting.

DODÓKI (pl. madodoki), a long slender fruit eaten as a vegetable (St.).

DODÓRA, *v. a.*, to grub, dig out, e.g., ku dodóra mtáma, from a matting bag.

DÓSA, *v. a.* = pendeza; kitu hiki kitadósaa; kitu hiki haku-ni-doesa (hakidoei na mtu maye) (vid. toesa), rokhyoko ya-ku-doesa kaya au Kisulutini?

DÓFIKA, *v. n.* (or **DÓFU**), to become thin, lean = ku onda or konda; cfr. Arab. دَفِيق, debilis, infirmus fuit, impar fuit.

DÓFISHA, *v. c.*, to cause to become lean or weak (ku ondéshu or kondésha); fig., to weary one, e.g., kua maneno mangi, by many words; ndia ime-m-dófisha, the road wearied him.

DÓFRA (pl. madofra), a sailmaker's palm (St.).

DÓGO, *adj.*, little, small, young, younger.

DÓGODA, *v. n.*; e.g., mvua yadógoda?

DÓGORA, *v.* = chogola in Kid. (to grub — obs.).

DÓGONHA (rectius **TOGONHA**), *v. a.*, to boil, e.g., mahindi, kunde, mulugu, but to cook wali.

DÓHÂN (or **DÓKHÂN** or more properly **DUKHÂN**, **DUKHÂN**), a chimney, from the Arab. دُخَان, fumum emisit ignis; دُخَان, fumus; hence

markébu ya dukhani, or markebu ya moshi (in Suahili), a steam vessel.

DÓHÂN (or **DOKHÂN**), a sort of tall basket in which fruit is brought on men's heads to market. See a more detailed description of this dohani in Dr. Steere's "Handbook," page 261.

DÓHARA (rectius **TOHARA**), (1) uke akiauliwa anakúa dohára (vid. aulia) (cfr. Arab. دَاهِر, mundus,

purus fuit; دَاهِر, mundities). Tohára must be well distinguished from ku tahiri, طَهَّر, praeputium exstirpavit, to circumcise. Ku pasua dohára = ku dohiriwa, legal purity.

DÓHORI, *s.* (ya) (or **EDÓHORI** or **EDÓHURI**), noon (one of the Muhammedan hours of prayer) = jua likisimáma na vítoa.

DOKÉA (or **TOKÉA**), *v. a.* (= ku gnognognéa, to whisper into one's ear), to give one a hint secretly, e.g., if some people intend killing or robbing me, and one of them informs me of this plan, I would say: Raiki yangu ame-ni-dokeza

maneno haya or nime-dokezea ni rafikiyangu; mimi singejua, laken mtu ame-ni-dokéza, usso ulio dokeza (cfr. komo la usso).

DOKOKHANI (vid. turukhání); ku toa turukhání, to counterbalance, to equipoise.

DOKUA, s., a kind of food or beverage? a kind of beer = dumbu in Kinika; cfr. pombe.

DÓMO, s. (la, pl. ma), (1) dómo la kuembe, the beak of the kuembe, a certain water-fowl with a long beak; (2) projection (madomo madómo), kitu chегuи dómo, something prominent, jutting out.

DÓNA, v. a., to peck, used of birds picking up grain, &c.

DOMÁNA, v. rec.; e.g. kuku wawili anadonána kua midómo, two fowls peck each other with their beaks.

DONESA, v. c.

DONDA (pl. madonda), large sores; donda ndugu, malignant ulcers.

DÓNDÓ, s., (1) starch; bafuta hi ina dondo néngi singema, this bafta has much starch in it, it is not good, because in washing the starch comes out and the cloth is then of little use; (2) dondo, (pl. madondo), coral? (Sp.).

DONDÓA, v. a., to pick out, to cull; ku dondóna ndimo za mtelle, to pick out the grains of rice which have not yet been husked. In general, to clean grain, to pick up bit by bit.

DONDÓKA, v. n., to fall, or drop one by one; mbéyu zime-ni-dondóka, the seeds dropped from my hand one by one.

DONDORO, Dyker's antelope (St.).

DONGA (pl. ma—) (Kin. mazaje).

DONGANIA (TENGANIA) (R.) = ku-m-fania fitina (cfr. songa in Kinyasa).

DÓNGE, s. (la, pl. ma—), a clot; donge la damu, a clot of blood; damu imefánia madóngé, the blood has become clotted or coagulated, madonge ya zima.

DONGEA, v. a. (vid. chongera); dongelésa; alic-m-dongelésa ni fuláni.

DONGÓA, s. (la, pl. ma—) (cfr. kawo and ndongo), clod = nti ya ndongo, clay soil; udongo una madongó, na katika mvúa una telézi na tope, kuani? ni nti ya ndongo.

DONGÓNIA, v. a.; ku dongónia maji, to take up gently and little by little the water which is still remaining in an empty pit or dry fountain.

DONONÓKA, v. n. (R.), (1) to have food and raiment regularly, or sufficiently (maridawa); (2) to get up, to rise from poverty; ni mtu ambaye kuamba yuwapata ngúo za maridáwa; ku fania hujambo (Kir. ku henda muiri).

DÓPA, s. (or JOPA or TOPA) (la, pl. ma—) (vid. oya); dopa la kuni, as much wood as can be taken in both hands, a small bundle of gnongo, fimbo or fita.

DOPÓA, v. a.; ku dopóa kua pili, to bore through (Sp.).

DOPÓKA, to be perforated.

DOSSA, v. a. (vid. tossa, v. a.), to wet through; toa la émbé.

DÓTAI? (R.).

DOTEÁ, v. a., to lengthen or pull out the wick of a lamp, ku pata ku wakka wema, that it may burn nicely; ku dotea kua kijiti utambá wa tá ku pata ku wakka wema; ku dotea muoto = ku tia or songesa winga ndáni ya msko; ku dotea, doteléa, jejeléa chungu kipate harri ku doteleseá.

DOTEÁ (or DOTELEÁ or DETELEÁ or JEJELEÁ chungu MUOTO, KIPATE HARRI).

DOTELEÁ, v. c.; fig., ku-m-doteléza fitina = ku-m-tesánia.

DOTELEZEA, v. obj.; ku-m-dotelezea maneno ya ufitina, there was previously an ill feeling, but he increased it as one increases a fire by thrusting the firebrand farther into it.

DÓTI, s., a piece of cotton-cloth eight mikóno (cubits) or a little less than four yards in length.

DOTÓMA, v. n. = ku enda mbio, to go or sail quickly; chambo kile chadotóma, ni kipezi cha ku enenda; dotoméa or totoméa; sasa kinakwisha dotoméa, now it (the ship) has gone out of sight.

DÓTORA, v. a. (cfr. dokora), to scratch up, e.g., nti.

DÓYA, v. a., to spy or reconnoitre, to go as a spy = ku tembéa nti, ku angalia tabia ya nti.

DRA (or DÉRÁ), s., the Arabic name of the Shukili expression "mukóno," cubit, a measure from the elbow to the end of the third finger; cfr. Arab. كُفٌّ , mensuravit cubito; كُفٌّ , pars brachii ab extremo cubito usque ad extremitatem digiti medii (cfr. doti).

DÚA, v. a. (TÚA), e.g., pilpili, &c., to grind, triturate pepper, mandano, &c.

DÚA, s., worship, theology; cfr. Arab. دُعَا , vocavit, appellavit, invocavit, rogavit Deum; دُعَا , invocatio, precatio; dúa za ku-mu-ombéa mta Muegnisimgu; (2) dua, vid. túa, a spell.

DÚALA, v. a. (cfr. Kin. luála), to be amazed or perplexed.

DÚAMA, v. n.; maji haya yanadúama = yanatulia.

DÚARA, s., a crane, windlass; cfr. Arab. دُور , gyrum egit, circumduxit; دُور , gyrus; دُور , circums, mudawáron, rotundus.

DÚASI, s., la, pl. maduasi?

DÚARANA?

DUBA, v. n.; maji yashinda, yaduba mlangizi, the jar is not quite full.

Dubu, v. n. (vid. tubu), to amend, better one's-self;

Arab. طَابَ, bonus fuit; tibū, Arab. طَبَّ, medicus est; curavit; hence tibū, to heal (vid.).

Dūba, pl. madūba; ku lima madūba, ridges (cfr. tūba in Kénia).

Dūba, s. (la, pl. ma—), anything, a what-is-it? a thing or instrument of which one does not know the name or has forgotten the name of it — kitu kicho-ki-jūa jinalakwe, ndilo dude (diminutive, kidāde); dude gāni hili? what is this thing here?

Dudia, v. a., to fill up (e.g., the ground of a house) (R.).

Dūdū, s. (la, pl. madūdū), a small swelling produced by much scratching of parts of the body; N'na-ji-kuna hatta n'nalania madūdū muilini.

Dūdū, s., pl. wadūdū, an insect or insects and vermin destructive to wood and grain; cfr. Arab. دَوَّابٌ, vermis; mdūdū, pl. wadūdū, general term for insect and insects. Various kinds of wadūdū are: tūngu, jōngō, kiron, tinne, m'tōa (termites), siāfu, minio. All these are wadūdū watambāo. Mdūdū wa janda, a whilow.

Dūdū, v. n., to become poor = amekūa kama dudu (Sp.).

Dūdūka, v. n., to become icky — ku fānia péle; ka-ji-kuna m'no hatta muili ku-mu-asha, hatta muili unafania marūgu rūgu wa pele.

Dūdūka, v. n., to get out of a thing (Er.); ku — kua kimo?

Dūdūkua, v. n.; nadūdukua ni pole; pele zina-nidūka (or chuchuka) muili ote.

Dūduma, v. n.; mtu huyu ha-tu-pi kitu, ni ku dūduma tu, to rumble, said of the intestines (— Kin. ruruma).

Dūdūni, s., a large horn; vid. kidūdūmi.

Dūdūmika, v. a., to make a hole, to perforate.

Dūdūmika, v. a. = ku tumbūa kitu kua mismari or uma wa nta, to press in boring or to press with the hand on a drum.

Dūdūnikana, to get into a confusion or agitation, id.

Dūdūnikana (KDANI), to press into tightly.

Dūdūnna, v. c., to cause to enter, to press or put into with force; e.g., ku dūdūnna nguo mkobāni hatta kung'a, to press a cloth into a bag (which is already full) until it goes in.

Dūdūkūa, v., vid. tatumāa.

Dūdūna, v. a., (1) to mock, to ridicule = ku amba; (2) to make fat = nonsa, v. a. (Er.).

Dūdūna, v. a. (DUDUKA, v. n.), the fire does not begin to burn; mnoto una dūdūna hapo — hawakiki, sababu ya niasa kua mbili, the fire will not light (not catch) on account of there being fresh grass.

DUDUVULE, s., a kind of hornet which bores in wood (St.).

DUELWA, v. n.; uduselwāpo ni jua lala, prov., to comply with the times (R.); cfr. tua, taelāa.

DUSSA, v. a., to bring low; vid. tussa. Kristiani wakikūa, mayahudi wakidūssā.

Dūzza, v. n.; ku-ji-dussa = kujidūssa, vid. tussa tussa.

Duri, s., a species of tortoise which is sometimes poisonous; vid. kassa.

Duru, s. (la, pl. ma—), (1) weakness, badness; dufu la tombako, bad tobacco, because it is not strong (heiwāshi); vid. dakātu; dufu la mtu = mtu mbaya (asiopendana na watu), a bad man (2) adj., tasteless, insipid.

Dūfuda (or DAFDA), s., thick cloud (vid. gubāri) imefania gubāri, to be rainy and foggy = ulimengu u mafūru fūru, to be misty.

Dūū, s., a round mat with a border round about used in grinding flour.

Dūūda, v. a., to shake, to quake, muili wa-ni-dūguda (vid. tukūta).

DUGUDIKA, v. n., to be shaken.

DUGUDISHA, v. c.

Dūili (or Dūiri), v. n. (vid. tuili), to be late; cfr.

Arab. طَالَ, pro طَوَّلَ, longus fuit طَوَّلَ, mora distulit, diu duravit; to be tardy, dilatory.

Dūka, s. (ya, pl. ma—), a shop = mahali pa biāshera; cfr. Arab. دُكَّانٌ, Pers., locus altior et planus in quo sedet mercator, et merces suas exponit.

Dūkisa, v. n., to listen secretly; cfr. دَسَّسَ, pervasit, penetravit, impetum fecit.

KU-JI-DUKIMA, v. refl., to intrude into another's business or conversation, without being called for; mtu huyu ni mdūkisi, juwa-ji-dūkisa maneno ya watu, haku itua. Hence the Prov., yuwa-ji-fania mawelle ku-ji-tia mtini, i.e., uki-tuanga mawelle yanangia mtini, mtu haku tia.

Dūkisi (pl. madūkisi), an eaves-dropper, a tale-bearer.

DUKUKA, v. n., to be known, to have a name (R.) (?) = tukūka.

DULLI, v. a., to bring down; duliwa, e.g. bendera ina duliwa, the flag was lowered; cfr. دَلَّى, demisit in puteum urnani, deorsum misit.

DULLI, s. (ya), distress, misery; dulli ime-m-pata or amepatikana ni dulli = mashāka; cfr. دَوْلٌ, fortune mutatio.

DULLIHA, v. c.

DULLIA, v. n., to come to pass, happen, to be fulfilled; maneno yanadulla kua kuelli, the words were fulfilled in truth; cfr. دَلَّ, conversum fuit, notum evasit.

DULLU, *v. n.*, to come to light, to become manifest; vitu vingi vimedullu baba alipo kufa, many things were brought to light after the father's death.

DULUBIKA, *v. a.* = dabika (?)

DUM (or THUM), *s.*, garlic.

DUMANA, *s. (ya)*, surety, bail (*vid.* dámana or dāmini).

DUMBĀ, *v. n.*; mizige-idumbā katika niumba (R.), the loads lie round about in great numbers, in abundance (*vid.* tumbā), dumba = dumbā; viombo vidumbe = viombo vijasi, or viombo vina dumbā vinajā telle.

DUMBURUJKA = furujika.

DUMBŪA, DUMBŪKIZA, DUMBŪZA, *vid.* tumbūa, tumbuiza; dumbūka, dumbūkia; kiti hiki chani-jumbukia niongo, this thing makes my gall or bile to break or come up.

DUMBŪKUA; felani siku hizi anadumbūkua ni uello.

DUMK, *adj.*; báta dúme, a drake (*pl.* mabúta madúme).

DUMI, *s.*, *vid.* muao.

DUMMI, *s. (ya)*, dummi ya moshi, a pillar of smoke rising perpendicularly, when there is no wind; moshi inasimama heitawaniki kana ngizo.

DUMU, *v. n.*, to continue = ku kawa, ku fania siku zote, muegni ku damu kua kitu, constant; Arab.

دوم, perennavit.

DUMIA, *v. obj.*, to persevere (*cf.* daima).

DŪMISHA, *v. a. (or DAIMISHA)*, to cause to continue.

DUNDA DUNDA, *v. a.*, (1) to pound or grind though there may be very little in the mortar; (2) to pluck, gather.

DUNDĀMA, *v. n.*, to settle, to get quiet; maji yadundāme, let the water be quiet.

DUNDAUYA, *v.*

DUNDISA, *vid.* pātā.

DUNDU, *s. (pl. madundu)*, (1) a large calabash (*in Kiamu*) which the Mombassians call kitōma; kidundu, a small calabash, which signifies also at Mombas a little animal which eats the excrements of men and beasts; hence the Lamans and Mombassians joke each other, which leads frequently to a fierce quarrel; kidundu being at Lamu something honourable, while it is contemptible as the Mombassians understand it. Often great animosities arise from these differences of dialects; e.g., mafūzi means in Kisuahili: "the hair around man's privities," whereas it signifies "beard" in Kinika; (2) dundu, *s.*, chaffer (R.); (3) a kind of basket; other kinds of basket are: tumbi, shubi, pakaja.

DUNDŪA, *v. a.*; muana huyu anadundūa hatta anadundū (*vid.* tundūa) (R.).

DUNDŪA, to be crippled, stunted, not to attain to maturity.

DUNDUISA, *v. n. (tunduisa)*; mahindi yanza dunduisa (R.).

DUNGA, *v. a. (ku TAMBŪA)*, to perforate, to bore, to stick, pierce; ku (= ku tōma) dunga mashikio; ku dunga (*vid.* tunga) ushānga, to string beads; *v. n.* = ku tōma mite; mahindi yadunga = yānza ku tokāa, to prick, to pierce; mtama unadunga.

DŪNGA, *s. (la, pl. ma—)*, a kind of basket with a cover (R.), brought from the Niassa region.

DUNGE, *s. (la, pl. ma—)*, the green rind of fruits, e.g., dunge la kōrosho, the green husk of the cashew-nut, an immature cashew-nut; dunge ni tundoyakwe mbelle, kisha likakua dunge, likisha kua kanju likaiwa, likisha iwa kanju, lilō si dunge tena linakua kōrosho.

DUNGIKA, *v. a.*, to hoist a flag (tungika).

DUNGOZA, *v.*; maji yakidungizia ni uwangūa (*cf.* tungisa).

DUNGU, *s. (la, pl. ma—)*, a shed or roof resting on posts (*vid.* ulingo) from 15 to 18 feet high to secure the watchmen of the plantation against wild beasts, especially the leopards; a hut erected in a tree.

DUNGŪA, *v. a. (tungūa)*, to degrade, reduce, disparage; felani ame-m-dungūa muenziwe, to dismiss or remove from office (?).

DUNGŪKA, *v. n.*

DUNGUMARO, *s.*, (1) a kind of drum; (2) a kind of evil spirit called mdungumáro, the drum (dungumáro), is used for expelling the spirit; mganga apiga mshindo wa dungumáro, ku-m-tuliza mdungumáro pepo asitange tange.

DUNI, *adj.*, little, mean, low, below, less, trifling, minority; the smallest part which is sold, duni ni thumuni; *cf.* دُون, inferior, vilis fuit; دُون, infra, sub; دُون, quod inferius est; nimeúza duni tamuni, I sold it at a low price, for a trifle; mtu dūni (*pl.* watu dūni), an inferior, or common man of low origin.

DŪNIA, *s. (ya)*, earth, the world, universe; Arab. دُنْيَا, mundus, bona mundana, men; ku fāriki dūnia, to quit the world, i.e., to die.

DUNSA, *v. n.*, to smell; mahali hapa pamedunsa.

DUNSI, *s.*, divulging, gossip = upelelezi; mdunsi dunsi asks many questions about family matters and spreads about immediately what he has heard privately.

DŪRA, *s. (ya, pl. za—)*, a file, rasp; dūpa ya pūra ya ku katia chuma, or ya ku nolée msembo. The student must distinguish dūpa (file), from tūpa, a bottle; tūpa pa māsai (*vid.*) from ku tūpa, to

DŪRA, *v. a.*, to step over = ku kika or ku kika, e.g., ku dūpa gogo.

DURABINI (or **DURABINI**), *s.*, an eyeglass, a telescope.

DURU (or **THURU**, rectius **THURU**) (*vid.* haithuru), *n. n.*, to harm, to be of consequence and necessity, to matter much, to affect; *cf.*

دُرُ, or دُرُ, noonit, noxa affecit, laesit, neoesse et opas habuit, coegit; sili kuku yuwa-ni-dürü, I do not eat fowl, it harms me or affects my health; kitu hiki oha-m-duru sana, this thing is of great consequence to him, affects him much; heidürü, it matters not, there is no harm, never mind, it is of no consequence; msi-wa-dürü (*viz.* wasungu); ku duriána, *v. rec.*; watu hawa hawaduriani.

DURIKA, *v. n.*, to be harmed, to become affected by (*vid.* duru); mtu huyu atadurika kua kála chakála hiki, this man will be harmed or affected by eating this food, he will feel the effects of it; if we had waited, tungenedurika sana kua mvua, if we should have been much harmed by the rain, we should have been caught in the rain.

DURISHA, *v. a.*, to cause harm or bad consequences, to cause to feel the effects of a thing.

DURIWA, *v. p.*; hamtaduriwa ni kitu.

DURUMANA, *v. n.*, to increase, to become many or plenty. From this word the natives derive the name of the Kinika tribe "Dúruma," stating that there were some slaves whose duty it was to supply their Portuguese masters at Mombas with eggs. But the slaves made their escape to the forest and lived there by themselves. By degrees the number of runaway slaves was multiplied, hence the name "Duruma" (accuratus quam verius!).

DURURIKA, *v. n.*, to drop, drip, trickle down.

DURUSI, *v. n.*; ku dúrusi, to meet in a regular class for study (*St.*); *cf.* دُرُس, legit librum; legerunt ac studuerunt inter sese.

DURAMALI, *s.*, a striped silk handkerchief or scarf worn upon the head by women (*St.*).

DURHA, *v. a.* (ku tukúka, *v. n.*, mtukúfu, *vid.*); nguo za ku jidusha (tusha) dushána, to make a show or parade with dress (?).

DUSSA, *v. a.*, (1) to act as a parasite, ku dussa

watu; *cf.* دَامَس, calcavit pedibus terram, trivit in area; (2) to get off, dau ladussa (ju ya muamba); alikua hawéni, laken anadussa = anapón; (3) let water pass through = fuja; (4) = korofiana. Fulani alikua hawéni anakwisha dussa or aisha dussa (*vid.* tussa); ku dussa rekho (*vid.* dúa), to be quiet after having been angry.

DUSUA, *v. a.* = tahayarisha, to shame, to make ashamed (?).

DUSUKA, *v. n.*

DUTA, *v. a.* (*vid.* dita, *v. a.*) (*vid.* goma in Kiriassa); ku data ku rudi, to reverberate; ku duta to make one stumble (*R.*) (?).

DUTAMA, *v. n.* (or **KU JUTUMA**) (*vid.* otáma, *v. n.*), to sit or squat, to half sit (*Kiriassa*, tengáma).

DUTU, *s.*, exuberance, jutting out (kama mimba); pana dutu hapa, there is a little jutting out (in the mzingi).

DUTU, *s.* (la, *pl.* ma—); dutu la juo, the size of a book.

DUTUMA (or **TUTUMA**), *v. n.*, to disappear; watu wale wadutúma, si-wa-oni tena wanakwisha tutumia or dutumia; chombo kile chadutuma, chondazakwe = chadotoma.

DUTÚMA, *v. n.*, to seethe, to rise in boiling = tokóta; chungu chadutúma = chatokóta, the contents making a noise from the heat.

DUTUMIA (or **TUTUMIA**), *v. obj.*, to stand on tiptoes to catch anything which is high (ku shika kitu ju, or in order to look far = ku ji-ongéza kimo ku angalia mbali; ku dutumia kua magú, to put one's-self on one's legs).

DUTUMÚA, *v. a.*, to stretch one's-self, to take pains (?); ku-ji-dutumúa (mbáfu), *v. refl.*, e.g., ku-ji-dutumúa ku inúa kashia zito, to exert one's-self, to strain every nerve to lift up a heavy box.

DUTUMÚKA, *v. n.*

DUTUMUSHA, *v. c.*

DUTUZIKA, *v. n.* = pumúa (also tutuzika), to recover breath.

DUUMI, *s.*, a dhow sail (*St.*) (?).

DUZI (*pl.* maduzi), one who is fond of finding out and indulging secrets and private concerns; *cf.* dunsu.

E

E, abbrev. from ye and yakwe, e.g., na-e for na yee and he; bab-e for babayakwe; nimbaye or nimbaye = nimbayakwe, his or her houses.

E, O! oh! á (ee) buanawaangu tatúbu, O! my master, I will repent or mend (my conduct).

E, *v. n.*, (1) to be clean; kitu hiki kimeéa — kimekákáa or kimekúu sana, this thing has

become clean or pure; ngúo imeéa; moyo umeéa or umeekúéa; mtelle umeekúéa = umetakáta. It must, however, be observed that the verb **Ea** (which, as Mr. Erh. rightly says, is an amplification of kúa, to be, to become) is now-a-days an obsolete word and only used now and then by people residing in the vicinity of Mombas.

(2) *To itch*; mǎgū ya-ni-ča, *my feet itch* = magu ya-ni-washa kana péle, *my feet itch or burn like the itch*; atakúa na kero, *ata-ni-kéra mimi hatta ya-mu-če* (scil. yale mambo ašaniáyo);

(3) *to go out, to succeed*; cfr. wča, weza; kimo-mu-ča jema, *he had good success*.

EŠHA, v. c., *to clean* = ku takassa.

EBBE, *vid. labeka or lebeka*.

EDA, s., *from the Arab. عَدَّ*, numeravit; mulier

lucens enumeravit merita mortui; عَدَّة, numerus, status mulieris, quo cum ea rem habere ex lege nefas, sc. ob mariti defuncti luctum, vel ob repudium, vel ob menstrua (*vid. kalía*); ku kalía éda, *to remain in great quiet and privacy for five months, as mourning for a deceased husband requires*; cfr. also kizúka.

EDĀHA, s., *victim* (*vid. dahi or thahi, v. a.*) = sádaka; cfr. Arab. عَمَّا, apparuit, sacrificavit.

EDĒA, v.; ku ji edĒa or jedĒa, edĒka, *to trust one's self* (R.) (*vid. jetĒa and tĒa*).

EDI (or WEDI), v. n., *to serve out one's engagement*; wanakwisha wodi muakawáo, *they have served out their year* (R.); cfr. عَدَّ.

EEMA, s. (*vid. dema*), fish-trap.

EFTĀRI (or AFTĀRI), s., *from the Arab. فطر*, fudit rem, incipit solvit jejunium, eo misso facto comedit bibitque quid; فطر, jejunii solutio.

Eftari is the dish of rice which is served up in the houses of great people in the evening to those who are invited during the Ramadan. The guests are first presented with uji (*vid.*), then comes the eftari. Imetóka eftari makómbe matáno or manáno or kenda, five or eight or nine plates of eftari are served up in one evening. It is customary for all the adherents of a chief to attend his banquet during the Ramadan at least for ten or twelve days. The uji forms the futurum which is first served up. In general, the followers of a chief have always access to his table, especially those who have no wives or houses of their own. See Farrathi; فرفري from فرفري. By this means the followers are kept attached to the interests of the chief, who gives them no fixed wages, and who reckons on their support in every case of emergency.

EGĒMA, v. n. = ku-m-karibia, *to go near one*.

EGEMĒA, v. n. (*vid. tagemĒa*), *to lean upon*.

EGĒSHA, v. a., *to drive close to, to push or run against*; manamaji wame-ki-egĒsha chómbo poani, *the sailors ran the vessel to the shore in order to disembark* = ku shusha vitu chomboni; chombo kime egĒshua baharini, *the vessel was brought to the sea, entered the sea. In general, to cause to*

meet together; mta hayu aki-ni-panda, Mungu, *ata-ni-egĒsha nai. Mġla haku-mu-egĒsha, God has not afflicted him*.

EGĒSHANA, v. rec., *to push or run against each other, to run alongside, e.g., at sea, so that the captains can talk to each other and communicate news from one ship to the other*.

EGNI (or IGNI), *having, with*; muegni (*pl. wegni*), yegni, zegni.

E'GNŪI (or EGNŪI), *pron. vocat., you! sing. ōwe, O thou, pl. égnūi, oh you or ye; egnui watu, O ye men! ewe mtu, O thou man!*

EHE (or EHEĒ)! *yes!* = éwā, *from the Arab. eiwā; é wallah! yes, certainly!*

EIDILI, v. a. (*vid. idili, idilisha*), *from the Arab.*

عَدَلَّ, quod justum et aequum esset, statuit erga alium praestititque in aliqua re; justitiam recte administravit inter eos; rectam effecit rem; aequavit; hence idili, *to learn that which is right*.

EIDILISHA, v. c., *to teach one rectitude, right conduct*.

EIDILI (or ADILI), s., *from عَدَلَّ*, justitia, aequitas; cfr. (1) عَمَلَ, pressit aliquem res, in angustiam redegit aliquem (athala); (2) عَدَلَ, culpavit, reprehendit; *from* (1) *may be derived* eithiliwa = sumbuliwa, eithilisha (= ku sumbuliwa) *kua ngúvu na koro na báhora, to compel one to do something*.

EIDINI, s. (ya) (or rather EITHINI, ITHINI, s.), cfr. Arab. أَذِنَ, aures praebuit, obsecutus fuit; أَذِنَ,

permisit, licitum fecit; أَذِنَ, promulgatio precum; hence permission, sanction; ku-m-pa or ku tóa eidini or ithini, *to give one permission*.

EIWĀ (or ÉWĀ); éwallā, *yes, yea, certainly, by god* (cfr. Arab.), *a strong assent and answer given by inferiors when summoned to perform some work*.

E'KA (EKĒA), v. a., *vid. wekĒa*.

EKĒRAHI, s., *any provoking word or thing, hence provocation*; cfr. Arab. كَرَّة, aversatus fuit, abhorruit a re sibi non grata et non conveniente; كَرَّة, aversatio, molestia.

EKŪA, v. a. (cfr. wekŪa), *to break open, to break by bending* = ku fania afa, *to give way by breaking*; aedádo wamekŪa boriti, wame ekŪa, *the wood-worms have eaten the rafters* (*vid. boriti*) *and made them give way by breaking or bending*.

EKŪKA, v. n.; bōriti ya dari tme ekŪka (*mat-pindamána ikapassuka*), *the rafters of the roof bent and broke*.

EKŪNDU, adj., red.; kima jekŪndu, *a red thing*.

nkumba nekunda, a red house; **mtu mnekundu**, a red man; **makaasha mnekundu**, red boxes; **vitu nekundu**, red things.

ELA, except, but = *laken*; Arab. **إِلَّا**, pro **إِلَّا**, si non, *sin minus, nisi, praeterquam, ne quidem*; *ela, ela, ela kitu hijo tu-ki-angalilio, but stop, let us look at that matter!*

ELIFU, s.; **آلْف**, one thousand, pl. **آلَات**, thousands.

ELÉA (cfr. *eléa*, to swim), v. n. and obj., (1) to float, to be afloat, to be on the surface; *dau laeléa*, *tungie sasa*, the boat is afloat (swims), let us now enter it, let us embark; *laeléa stands pro laoléa*; *mkwisha toka mulé wimbini bassi ni ku éléa tena huko*; (2) to nauseate, to feel sick; *moyo wa-mu-eléa*, lit., the heart is floating in him = he wants to vomit, he nauseates, he feels sick; *moyo wasenenda jü*, the heart rises up like a wave or open boat; *moyo wanoléa pro wani-eléa* = kina-n-jefüa (vid. *jefua* or *jefüa*); *moyo ku tapika*, kina-n-jefüsha, or nimejefuka moyo; (3) to be or become clear, plain; *maneno yangu yame-ku-eléa?* have my words been clear to you, have you understood my words?

ELÉWA, v. p.; *ku éléwa ni moyo*, to nauseate; (2) to be made to understand; *mtu buyu ana éléwa ni mambo sana*, wao hawa ku éléwa ni neno hatta moja, *Luke xviii. 34.*

ELÉZA, v. c., (1) to cause or make to float, to swim a boat; (2) to spread abroad, to announce, proclaim, preach, divulge; *ku éléza khábari*, to divulge news; *enende uka-wa-eléze watu (jamaa) maneno yangu*; (3) to make clear, to explain; (ad. 1) moyo umenoléza, pro ume-ni-eléza, kitu hiki kinaneléza moyo, kina-n-túkiza or jefüsha, this matter disgusted me.

ELÉZÁA, v. rec.; *maneno gani haya mueleza*, náyo, *Luke xxiv. 17.*

ELEKÉA, v. n., to turn out right or true, to become proper, to be clear and easy to be understood, to agree; *maneno haya yameelekéa leo* = *yanakúa hakikua watu wote waliépo*, the matters turned out or were right or true with all the people who were there, to agree, to be right.

ELEKÁANA, v. rec., to face one another, to be directed in a line = *ku tazamana usso kua usso*, or *kua na mpákáile mamaja* = *ku kabiliana*, to be opposite to one another.

ELÉKÉA, v. a. (cfr. *lekea* and *lekeza*), to direct or point to; e.g. *ku elekéza shikio la chombo mifano wa Mvita*, to steer the ship to or towards the entrance of Mombas; *uelekésae händüki kando, unigige watu, direct or level the musket aside, lest you shoot people*; *ku*

elekéza dau benderini; deriv. *muelekési wa jahasi*, the steersman.

ELEKÉZÁA, v. obj.; *ku-mu-elekéza mato*, to respect (?)

ELEKÁA, v. n., to carry a child astride on the hip or back, as the African women do when carrying their little children on their backs; cfr. Arab.

عَلَى, adhaesit, appendit affixitque funem.

ELEKÁANA, v. rec., to carry one another (on the back), to agree, correspond.

ELEKANIA, v. a., (1) *Kin.* = *ku-m-fania masha*; (2) to stow or heap (?); (3) *andikania*, to heap.

ELELEZA, v. a., to imitate, to copy; *ku-juo*, to copy a book = *ku tia jüo kingine*, to put into another book (vid. *kielezo*, pattern); *ku eleleza kazi*, *ku tazama na ku fuasa* (R.).

ELEMÉA, v. a., to press, urge one vehemently, *Luke xi. 53*; *wafarisi wakaanza ku-mu-eleméa sana na ku-m-toza maneno mangi kanoanimuakwe*; *inotto waeleméa kuja*, the fire presses on.

ELEMÉZA (or **LEMÉZA**) (vid. *loméa*), to press upon another.

ELEMEZÁNA = *ku bofiana* (or **ELEMEÁNA**), to throng.

ELÉMISHA (better **ELIMISHA**), v. a., to instruct or teach one; cfr. Arab. **عَلَّمَ**, signavit, **عَلَّمَ**, scivit, instruxit, docuit.

E'LINU, s. (Arab. **عِلْم**, scientia) (ya), knowledge, science, learning, doctrine.

ELF, **ELFU**, s. (vid. *élafu*), a thousand; *elfeen* or *elfuin*, two thousand.

ELIMEZA, v. a., to gather in heaps (Er.).

ELKINÁMIS, s.; Arab. **يَوْمَ الْخَمِيسِ**, dies feriae quintae, sc. dies Jovis; Thursday.

ELKI, s. (vid. *ilki*), a kind of spice **اَلْكِي**, cibari delicatioris genus. It is an ingredient of the favourite curry-powder.

E'MA, adj., good, kind, nice; *niumba ngema* or *njéma*, a good house; *kitu jema*, a good thing; *kasha jema*, a good box; *vitu viema*, good things; *mtu mema* or *muema*, a good man; *watu wema*, good men; *makaasha mema*, good boxes.

E'MA, s. (la, pl. *ma*—); *éma la ku vulia sámaki* = *intámbo wa sámaki*, a trap or net for fishing, it is like a basket, a fishing basket (to catch fish).

EMBAMBA, adj., thin, narrow; *niumba niembamba*; *kitu jembamba*; *kasha jembamba*.

E'MAN, s. (la, pl. *ma*—) a mango; *muémbe*, a mango-tree; *embe za dodo* or *embe dodo*, a large kind of mango which came first from the island

E'MBON (or **M'WE**) (cfr. *haba*), gum, glue; *émboe la ubóyu*, a kind of paste made from the fruit

of the calabash-tree (vid. mbuyu = haba = mutózi ya mti).

EMDAUARA, *adj.*, round (vid. mdaauara) (جَوْد, circumviti).

EMRABBA (vid. mrabba), *square*; Arab. عَرَبِيّ, quartus fuit; mrabba na mdaauara, quadrangular and round.

E'NDA (or ENENDA or NENDA), *v. n.*; ku-go, to depart, to set off, to go on, to proceed, to go forward; amekuenda, he went; tucude or tucénéde, let us go; sasa nenenda or nuenenda Mvita, I go now to Mombas; ku enda zangu, I go my way, I depart; kuenda zako, zakwo, zetu, zenu, zao, thou goest away, he goes his way, &c.; nenda nunúa tumbaku sokoni, I go to buy tobacco in the market; after nenda, ku is not required; ku enda kua magu, to go on foot, to walk; ku enda tembea, to take a walk, to take a turn; eudani zónu, i.e., na kazizenu or shuhulizenu; sasa tuende zótu kuétu, now let us go home.

ENDEA, *v. obj.*, to go for, or after, or to; ku endéa Zanzibar, to go to Zanzibar. A-ji-endéa zakwo; fulani anakwendéa-pi, ana safiri ku endea upande gani? Ana ku endea Mvita.

ENDEKA, *v. n.*, to be passable or capable of being gone over; e.g., ndia hi beiendéki, this road is not passable; hapa hoiendéki usiku, there is no going or passage this way at night.

ENDELEA, *v. n.*, to advance, to make progress rapidly; e.g., motto ume-endoléa, the fire advanced, spread about; ngúo yaendoléa, the cloth rends more and more, the rent of the cloth is made worse; mtu huyu aendoléa kua elimu, this man advanced in knowledge; ku endeléa mbello or niuma, to advance or to retire; ku endelea, to draw out in length, to protract; e.g., shimo la ku endeléa, an abyss becoming constantly larger; to go farther, e.g., kionda kitaendeléa; maneno yataendelea.

MAENDELEO, *s.*, proficiency; muendelézi, proficient.

ENDELEZA, *v.*, to move one after the other, to prolong (ku péleka mbelle); e.g., nime-mu-endeléza muivi kua akili hatta leo nna-m-pata, I went on prudently (to find out the thief) till I got him to-day; ku endoléza maneno, to make a long talk but never to come to the point; ku endeléza waraka = ku andika waraka, to put one letter and one word after another hastily; ku endeleza jamvi, to go on or continue making the long strips which are sewn together to make a mat.

ENDESHA, *v. c.*, to make or cause one to go (ku nenda mbio), ame-mu-endésha, kuani, muana mzima hatukuliwi tana, he made him walk, for a grown-up child is not carried; ame-endésha watu kua ku fulisa mmo, he caused the

people to go quickly with long steps; ame-mu-endésha Mvita = amesema wewe enenda Mvita = ame-m-péleka or tuma Mvita; dana heiku-mu-endésha mbio, the medicine had no immediate effect.

Ji-ENDEA (or JENDEA); aji enendes (ajenendes, or ajienendes) rafikiyakwe, may his friend go! may I go, nenende and nende! ku-ji-endéa, to take a walk, to walk about.

ENDANI, go ye!; endō (come hither), endōh, s. (būyu la ku tekéa maji), (vid. ndani, within, ndo, without; ndiye, yea he, he, the very same).

ENDELEA to walk; Luke i. 6.

ENEA, *v. n.*, to flow or spread over; permeare in omnes partes = ku fika máhali pote; to penetrate; Muungu yuwa enéa dunia iote, God penetrates the whole universe, i.e., he is present in every part of the world; Muungu yuwa tábaka (yuwa enéa pia) na ulimengu mzima (cfr. nata and tábaka); maji yameenéa nti iote, the water has flowed or spread over the whole country; tume-péwa vitu hatta tunaenéa pia zote = tuna pata zote (enea = ku pata), laken mfulani hakuenéa, we all have received but a certain man has not obtained; ngúo heikuenéa = hakutosha; amegawania watu ngúo hatta ku enéa wote, he distributed garments among the people until it sufficed all of them.

ENENZA (vid. enéa), *v. a.*, to measure one's stature (kimo) to see which is taller; mimi nime-mu-enenza nduguyangu, I measured myself with my brother by facing him; yee ni mréfu, yuwa-ni-pita, he is taller than myself; kumambo, to measure or judge matters, to follow or pursue a matter until one has found it out.

ENENZESHA, *v. c.*, to cause to measure.

ENENZANA, *v. rec.*, to measure one's-self by another.

ENEO, *s.*, lit., the spreading; enéo la Muungu = káo la Muungu or makáo ya Muungu, the omnipresence of God, the being (of God), God is everywhere; enéo la márathi, the spreading of the sickness (haya ni ya Muegnisimgu).

ENÉZA, *v. a.*, to make to spread, to make to go into particulars, hence to distribute; Muungu ame-mu-enéza kulla mtu rizikizákwo or zirizákwo, God has given every man all that he has need of = all his necessities, his proper subsistence.

ENEZÉWA, *v. p.*, to sound out, 1 Thess. i. 8.

ENENDA, *v. n.*, vid. enda, *v. a.*

ENGA, *v. a.* = ku paséa muhogo na ku pika kua názi, to split (muhogo) cassada-root for cooking.

ENGA ENGA, *v. n.*, to coddle, to tend carefully; mana huyu yuwa-angúa angúu, hapigui, apandaa sana, this child is coddled, never beaten and much loved; ku enga engu mana kuu i la jibani waka-

m-horumi sana = ku ronga ronga kua tartibu, to carry carefully a thing which is breakable.

ENGELA (vid. ngila), v. n.; wao wamengiwa ni beredi, they caught cold.

ENGINA, root word of mu'ngine, ni'ngine, or nien-gine, wengine and wengine (vid. ngine).

ENGNI, adj. and s., possessing, having, with; muigni or muigni niumba, possessing or the possessor of a house (pl., wegni niumba); kitu chegni usuri, a thing possessing beauty = a beautiful thing (pl., vitu viegni); kasha legni (pl., makasha yegni); niumba zegni watu, houses with people; mahali pegni mawe, a place possessing stones.

ENGUA, v. a., to skim.

ENU, pron., your, of you; e.g., niumba enu, your house.

ENUA, ENULIA, v. a.; (mzigo), vid. inua.

ENYA, v. a., to look at or visit one, to inquire how one fares; hence muenzi, a friend or companion who looks after one in times of affliction or of joy, giving him advice and assistance; mtu huyu wa-ni-enza ku juilia jambolangu, to go after one to find him out, e.g., Luke ii. 45; ena aka-mu-enze, anakawa mbona, ana nini.

ENYANA, v. rec., to visit each other, to call one upon another.

ENKI (or rather ENI), s.; cfr. Arab. ya, potentia,

dignitas (from ya, rare, eximia fuit, potens), hence dominion, majesty; muegni ézi, the possessor of power or sovereignty; hence Muegniézi Muungu or contr. Muegnizimgu, God the most high; allah taála or God, he who is Supreme. The Suahili people use this expression as an attribute of God in distinction from Muungu which is used by the pagans and those who do not know God after the manner of the Muham-medans. The word "Muungu" in the heathenish sense means properly "Heaven" (in Kinika and Kikamba "Mulangu"), therefore do the Muham-medans use "Muegniézi Mungu," to avoid the heathen notion of God.

Hi nti pia ni ézi ya Sayidi Ben-Sultani, all this country is the dominion of Sayid Ben-Sultani; kiti cha ézi (aenzi), the chair of state of a chief or king—a royal chair or throne. Formerly all the independent chiefs of the Suahili coast had a "kiti cha ézi" until the power of the Imam of Moscat swept them away by conquering their petty principalities.

At present every chair of superior manufacture is called kiti cha ézi. These chairs are imported from India, America and Europe. As they are superior to those made by the natives, they are called "viti via ézi" chairs of power or

dignity, on which only great and rich people may be seated.

ENYAA, v. n., to shake, to sway to and fro (said of trees shaken by the wind); mtu hu waeonga kua pépo, haukueléki, this tree sways with the wind, it cannot be ascended.

ERA, v. n., to give way, to yield, to duck or cower, to endeavour to evade a stroke, &c.; ku épa jiwe, to evade a stone; nikiona jembe kikija, ta opa.

EREA, v. obj., to avoid one, not to go direct to, to miss a mark; ku kossa shabaha, búnduki hi yaepéa, this musket does not shoot straight, does not hit right; heipáti shabaha.

EREKA, v. n., to be avoidable, to be able to escape; rusási ya búnduki heiepéki, the bullet of the gun cannot be evaded (like a stone or arrow which man can see and evade by a dexterous movement).

ERESI, adj., easy, light, not heavy, quick; mtu mu-pési, kitu jepési; niumba niepési; makasha mapési; vitu viepési; watu waepési.

ERUA, v. a. (= ku ondóa), to put away, remove, brush off, to drive away; jombo hiki kiepúe, remove this vessel (pl. viombo hivi viepúe) vi-ondóo; ku epúa jungu mottoni = ku tegúa or ondóa, to take away the pan from the fire.

EPUKA, v. n., to go away, to withdraw, to be kept from, to abstain, to avoid; ku epúka kua kiniúmo, to withdraw, to go off; fulani ana-ni-epuka siku hizi, a certain man kept aloof from me these days.

ERUKANA, v. rec., to be estranged or disunited one from the other.

ERUKIKA, v. n., to be avoidable; kitu hiki haki epukiki, this thing is not avoidable, inevitable.

EPULIA, v. obj. (= tegúa, ondóa); bamba la ku epulia chungu mottoni, a thin plate with which the pan is removed from the fire (or koléo cha ku epulia chungu —).

EPULIKA, v. n.

EPULIZA, v. a., to let down, to lower (†).

EPULIWA, v. p. (= tengua), delivered; Rom. xv. 31.

EPUSHA, v. c., to cause to go away, to put out, to remove, to cause to avoid, to keep from; ame-mu-epúsha shotani.

EPUSHUA, v. p., to be forbidden something, to be kept from.

EPUSHANA, v. rec., to pass by each other.

EPUSHANIA, v. a., to separate oneself from.

EREU, adj., clever, cunning, shrewd, subtle, prudent; mtu muerevu, a clever or shrewd man.

EREVUKA, v. n., to become clever, shrewd, discreet, subtle; to get to know the ways of the world, to grow sharp.

EREVUBHA, v. c., to make clever, sharp and knowing, to teach one prudence.

ERFA (RFA), s., freight; juhāzi yatafūta rfa, the vessel wants a cargo; cfr. آرّف, proventa abundavit, or رّفاء, regionis reditus.

ESHA, s.; cfr. Arab. عَشِي, postrema pars diei; tempus a precibus vespere usque ad tempus عَمَة, tempus, quo posterior vespere peragitur precatio. The time from half past 6 to 8 p.m. The latest Muhammedan hour of prayer.

ESHA NI ELĒA, I have understood it.

ESNE, s., a screw (St.)?

ESSU (or EZU)? ku piga, to hiss? ?

ESTADI, s. (or SITADI) = mtu ajuai kazi nzuri, one who knows how to do fine work; estadi wa ku pika, a good cook; cfr. أَسْتَاد, et أَسْتَاد, magister, magister principis pueri, herus, dominus.

ESTANA, s.; —ya mbelé, the fore-deck.

ESTARANGE, s., (1) a board with lines for playing with pebbles, &c. on; báo la —, a gaming board with deep lines (báo la mifio); different from this is the báo la mñba or mñbā, a gaming board with many depressions. The natives play with korusho (vid.) or with kómoe (vid.). In former times gambling was very frequent, and many people lost thereby their money, their slaves, their plantations, bullocks, &c. Therefore the government put a stop to that play which was called dádo (ku tesa dado). At present they play only with kómoe, or kórosho, or with pebbles (ku tesa báo na kómoe, &c.); (2) fig. mtumke huyu ni báo la estarange, hakeri na mume, this woman is a strumpet, she does not stay with one man, but devotes herself to every one — mkáhaba.

ESTEREHE (or ESTARHE), v. n.; cfr. اِسْتَرْحَفَ ;

Arab. اِرْحَ, ivit ad aliquem vespere, gaudium et laetitiam percipit; quiescere aivit; ta be free from troubles or cares and to be comfortable.

ESTEREHEWA, v. p.

ESTEREHESHA, v. c., to make one comfortable and quiet so that he may repose at ease; kibanda cha ku sterehe, a couch.

E'U, our, of us; — suisui, our own.

EUA, v. a., to sprinkle with water after praying by way of charm against disease (St.).

ETPE, adj., white, clean, clear.

EUSI, adj., black.

EWA (or EWALLAH), (vid. eiwa), be it so! yes!

EWE! thou there! (pl. égnui! you there!) oh thou! oh you!

EWEDÉKA, v. n., to have the night-mare, incubus, to speak or make a noise (to rattle in the throat) while sleeping; shetani ame-mu-wedesha, the spirit which causes the incubus is called Jinamisi.

EWEDESHA, v. c.

EZA, v. a., to measure. In Kin. = Kis. ku enenza, sawániza, ku pima, to measure; tuéze uréfu wa niumba kua úgue, let us measure the length of the house with a rope (ku eza kimojakwo).

EZANA, v. rec.; ku-kimo, to measure one's height by another.

EZA, v. n. (cfr. ku éa and wéza), to be able, to have power over, to be equal, yuwaéza or yuwawéza; cfr. عَزَّ, potens factus est, potens et magnus evasit.

EZESHA (or WEZESHA), v. c., to enable one; Muungu ame-ni ezéshe or wezéshe ku kimbia Wngalla, God enabled me to escape the Galla.

EZÉKA, v. n., to thatch, to cover with thatch (St.); ku ezéka mduiko, to cover the top of a roof (R.); ku knea na ku wimba (Er.).

Ezi, s.; cfr. ézi.

EZÚA, v. a.; ku —, to uncover; ku ezúa paa, to strip a roof.

FĀ, v. n.; kú fā, to die, to perish, to fade away; kú fā must be well distinguished from the verb, ku vaa, e.g., ku vaa nguo, to put on a cloth; ké fā kuá māradi, to die of sickness. Mafu wana ku fa bēredi.

FĒA (or FIA or FILIA or FELEA), v. obj., to die, or to be dead to one, to leave one by death; muunawe ame-m-fēa or ame-m-fia or filia babai, the son died or became dead to his father, or baba amefiwa or amefiliwa ni muunawe. Tulifiwa, we had a death among our friends, one of us died; ku fiwa

ni mtu, lit. to be dead by one = to have one dead. Anafelēwa babayakwo, his father was dead to him = he lost his father by death; fulani anafia akili, N N died to his understanding, i.e., lost his wits. Hindi hini-fia kua jua, the Indian corn (maize) died to me by the sun = limeharibika, was spoiled or destroyed by the heat of the sun; kima fāka, hakiku toka nde.

FILIA, v. obj.; gradually.

JĀ-FIA, v. refl., to destroy or kill one's self; mae

ji-fia kua urongo = *he died to himself — destroyed himself with lies. The verbs : ku fia, ku via, and ku via must be well distinguished.*

FIEHA (or FIEHA), *v. c.*, to cause to die, to put to death.

FIEHA, *v. obj.*, to spoil; ku-m-fishia kaziwakwe, to spoil one's work.

FIAA, *v. n.*, to be of use or service, to avail, to profit; maneno haya yanafia, these words were of use; niumba hi haifai tena, this house is no longer of any use; kiti hiki hakifai, this matter is of no avail, is worth nothing.

FALIA, *v. obj.*; hatta mti hu ku-ji-falia, also this piece of wood may be used

FAANA, *v. rec.*, to be of use to one another, to help one another.

FAYIDI, *v. a*, to be useful to one; wa-m-fayidi, I am useful, profitable to him; ame-fayidi jambo hili = amepata fayida kua jambo hili, he profited by this matter; leo n'na-wa-fayidi, to-day I profited from them, viz manononyao, to get profit from; niana ya jūzi, nliō kula n'na or nime fayidi, I derived benefit from the meat which I ate the day before yesterday; siku-fayidi ku vaa ngūo hi, imeibua; nimefayidi ngūo hi, nime-i-nunūa muaka hu m'buā pili, nikeli nayo, haitassa taruka

FAYIDA, *s* gain, profit, advantage, use; *cfr* Arab. فَايِدَة; (1) humectavit; (2) donavit reim, utilitatem petiit فَايِدَة, utilitas, ku m-tilia or patia or fania fayida, to procure advantage or profit to one.

FAYIDISHA, *v c*, to make one to gain.

FADASH (or FATASH), *s* (R), a penknife with which a thorn is taken out (?)

FADUSI (or FATUSI) ? = ku vinchari ?

FAPANISHA, *v. a*, to liken.

FAPANÚA (or FAFUNÚA), *v a*, to find out, to know, recognize, to make clear, understand; mimi sifafanui niumba hi (si tambui) ni-pa rutu, aka-ni-ōnie, I cannot find this house, give me a man to show it to me. Mr. Erh takes this word in the sense, (1) ku soma waziwazi, to speak clearly; (2) to blab out or report secrets in trust (?)

FAPANÚKA, *v. n.*, to become clear, known (kúa waziwazi); ndia inafafanúka = ime-ni-eléa, na-i-tambia, the way is known, manifest.

FAPANUKIA, *v. obj.*, to be clear to —.

FAPANULIA, *v. obj.*, to make clear —; m-fafanulie maneno hayu, to explain or make clear to him.

FAPATUNHA, *v. c.*, to make clear, to explain; ku — jūa or maneno.

FAPASHA, *v. n.*; ku —, to become callous (St.).

FAPASHA, *v. a.*, to sweep (*vid.* fagila, *v. a.*).

FÁHÁLI (pl. mafáhali); Arab. فِهْل, mas animalis ejusque, pec. admissarius. In the language of Mombas this word refers to "kitu kúme," and means, manly, brave, stout; mtu huyu ni fáhali, especially fáhali wa wita = shugā, si muōga, ni mtu ushujai, this man is brave, a brave warrior, he is a hero, he does not fear (pl. watu hawa mafáhali ya wita, brave warriors). In reference to animals the word fáhali points to the male sex; gnombe fáhali, a bullock, especially in point of generative power, a bull; mbūsi fáhali, a buck. In the Kigunia dialect the people say, Fáhali wa gnombe = gnombe mume, an ox.

FÁHAMIA, kua ku fahamia, on the face, forward (St) (?).

FÁHÁNU, *v. a*, to understand, to conceive, to remember; Arab. فَهَم, intellexit, percepit animo

FÁHAMIA, *v. obj.*; fahamia, ni lázima ju yako, mind, you are amenable or responsible for it; if lost, it will be required from you.

FÁHAMIKA, *v p*, capable of being understood

FÁHAMIWA, *v p*, to be understood.

FÁHAMISHA, *v c.*, to make to understand or to be understood, to remind = kumbusha, subst. ufahamivu, understanding

FÁHARI, *v. n.*, to glory in, to boast of, to pride one's self on, to be vanton; Arab. فَخْر, jactavit; eo, gloriatu fuit; ku fánia fáhari, to live above one's position; ku ji-fania fáhari or ku ji-fania utágiri, to live like great and rich people though one has not their rank nor their means.

FÁHARI, *s*; فَخْر, gloria, glory = fakhari

FÁHARISHA, *v c*; ku ji-faharisha = ku ji-fania fáhari

FAIDA (and FAIDI), *vid.* fayida, *s*.

FAJA, *s*; la fúrsi, a stable (St)

FAKIRI, *adj and s*; Arab. فَكْر, fodit, perforavit;

فَكْر, pauper fuit; فَكْر, pauper, cui tantum est, quantum vitae sustentendae sufficit, poor, a poor person; pl. Arab. فَكْرَاء, pauperes.

FAKÚA, *v. a.*, to cut off a whole piece; Mgalla ana-m-fakúa mbū, the Galla emasculated him. Erh takes this word in the sense, to rob a person with force.

FAKULIWA, *v. p*.

FALA, *v. n.*; ku —, *vid* faa (St).

FÁLADI, *s.*, an old name of Mombas (*vid.* kongowéa).

FÁLÁKI (or FÉLÁKI); *cfr* Arab. فَلَاك, rotundus

fuit; فَلَاك, orbis coelestis, hence the sciences of heavenly matters = astronomy, astrology; ku piga fálaki, to foretell or prognosticate by the

stars, in general, to think, consider or deliberate on anything — nganga va ku tazamia niuni. It is incredible to what nonsense the superstition of the natives leads them in reference to good or bad omens, though the Muhammadans endeavour to conceal their fooleries from a European. Thus the Suahili (who are Muhammedans) will return from their projected journey if they should meet a one-eyed man or if they should stumble in the outset of the journey. In like manner the pagan Wanika will abandon a journey when they see a bird which is considered not to be an auspicious one. Léo nimepiga falaki, nika rúdi, niuni amelia vibáya, nikakūā gū baya (nime — onána na mdána mbáya) (vid. mdána), to-day I have tried an angury, but returned as a bird cried unpropitiously and as I stumbled with an unlucky foot (I met with a bad omen).

FALÁNI, adj. (or FELANI or FULANI, MFULANI), N. N., a certain such and such a man or thing; mzungu faláni, a certain European; Arab. فَلَانٌ, quidam, quendam.

FALÁULA, s., syn. with laiti, intercession (?).

FÁLI, s., an omen, omens; Arab. فَالٌ, omen; فَالٌ, bene ominatus fuit; cfr. feli, s.

FALÍA (better VALÍA), vid. vr.

FALÍWA, v. n., to be helped or delivered; nime falíwa ni fetha yangu, I was helped by my money (Sp.); cfr. faa, falia.

FAMA, v. n. ? (Sp.).

FÁNA, v. n. (cfr. Arab. فَانَ, venit), to prove good, to succeed, to turn out well, to deserve to thrive (especially of trees, of the produce of the land, &c.); mpunga unafána muaka hu = mpunga umekúā mema muaka hu, the rice has turned out well this year, it became good; mtu huyu afána (or astaua or astáhili) ku pigua, this man deserves (ought) to be beaten; manéno haya yamefána or yamestane, these words or things turned out well; chombo hiki kinafána sana, this vessel turned out very well; kitu hiki chafú or chafána, jestaue, that will do.

FANANA, v. n., to be alike, to bear resemblance — kúa súa moja.

FANANISHA, v. c., to make or cause to be alike or to resemble, to assimilate, to liken, to compare — ku fánia sura moja.

FÁNIA, v. a., to make, to do, to act, to work; ku fánia kazi, to do or perform business; muhógo unafánia ku oza, the cassada-root does or begins to rot; ku fánia shauri, to take counsel; ku fánia kura, to cast lots.

JI-FÁNIA; ku —, to make one's self, to pretend to be something.

FANIA, v. obj., to make or act for or to one, in

his favour. Muungu ame-m-fánia wema or khéri, God granted him kindness or happiness; ni-ku-fánia-che? what shall I do to you, or with you?

FANÍANA, v. rec. (obscene).

FANÍKA, v. p., makeable, doable, feasible, practicable, successful, settled, to be done — kúa ngéma, ku tendéka; maneno yao yamefanika = yamelekéa — hakuna kóndo tena, their matters (which were previously in a bad condition) have been settled, there is no more strife among them.

FANÍKIA, v. obj., to become prosperous or successful to one; biashara ime-ni-fanikia, the trade was prosperous to me — nimepata biashara ngema, I succeeded in trading; mamboyakwe yame-m-fanikia kua Mungu.

FANÍKIWA, v. p., he was rendered prosperous or has done well; aliharibikiwa, kisha akafanikiwa, he had lost, then he gained.

FANILIZA, v. a., to prosper one.

FÁNIZA, v. a., to make well, to repair, to mend; nimefaniza niumba ilikúā mbaya, I repaired the house which was damaged.

FANIZÚA, v. p.; ku-katika kazi, to be successful in one's business, to prosper in it.

FANIZIA, v. a., to prosper or favour, to do him good — ku-m-fáthili; ku-m-fanizia daua, to prescribe medicine for one; ku-m-fanizia uerovu, hila, msaba, ubiahi.

FANIZÍKA, v. p., to have the quality of being prospered or of being in a prosperous condition; jawábu or jambo hili limefanizíka wema, this matter has been done successfully; neno hili hali ku fanizíka, this matter was not such as could be rendered prosperous.

FANIZÍWA, v. p., to be rendered or made to do well. The substantive derived from fano is "mfáno" (vid.).

FÁNGURU, s. (ya, pl. za), ferrule.

FÁNÜS (or FÁNUSI), s. (la, pl. ma—), a lantern, Arab.

FÁRA, s. (ya), brim, brimful; cfr. فَارٌ, summum et vertex rei, pars summa; ku pima pishi na fara, or ku pima pishi ya fara, to measure a pishi (vid.) to its brink. A fara contains 10 pishi (especially in measuring lime); cfr. mshumbi and sanna.

FÁRAGHÁ, s. (ya); cfr. فَارَغٌ, fídit separatus fuit; secrecy, privacy, leisure. (Kia. njáma), to take any one privately; ku m-tia faragha, or ku-m-vuta kando or ku-m-tia faraghani.

FARAGÚA, v. a.; cfr. فَارَغٌ, fídit, remotus, separatus, disisitus fuit; ku-ji-faragúā, to separate or seclude one's self, to live by one's self, to be private, to keep alone, to retire.

FARASA, s. (or FARAJI, s.) (cfr. **فَرَج**, levamen, solamen), ease, comfort after trouble, blessing, rest; ku pata faraji after ku ondokewa ni mafano.

FARAJI (or FARUJI), v. a.; firaji; cfr. **فَرَجَ**, liberatus fuit curis tristitia; removit, deterisit motorem Deus, to bless (= ku jalia), to console. Muungu ame-m-furaji, God blessed him (nai amefarajika).

FARAJIKA, v. p., to be blessed, to thrive, to be comforted.

FARAJIWA, v. p., to be put at ease, to be relieved.

FARAKA (or more usually FARIKI, FERIKI), to become separated; Arab. **فَرَقَ**, separavit; ku fariki dunia, lit., to leave the world = to die, to decess; bibi anafariki.

FARAKANA, v. rec., to be separated, divided, alienated by strife.

FARAKIANA, v. rec., to be divided, to be alienated from one another, to differ among themselves.

FARIKIWA = ku felwa.

FARIKINISHA, v. c., to cause to divide or differ.

FARAKISHA, v. c., to alienate.

FARIKISHA, = ku weka mballimballi, to put asunder.

FARANGA, s.; cfr. **فَرَج**, pullus gallinae; (la, pl. mafaranga) the chicken of a hen; the names of fowls according to their age are: (1) kikiwi (the smallest kind); (2) kizingnio; (3) faranga or kindu; (4) maso; (5) mtetea, (pl. mi—), which lays eggs; (6) kō (or kuku aviaye mai), a full grown fowl (cfr. kuku).

FARABI, s. (ya, pl. ma—), a horse; cfr. **فَرَس**, equus, equa.

FARUJI, v. a., vid. furaji.

FARIKI, v. a., vid. faraka.

FARISHI, v. a., to spread; Arab. **فَرَشَ**, expandit, dispersit.

FARITHA, v. a. (St.), to pay; probably from **فَرَشَ**, insecuit, donavit, accepit stipendia sua, do exercitu.

FAROMA, s. (St.), a block to put caps on after washing them, to prevent their shrinking; cfr. **فَرَمَ**.

FARRATHI, s.; cfr. **فَرَشَ**, statutum quod impositum est imperatum est a deo, quod ex lege vel debito penditur, stipendium; necessity, obligation, a thing which men must do or abandon. Man must have a certain portion of food sufficient to satisfy his hunger, or with the Muhammedans a man is bound to pray five times a day; nina farrathi ya kula, niki kossa farrathi mimi taanga-

mia, I am under the necessity of eating—I must eat, else I shall perish; mtu huyu yuna farrathi ya ku enenda Mvita, ku pata jakula. Especially does the word "farrathi" signify the going in and out and finding food with somebody; e.g., kua Gabiri farrathi yangu, ndiko iliko = nimesofoa kula kuakwe; Gabiri wasema; kulla asie inke na asie niumba farrathiyakwe ihapa kuangu = ale hapa kuangu. Chakula pale ulapo ndio farrathiyako. Farrathiyangu kua Wali Muhammed Ben Suf; farrathiyangu i kua Balos katika Unguja. The place I am usually going to is with the Balos (the English Resident) at Zanzibar. I go usually to him, eat and stay with him, till I quit Zanzibar.

FARUM (or FARUMI or FARUMU), s., ballast of stones or other things to render a ship more steady at sea; chombo hakina kitu, utio farumu, kipato kua kizito.

FASEHA, s., cleanliness (cfr. Arab. **فَصَاحَة**, perspicuitas), purity, genuineness. Of the Coran they use the word ufasha.

FASHINI, s. (—ya jombo), the prow of the vessel & the cutwater.

FASHI, adj., clean, pure, correct, perspicuous; cfr. **فَاصِحَ**, lumine suo apparuit alicui aurora; clara, manifesta fuit ros.

FASIKI, s., fornicator; Arab. **فَسَقَ**, exivit, a Deo defecit, vel scortatus fuit; ufaiki, fornication, violence.

FASILI, s. (ya) (cfr. **فَيْسَل**, vilis, pravus fuit; separavit palmas surculum cumque plantavit; **فَيْسَلٌ**, lomo vilis; **فَيْسَلٌ**, surculus palmarum, novella palma), a shoot, sprig, spreading Dr. Steere alludes to the native proverb: huna fasili, wala fasili, you have neither root, nor branches, i.e., neither good birth nor great connections. Mr. Reb. takes fasili in the sense of = kitambo, interval between the appearance and explosion of a meteor (niota). In this case the word would have to be derived from **فَصَلَّ**, incisura, differentia, distinctio.

FASHI, v. a. (**فَاسَرَ**), detexit rem absconditam, explicuit, to explain, to interpret; fasiria, v. obj., to explain to one; s., explanation, translation; fasiriwa, v. p., to be explained.

FATAKI, s., a percussion cap, a gun-cap (St.); cfr.

فَتَقَ, ruptus fuit, rupit omnino; **فَتَقَ**, per ruptus, inde oriens et fulgens aurora. The Agabic, no doubt, alludes to the sound and spark of the cap.

FATHAA (FAZAA), s. (cfr. **فَرَّ**, inquietum red-

didit, hence **فَرَّ**, vir levis, inquietus), *briskness, confusion, restlessness, disquietness*; mtu wa fathāa = asiāza muana huyu yuna or ana fathāa, *this boy is restless, forgetful, light, flighty* = hana makini ya ku sikia jūo; neno atumilo hasikii, yuwāsahau harraka, hatfi moyóni; usifānie fathāa = harraka, harraka = roho hafifu; Muungu hana fathāa, yuna saburi; haamfi kua fathāa.
FATHAIKA, to be troubled, disquieted, to become confused, to be in haste.
FATHAISHA, v. c., to cause haste and therefore make forgetful, to confuse one.
FATHAISHA (or **FAZAIISHA**), v. a., to press (Sp.); probably from **فَرَعَ**, territavit, percultit metui alique(m) (?).
FATHALI (vid. afathali), preferably, adv.
FATHALI (or **FATHILI**), v. a. (Arab. **فَضَّلَ**, exuberavit, praececelluit, benefecit), to benefit one, to do a kindness to one; to be kind to one, deserve well; to oblige one by kindness or presents.
FATHILI, s. (ya, pl. za), favour, kindness, benefit, present, acknowledgment, obligation; ku-m-fania fāthili = ku-m-fania wema, to show one kindness especially in distress = ku mu-āza sana. *Procr. fathili za punda ni mashūzi, lit. the kindness of an ass is his breaking wind = he who has received benefits, returns them with bad; prov. ivushāyo ni mbōvu, the boat which has carried a man to the other side of the river is bad, i.e., when he has crossed the river he abuses the boat, as the man does who abuses his benefactor.*
FATHILIKA, v. a., to be shown kindness, to be under obligation for kindness shown.
FATHILISHA, v. c., to make a person dependent upon one's-self.
FATHILIWA, v. p.
FATHILIZANA, v. rec., to be kind one to another; Muungu hafathiliwi, hadaki ku fathiliwa, *God is not put under obligations.*
FATHEHI, v. a. (**فَتَحَ**, detectis malefactis ignominia affecit), to put to confusion, to find out a person in a trick (St.)
FATIHA, s. (Arab. **فَاتِحَة**, aperuit; **فَاتِحَة**, initium rei, cum artic. prima Corani sura), a prayer made by the Muhammedans on certain solemn occasions, especially at funerals, by reading passages from the Coran, particularly using the first sura; ku-m-fikiliza meiti (mtu alie kufa) fāthi = ku-mu-āga kua maneno ya jūo; ku tōa fāthi; the natives say also: ku soma fatiā, on the graves (siara), ku toa fāthi (fāthā) (matanga yakion-dolewa).

FATIRHI, v. a., to pry, to be over-curious.

FAUKOMBE (or **FUKOMBE** and **FURUKOMBE**), s., a kind of vulture flying very high (?).

FAULU, v. a., a nautical term.

FAWITI, v. a. (cfr. Arab. **فَاتَى**, praeterivit, fugit alique(m) res, vicit), to detain, to occupy, hinder one; ame-ni-fawiti = ame-ni-waka mno.

FAWITI, s., trouble, embarrassment = uthia; kita hiki kina-ni-tia uthia, kina-ni-sirimaba (Kia.), e.g., sina kizu, nina uthia bora.

FAYIDA and **FAYIDI** (vid. faa), v. n.

FAZAA, s., confusion, trouble; vid. fathāa.

FEDENA, s., a blame, blemish; pasipo —, blameless; cfr. fetheba.

FÉKA (or **FIEKA**), v. a. (cfr. **فَلَّ**, fregit, dissolvit compagem, disjunct), to clear forest lands (St.).

FELANI, adj., vid. falāni.

FELEFÉLE (or **FEREFÉRE**), s. (**فَلَّ**, debilis, infirmus fuit), an inferior kind of millet; ferefere, red millet growing in Arabia, from the flour of which the Arab sailors prepare the mukate wa mofa (vid. mōfa); the millet is first put into water and then ground together with the husks.

FÉLEGI (or **FELEJI**), s., an excellent kind of iron, or steel; upanga wa fēlegi (vid. kitara), a long straight two-edged sword, used by the Arabs, a cimenter, sabre.

FÉLETI, v. a. (Arab. **فَالَتَى**, effecit, ut evaderet, liberavit), to advance money, to pay a debt in order that the debtor may be liberated; ame-ni-feleti ame-ni-fungia (kua ku-ni-zaidia awuni), he has liberated, released me by paying my debt; to release from an obligation.

FELETIKA, v. p.

FELETISHA, v. c.

FELEWA, v. p., vid. fā.

FELI, s. (cfr. fali); omen, auspiciū (feli ngēma or mbāya); ku piga feli, to ominate. Dr. Steere takes this word in the sense, "feli, pl. mafeli, a beginning of speaking or doing." In this case it must be derived from **فَعَلَ**, movit se, egit, opus fecit, whereas feli "meaning omen" must be derived from **فَلَّ**, **فَلَّ**. Bad omens are with the Swahili: "(1) when the cock crows before midnight; (2) when a hyena cries at day-time; (3) when an ass couples a cow; (4) when a sheep ascends the low roof of a cottage;" wana feli ya wa masai, they have an omen of the masai, that they will come; ku-m-feli mtu, i.e., kua muvi; ku-m-feli mtumbo, to know a woman carnally.

FENESSI, s. (or **FENESI**) (la. pl. ma—), a jackal.

(*Arab. Farāḥ*); *mleneni, the jack-fruit-tree (artocarpus integrifolia)*.

FARAGHA, *s.*, *vid. faragha (ya, pl. za), secret; ku-muliza maneno ya faraga.*

FARAKA (or **MFARAKA**), *vid. fariki, v.*

FARASI, *s.* (ya, pl. za), *vid. farasi, horse (also pl. mfarasi).*

FARDAUSI, *s.*, *paradise; فرديس, stravit humi, فرديس, paradisi, sedes beatorum.*

FARFERE, *s.* (*vid. felefele*), *red millet.*

FARFI, *s.*, *a drain, a channel; cfr. Arab. فرج, fissura, rima hiatus.*

FARFADI, *s.* (*vid. forfadi*); *cfr. Arab. فرماد, morus arbor aliis fructus mori, aliis ruber fructus mori, tinctura rubra.*

FARUNZI, *s.* (ya, pl. za).

FETHA, *s.* (ya, pl. za), *silver, money; Arab. فضة, argentum, from فض, fregit rem, rupit, separavit; mikúfu ya fetha, chains of silver.*

FETHALUKA, *s.*, *carnelian or carnel said to be found in Chagga (cfr. margani), also a kind of beads; ushanga wa fethaluka (or marijani), a kind of water like beads of great value (R.) (cfr. kido). Dr. St. takes "marijani ya fethaluka" for "the true red coral."*

FETHENE, *v. a.*, *to disgrace one = ku-m-tia aibu.*

FETHENA, *s.*, *disgrace, a shame; فثنة, ignominia, opprobrium from فث, ignominia affectus fuit; pasipo fethena, blameless.*

FETHENIKA, *to be ashamed before the people (ku ona aibu); to be put to shame (= ku aibika).*

FETHENISHA, *v. c.*, *to make ashamed, to put to the blush (= ku tahayarisha).*

FETHA, *v. a.*; *Arab. فتح, aperuit portam, jus dixit, dijudicando diremit litigantes; to give judgment on questions of the Muhammedan law.*

FETHWA, *v. p.*, *to be condemned, to be adjudged, to be punished.*

FETHUKIA, *v. a.*, *vid. peketekua.*

FETHU (or **FETHU**), *s.*, *the hold of the native ships at the stern, the place in a native vessel where they put up things as in a baggage-room (jumba cha tini katika chombo cha ku weka mali katika tasi); jumba cha mali katika jahazi (cfr. akiki, another kind of fethu).*

FETHA (Arab. في, in, de, propter), *by; tano fi tano, five times five; saba fi saba, seven times seven.*

FETHA, *adverbio, alivio, etc.*, *vid. vi or vy, vi, etc.*

FETHA, *(vid. fira)*, *a kind of serpent.*

FETHA (or **FETHA**), *v. a.*, *to give birth; falia, falisha, to give*

assistance at a birth; falia, v. p., *to be born; faliwa, v. p.*, *faliwa, s.*, *mfaliwa, parent; kifali, generation (mfali, kifali).*

FETA, *v.*; *ku fika (vid. fa); kila fa, to die; (1) to die to one; pass. ku fika na—, to lose by death; ni kheri ku-fika, I will rather die; (2) to be arrested in growth, to grow stunted, to be spoiled, corrupted, e.g., mñasi kwanza unaondoka na sihi (ng'ovu), kisha unasunda wafu; mtu huyu anafika mūli na ākili, this man died to or is spoiled, corrupted in body and mind, i.e., hakukua, amerūda, hakupata kimo, his body did not grow large, he became crippled, short; amefika ākili = amepumbā, he was spoiled in point of understanding, he became stupid; amekua susu; mahindi yanafika kua jua, hayakupata kimo, hayakua makūba, yanafika visigoro or vimbugue, i.e., gugutalakwe ni ndogo, ni fupi.*

FISA, *v. c.*, *to cause to be stunted, spoiled; ku-m-fisa kazi, na kazi ifio = iharibiko; mahindi yanafisa = hayakuiwa sana junguni.*

FISIA, *v. obj.*; *amo-ni-fisia kaziangu, he spoiled my work, he prevented me from finishing it.*

FIAGIA, *v. a.* (= *ku pia*), *to sweep, hence s. ufiagio (pl. fiagio), broom (= upéo, pl. pío); fiagia (or fagia) vema katika chumba hiki, sweep this room well.*

FIAGITA, *v. obj.*

FIAGUA, *v. a. ?*

FIALIKA, *v. p.* (or **VIALIKA**), *to be born in a fine and strong manner, and to have many brothers and sisters (fr.).*

FIANDA, *v. a.*, *to crush, to bruise, to contuse; jiwo lime-ni-fianda chanda, a stone bruised my finger; to pinch, to jam.*

FIANDIKA, *v. p.*, *to be bruised.*

FIANDI, *s.* (ya, pl. za); *bānduki ya fiandi, a musket which has a small barrel and makes a weak report (cfr. shugalo).*

FIATA, *v. a.*, *to hold one's hands or one's clothes between one's legs or thighs, to take between the thighs, to keep one's thighs closed (when your hands are full (fiata is not to be confounded with fumbata); ku fiata ng'uo, to turn up the cloth from the knee and tie it to one's buttocks. The natives used to travel in this manner in the wilderness, ku horumia ng'uo, they do not feel ashamed as they are not observed by their countrymen; ku fiata ng'uo ndogo kama Mkamba; ku piga ubinda kama Baniani (vid. ubinda). Erhardt takes the word fiata, "to put one's hands in sleeping to one's genitals"? Ku fiata mkia, to take the tail between the legs.*

FIATISA, *v. a.*, *to beat with a switch or whip which bends around the whole body and gives pain; ku piga kua uito umbamba or kua kikoto (vid.), a kind of whip made of goongo za mfa.*

FIATŪA, v. a., to let off, to allow a spring to escape.

FIATŪKA, v. n., to escape (as a spring does).

FIÁZI, s. (vid. viazi), sing. kiazzi, sweet potatoes.

FICHA, v. a. (Kiung.) = fita, to hide, conceal; ame-ni-fita kitu, he did hide the matter from me.

FICHIA (= FITIA), v. obj.; ame-ni-fitia nguoyangu, he did hide my cloth.

FIDA (FIDŪA), v. a., to uncover, to betray, to tell to (ku-m-soma, this expression is more usual).

FIDUANA, v. rec., to betray one another.

KU-JI-FIDŪA, to betray one's-self.

FIDA FIDA = gunkunisa (R.)?

FIDI, v. a. (Arab. فدى, dato lytro redemit, liberavit aliquem; فدى or فدى, s., res qua aliquis redimitur et liberatur), to redeem, to free, to deliver out = ku tōa nde, ku kombōa; maliyakwe ime-m-fidi katika kifungo, his property redeemed him from prison, acquitted him from punishment by paying the fine.

FIDIA, v. obj., to deliver or ransom one by paying the ransom; ame-m-fidia babai kua roali mīn, he redeemed his father for a hundred dollars; Kristosi ame-tu-fidia kua damu yakwe or damu ya Kristosi ime-tu-fidi, kuani, yee ame-tu-ona suisui katika thiki. A free Swahili who wounds and kills another free man has to pay the sum of 600 to 1200 dollars; if he kills a slave of somebody he must pay sixty dollars. A slave who wounds and kills his fellow-man must pay fifty dollars, laid to the charge of his master. Formerly it was customary to punish wound with wound, life with life, &c. (like in Ezod. xxi. 23, 24), but Sultan Said-Said, the ruler of Zanzibar, abolished this custom.

FIDIA, s. (ya, pl. za) (in an abstract sense), blood-money, ransom; fetha or mali ya ma-kombōzi; hatu-i-daki fidia, tuadaka kisasi (retaliation), zamani watoapo fetha waona kama ku onōwa, they consider it a disgrace to take money because they desire retaliation for the crime committed; ameletta fidia yakwe, na kuamba hangetōa mali, angeāwa, he brought his ransom, if he had not given money he would have been killed.

FIDIA, s. (in a concrete sense); huyu ni-fidia-yangu, i.e., atoliaye kisasi, this man is my redeemer, he paid the kisasi for me.

FIDIA (or FIDILIA), to atone or pay for another.

FIDILI, s., alms (Er.)?

FIDI, s., vid. fithi (Sp.).

FIDIANA (FIDIDIANA)?

FIDIKANA, v. (R.), vid. sini.

FIDIKI, s., mint (?).

FIDMO, s.; uganga wa fidio? (R.).

FIDIRI, s., vid. fitiri; Arab. فدر, solvū jejuniū; فدر, jejuniū solutio.

FIDO (fid. fito), a switch.

FIDO FIDO; watu wa fidio fidio?

FIDULI, vid. fithuli, fithulikia.

FIEKA, v. a.; ku fieka, vid. fēka; ku fēka multu, to clear ground in a forest.

FIETA, v. a., (1) to crush; e.g., ku feta maembe, to crush mangoes (which are ripe); (2) = ku-m-kaniaga tumbu kua mīgū, to tread upon one's belly (Sp.)?

FIFIA, v. n., to disappear, not to be seen any longer, to pine away; kofuyangu imefifa = haionekani tena, my scar is no longer seen = imekua muili mmoja; tayafifa, yadaka ku sima; wino wafifa katika wāraka, the ink cannot be seen on the paper, which therefore cannot be read; si mema wino hu, umengia maji; jua linafifa or linafilisa nuru or muanga wa muili, the sun has burnt or spoiled the colour or complexion of the body. Erh. takes this verb, "to become black;" jua linafifa, the sun blackened?

FIFILISA, v. a., to cheat one in counting, to over-reach one in reckoning (ku fifilisa katika hesabu); ame-ni-fifilisa reali tano, he counted 20 dollars, but gave me actually only 15, thus abstracting 5 dollars.

FIFINUKA? v. n. (R.).

FIGA (la, pl. ma—), the three stones used to set a pot upon over the fire.

FIGILI, s. (ya, pl. za), a kind of large radish, growing best on the island of Pemba.

FIGNIA, v. a. (FINIA), (1) to pinch, nip with the finger-nails (= ku niukua kua ukucha, pl. kucha); (2) ku kunda usso = ku kasirika, to make a sour look, to frown (cfr. ku kuniāta); ku signia ngue?

FIGNIANA, v. rec., (1) to be pinched together, to be gathered up in a small or narrow place; (2) ku kundamāna usso.

FIGNIU, s., the mouth of a bag; kanoa figniu = linasigniana, or mdōmo unasigniana, the mouth is narrow (cfr. ombo); nguo hi figniu, this cloth is narrow.

FIGO, s. (ya, pl. ma? za), kidney; figo ya-ni-uma, the kidney pains me. The natives put the kidneys of a slaughtered goat upon the aching part of a man's body, to cure him. In like manner they put the wengu (spleen) of a cow upon the aching wengu of a man. The sickness of the wengu causes a swelling of the belly (matumbo).

FIKA, v. n., to arrive, to reach; alipofika kule mbelle, when he arrived there.

FIKANA, v. rec., to arrive together.

FIKANISHA, v. a., to cause to arrive at the same time.

FIKIA, v. obj., to arrive at one's place or for

one, to reach one; warakawangu ume-fikia, my letter reached him, arrived at his place.

FIKIĀA, v. obj., to come up to, to arrive at one's place, to concern one; mgeni ame-ni-fikilia kuangu.

FIKILĀNA, v. rec., to arrive together, to coincide; e.g., many words of the Kinika language coincide with the Kiswahili and vice versa.

FIKILIWA, v. p.; nimefikiliwa ni mgeni = ame-ni-fikilia pango.

FIKILIZA, v. c., to cause to arrive for, or to reach; nime-m-fikiliza mgeniwako niumbani muako, I caused thy guest to arrive at thy house; Muungu ame-m-fikiliza wema or vibaya; ku fikiliza shadi, to fulfil a promise or treaty.

FIKILISHA, v. obj.; ku-m-fikilisha manono ketha wa ketha; ku-m-fikilisha matukano, to abuse or revile one.

FIKIĀA, v. obj.; nimefikiafā niumba, I reached the house.

FIKISHA, v. c., to cause to arrive, to lead, to take.

FISHA, v. c., to cause to arrive; chakula hiki kitani-fisha Ukambani, this food will bring me to Ukambani, will be sufficient till I reach Ukambani; ku-m-fisha mbelle ndiani, to see one to the road, to accompany him till he reaches the road.

FISHA, v., to cause a thing to reach him; ku-m-fishia mbelle mzigo, to carry the load for some one to a certain distance.

FISHIWA, v. p.

FISHUA, v. p.

FIKIDIA ? (Reb.).

FIKĪJA (R. figija), v. a., to rub between the fingers, to compress by rubbing, to rub to pieces, to crumble, to rub hard; ku fikija unga ulio na mafumbo, to crumble a lump of flour between the thumb and fore and middle fingers, in order to reduce it to powder for bread-making.

FIKĪRA (or **FIKARA**), s. (ya, pl. za), thought, thoughtfulness, consideration; mtu huyu yuna fikira nengi = yuna maazo mangi; cfr. Arab. فِكْر, cogitavit de aliqua re; فِكْر, cogitatio; fikira hizi hatunazo suisui.

FIKIRI, to consider, think, ponder; ku fikiri mali ilipotēa, to think of the property lost; usikiri sana, usiang'ike, think well, lest you fall.

FI, s., a chess castle or rook (St.); in Arabic an elephant; فِيل.

FĪLA, v. n. = **ſā**, v. n., to die; afiſe mbali, may he die at a distance, far off.

FĪLA, v. obj.; cfr. kſa fi, v. n., to die.

FĪLA, s. = **ſūta**.

... (written by redupl.) (cfr. فِلْس).

inops fuit, inopem pronuntiavit aliquem iudex), to take away or to sell by auction somebody's property, to pay his debts; wali ame-m-filisi fulāni, ametoa watāma, shamba, viombo via niumba, &c.; na Abdalla amefilisiwa ni wali, na sasa Abd. amefilisika, hana kitu tena.

FILISIKA, v. p., to be distrained, to have been sold up.

FILISIWA, v. p., to be seized for the payment of debts (one's property).

MFIFILISI, s., a man who sells a debtor's property.

FILILISA, v. a.; ame-m-schaulisa, apate sehau, to get by deceit.

FILILHIKA, v. p., to have been sold up; also = ku danganika or pumbasika, to be overreached, defrauded.

FIMBA, v. n. (vid. vimba) = ku fura, (1) to swell, matumbo yana vimba = yunajāa telle ndani; (2) ku vimba niumba niassi or makūti, to thatch or roof a house with grass and palm-leaves.

FIMBIANA (vid. vimbian), v. c., to cause to swell; mtāma uta-ku-vimbiana, to overfeed a person.

FIMBIWA (vid. vimbiwa), v. p., to overeat one's self.

FIMBIKA, v. n. (or **FIMBUKA**); maembe yafimbika niumbani, the mangoes ripen in the house.

FIMBISI, s., the state of being inflated (R.).

FIMBO, s. (ya, pl. za), a long stick (cfr. bākora), a walking-stick.

FINĀNGA, v. a. (**FINIANGA**) (Kin. umba), to form or mould potter's clay, to tread and trample, to make vessels of clay; ku fania viombo kua udongo, to do potter's work. Pottery is the business of women in East Africa. The women mould, bake, and sell the ware. They make water-jars, dishes, &c., of various sizes from a red and black kind of clay which they dig in the inland of Mombas and near Jumfu, a Mohammedan village, situated on the mainland, about six miles to the west of Mombas.

FINĀNGUA, v. p.

FINESI, s. (vid. fenessi), pl. mafinesi, a jack-fruit; finessi la Kizungu, a duryan (St.).

FINGINTUKA (cfr. mugnunika), v. n., to wriggle, writhe (like a serpent after having been killed, or like worms crawling in putrid meat).

FINGIRIKA = bingirika, v. n., to be rolled, to roll along, to writhe like a wounded serpent.

FINGIRISHA = bingirisha, v. c., to cause to roll, to turn over; mtu afingirisha kitu asijoweza ku-ki-tukāa, man uses to roll what he cannot carry.

FĪLA, v. a., vid. ſignia; ku ſiſia niumba or ku ſania ſiſio, to make the house narrow; ndia ya ku ſiſiana or ndia ya ſiſio, a narrow way; (2) maſiſio ya uso, grimace, wry face.

- FINIANA**, v., to be narrow — haina pana; mlango unafiniana, the door is narrow.
- FINIA FINIA**, v. a. (or WINIA WINIA), to swing, to move backwards and forwards (a child); ku-mtesésá muana (vid. vinya vinya).
- FINIAPA**, s., hay ?
- FINIANGA**, v. a., to tread under foot; ku finiangana makoyokoyo, to tread under foot a kind of large black ants (cfr. ku finanga).
- FINIKA** (or FUKIKA), v. a., to cover (opp. funúa, to uncover); ku finika chombo, to cover a vessel; to close, e.g., a book.
- FINIKIKA**, v. n. (ngúo hi hai-ji-finikiki, ni kipande), to become covered.
- FINIKIZA**, v. c., to cause to cover, to put something on the top of a vessel so that nothing can fall into it; ufinikize jungu, asingio paka or pana; a-ni-finikize finikize nuaneno yale (cfr. hanikiza); ku finikiza vianda (ku-ji-shika mikono).
- FINIKUA**, v. p., to be covered.
- FINIKO**, s. (la, pl. ma—), covering; kifiniko, a small cover.
- FINIONGÓA**, v. a., to quash ? = to crush.
- FIO** (la, pl. ma—), reins (fio inakā na ini).
- FIOA**, v. a., (1) to cut, e.g., mashúke ya ntáma, ku tía kikapúni (Sp.); (2) to scold.
- FIOLEA**, v. a., to rebuke; ku-m-nenóa kua maneno ya koro; ku-m-tolea ufúzi, to abuse, reproach.
- FIOGA**, v. a., to trample under one's feet, to press with one's hands or feet.
- FIOGANA**, v. rec., to press or rub against each other strongly, to tread one upon another.
- FIOKÓTA**, v. a. (FIOGÓTA ?) (cfr. sokóta), to twist with the hands, to turn between the hands; kua ku ungu úgue or mshúpi wa ku fúlia sámaki (cfr. kassi, s.).
- FIONDA**, v. a. (cfr. ku sonda), to suck out; ku fionda damu or púa ya watoto; wáli (boiled rice) uki-m-palia mtoto mjunga puani, mamai yuwa-m-fionda hatta wali ku toka puani, when the rice gets into the nose of a little child, his mother will suck it until the rice comes out (this is a Suahili custom); fíy, ku fionda watu kua ku guagnánia — to suck out the people — to impoverish, to exhaust them.
- FIONIA**, v. a., to make a chirping noise with the mouth, to do so by way of showing contempt (St.).
- FIRA** (Kin.), s. (= Kis. fia), a kind of snake, which spits at men and endeavours to throw the spittle from a distance into the eyes, which causes great pain. The spittle causes an itching on the skin of the body. The natives endeavour to induce another person as quickly as possible to make water upon the eye which has been hurt, urine being considered a prompt remedy against the venom of this snake, which is of a whitish colour. There are various kinds of snakes: (1) mayo, (2) bafe (long and large), (3) nduma ku wili (short), (4) satu (about twelve feet long), (5) ukákui, (6) nondo, (7) fira (is long).
- FIRA**, v. a., to lie with a woman not being one's wife (tongóza).
- FIRŪA**, v. p.; fulani ame-m-fira mtumke wa fulani, na mtumke amefirua ni mtu mume mungine.
- FIRANA**, v. rec., to commit (1) adultery, (2) sodomy or pederasty.
- FIRAJI**, v. a. (cfr. fārāja and faraji, v. a.); Muungu ame-m-firaji akapóa, God blessed, consoled him (after having been in mat'eso, in affliction).
- FIRANGI**, s. (Kin.) (= Kis. mbúba), measles.
- FIRASI**, s., part of a ship (?) (R.).
- FIRIDI**, v. n., to smell well, to have a good odour (= ku nuka, ku tóa rikhi).
- FIRIGISI**, s. (ya) (also FIRINGISI), the stomach or the gizzard of birds (the figo of quadrupeds).
- FIRINGA**, v. a. (VIRINGA), to make round, to remove roughness of surface; ku firinga tonge la wali, to make a lump of boiled rice and put it into the mouth, the natives using no spoons in eating (ku fania muili mmoja).
- FIRINGANA**, v., to become spherical and symmetrical; mti umetóngua hatta unafiringana or hatta kúa mmoja na muiliwakwe, hatta ku ondolewa kulla kombó ya mti, hauna mlíma tena, unafiringana, the tree is round, smooth, without any roughness.
- FIRKOMBA**, s. (St.), an eagle ? vid. faukombe.
- FIRU**, s. (la, pl. ma—), fruit of the mĩru tree (Sp.).
- FIRŪKA**, v. n., to whirl ? roho ina-m-firúka — ina-m-geúka, inakúa na ghatabu, imokasirika, to become angry.
- FIRŪSHA**, v. c., to provoke one; watu wame-m-firusha roho kua manóno mabaya (Sp.).
- FISADI**, v. a. (Arab. فساد, corrupt, perdidit; فساد, corruptio) (cfr. husuda), to corrupt; (2) fisadi (pl. mafisadi), s.: hana uda wa kitu, ni fisadi mkfi, a wicked man in general, one who enters the houses of other people for a wrong purpose.
- FISHA**, v. c. (from kú fā, v. n.), (1) to cause to die; (2) to cause to arrive (from ku fika, vid.).
- FISHIA**, v. obj.; ku fishia watu, to waylay people, to lie in ambush — ku ká kikosiini, in order to rob and kill (kú fā) ?
- FISI** (or FISI), s. (la, pl. ma—), hyena. The Wanika entertain a foolish attachment to this voracious beast of the forest. When a hyena has been found dead or killed by somebody, the elders of the tribe perform a funeral ceremony such as is usual after a man's death. The muanza (vid.) is beaten, and a great lamentation

and intolerable howling are heard. The beast having been buried in a deep grave digged by the mad mourners, the latter slaughter a bullock or goat, and eat and drink to excess for three days, raising from time to time their voices and weeping for their departed brother, as they call the hyena. The man who has killed the beast is obliged to pay one piece of cloth to the elders. Is this notion connected with Indian ideas and customs of the migration of man's soul? I do not think so, as the Wanika show no attachment to any other animal or beast. Very likely they intend by their superstitious respect for the hyena to keep this beast well-affected towards those who in a state of intoxication may fall asleep in the grove or forest or on the road at night, as a Mnika told me once when I questioned him on this subject. They frequently make a sadaka (sacrifice) for the purpose that no wild animal may kill their countrymen during the period of Kenkuzi (vid.), when their drinking bouts are going on for days and nights in a shocking manner. Some Wanika have stated that the elders when talking in a state of intoxication in the forest (where they are often assembled day and night) endeavour to imitate the voice of the hyena, and that on this account they call the beast their brother. In regard to the Suahili superstition relative to the hyena see the word *ſſſi*. See also Schweinfurth's "Heart of Africa."

FISIDI, v. a. (vid. *ſisadi*), to commit an offence in another man's house.

FISIDI, v., vid. *ſisadi*.

FISIDIA, v. obj.; ku enda ku *ſisidia*. Mambo yote a-ya-*ſisidi*.

FITA, v. a. (vid. *ſicha*), to hide, to conceal.

FITAFITA, v. a., to shuffle, to be evasive in one's speech (R.).

FITAMANA, v. rec., to be hidden together; jambo lililo *ſitamana*.

FITANA, v. rec. (and *FITIKANA*).

FITIA, v. obj., to hide a matter from any one; ame-*ſitia* wali kitu hiki, he kept this matter secret from the governor.

FITIKI, v. n., to be capable of being hidden or concealed; mtana ana-*ſitika* mituni.

KU *ſi-FITA MŴŴA*, to take shelter from the rain.

FITHULI (= ſſithuli), adj. (cfr. Arab. *فَتَل*), *præcelluit, se præstantiorem aliquo judicavit*, to be proud, insolent; mtu huyu ni *ſithuli* or *maſſſhi*, yuwatukana or akashifu watu; anata-*kā* hizi m'no, he is very proud.

FITHULIKA, s. (= tukana), to treat one contemptuously, to nickname one (?); vid. *ſſithuli*, insultance.

FITHULIKIA, v. obj., to provoke one to anger by nicknaming; *ſſithuli, s.*, one who despises others, nicknames them. Dr. Steere takes the word in the sense officious, over-talkative; *ſſithuli, officiousness*. Ku-m-nenea asie = kua *katiriyakwe*; ku-m-*ſithulikia* = ku-m-tolea man-ſſo ya *keburu* or ya *nāsaba*, maneno maofu.

FITINA, s. (ya, pl. za) (cfr. Arab. *فِتْنَة*), *probavit*,

tentavit, seduxit; فِتْنَة, tentamen, seductio,

discordia, seditio, bellum, (1) *n. abstr.* = *ufitina*, enmity, hatred, slander, discord, malevolence; (2) *n. concr.* (wa, pl. ma—), *inciter, instigator, abettor of discord or disturbances*; huyu ndio *ſitina* ya watu (= *ſſitini*).

FITINI, v. a., to bring about enmity, discord, against any one, to do him harm; mtu huyu ame-*ni-ſitini*, ame-*ni-tia ſitina* kua ndugu zangu.

FITINIA, v. obj., to cause enmity with one, to slander one with N. N., to sow discord; Abdalla ame-*ni-ſitini* kua nduguyangu, Abdalla put me at enmity with my brother.

FITINIANA, v. rec., to put themselves at enmity one with the other.

FITIRI, s. (ya) (cfr. *ſidiri*) (cfr. Arab. *فِطْرَة*), *solvit*

jejunium; فِطْرَة, jejunii solutio; عيد الفطر,

festum Muhammedicum succedens jejunio mensis Ramadhanani, alms and presents given at the end of the Ramadhan; sadaka ya ku fungua muezzi wa Ramadhanani, ku tolea muezzi mozi na *ſfunguo* mozi siku ya idi. A pishi of grain is given to the poor. Alms are given (1) at the end of the Ramadhan, (2) after *ſafa* return from war, &c. The natives give money, cloth, rice, bullocks to the poor or to mosques.

FITO (sing. ufito, pl. ſito, za), long slender sticks especially used for making a basket to catch fish; ku *ſuka* usio wa *ſamaki*; *ſito* (pl. *maſito*), a long staff. The Wanika use the *ſito* (slender sticks or switches) in the construction of their cottages by putting them transversely to the poles and fastening them with the bark of trees or with ropes of *miā* (vid.); cfr. *bakora*.

FITUA, v. a., (1) to cut off; (2) to let spring or snap; ame-*ſiua* *shūke* la *mtāma* ali-*pokāta* búa kua *tini*, he cut off the ear of millet after having cut down the stalk.

FITUKA, v. n. = *tonguka* (vid. *pis*), to go off, to snap; *mtāmo* ame-*ſituka* (= *umeinuka jū*), the trap (noose) went off, snapped.

FITUKO, s.; *mtambo wa ſituko*, a trap of a stick and rope; opp. to *mtambo wa liwa* and *wa banchaga*.

FIVULA, v., to convince one of a falsehood by

*exaggerating, to refute by witticism; ame-
fulia kinayakwe kua ku teka.*

FIUUSA (or **FIUSA**), *v. c.*, to let spring or snap, to let go off, to let off (a trap).

FIUSSA, *v. n.*; ku fussa watu au niama kua tanzi or matanzi (kitanzi, ngue wa mūā), to catch men or animals unawares by a rope, which is placed on the road in the form of a noose.

FIUFIA, *v. a.*, to cook something with a slow fire; to spoil in cooking.

FIUNDA, *v. a.*, *vid.* ku ramba (2 Tim. ii. 17).

FIWA, *v. p.* (*vid.* kú fa, to die), to be dead to one; fulani analiwa or anafewa, somebody died belonging to N. N. (to a certain individual); ku fiwápo, there where people are dead or die; manamke aliofiwa ni muméwe, widow (lit., a woman to whom her husband died).

FIWI, *s. (pl. za)*, a kind of bean; mfiwi is the stalk of the bean. This kind of bean is said to have a strong smell, for which reason the wild boar will not eat it. Dr. Steere states (page 268) that this kind of bean grows on a climbing plant with a white flower.

FIYÚKA, *v. n.*; joyo (moyo) lina-m-fiyúka akitukiwa.

FOKEA, *v. a.*, to cover a sown field with sand and mud by inundation (*cf.* mena; ku timba mena ya ku yā or fokea).

FOKESI, *s.*, one who rolls on the mud; mtu huyu unafokesi sana (Sp.).

FOKERÉKA, *v. n.* = fukia? (R.).

FOMBO, *s. (la, pl. ma—)*, a lump; unga ulio na ma fombo (*cf.* fikija).

FOMÓA, *v. a.*, to demolish; ku fomówa niumba (= jengúa), to demolish a house.

FONDOGÓA, *s.*, a bad smell in flour; vikiwa havi nuki tadu or tatu, ni ku nuka fondogóā (R.).

FONGÓNIA, *s. (la, pl. ma—)*, the fruit of the mfon-gonia tree.

FORA, *s. ?* (R.).

FORARI, *v. a.* (*vid.* furári, *v. a.*), to keep or tie together with ropes, e.g., the broken parts of the yard of a ship.

FORARIWA, *v. p.*

FORI, *s.*; mtanga wa fori? (R.).

FOROMALI, *s.*, a ship's yard; mti wa ku fungia tanga la jaházi. St. writes foramali.

FÓRÓTA, *v. n.*, to snore in sleeping (*cf.* misónó and mióno); *vid.* kóróta.

FORRADI, *s.* (*vid.* fersadi, *s.*), a small fruit of a tree which is eatable (kama kunázi, laken niekundu), mulberries?

FORTHÁ, *s.*, custom-house; fortháni, at the custom-house (Arab. ^{سوق} سوق, locus maris, ubi naves ad anchoram consistunt, statio navium). The custom-house is usually near the harbour, hence

the name serves for both the harbour and the custom-house in Arabic.

FRAS (**FRASI**), *s. (vid. fírasí)*, a horse.

FRASI, *s.*, a chess knight (St.).

FU, *adj.*; niamáfu = niamá fu, niama like kufa (*vid.* nia mafu), a dead animal, the flesh of a dead animal; neap tides, maji máfu, lit., dead water; kitu kifu, m'tu m'fu.

FÜ, natural sound; *cf.* bu; ku-mu-angusha fu.

FÚA, *s.*, a wooden bowl; ni jáno kidógo cha ku oshóā māgū, mikóno, &c. (R.).

FÚA, *s. (la, pl. ma—)*, the chest; mafúa, a chest complaint causing a cough, a cold in the head and a stoppage in the nose; mtu huyu ana inafúa, this man suffers in his chest; watu wana mafúa wakohóā msimu ukingia, when the north-wind sets in many persons complain of the mafúa.

FÚA, *s. (or rather fúo)* (*vid.* fúo) la mikojo, the scum of urine.

FÚA, *s.*, a small trunk hollowed out like a canoe, into which the oily substance of the pounded tündö is squeezed. See tündö, the fruit of a shrub which yields oil. Fúa ni mti uliotóngua kúsudi wa ku kamulia tündö.

FÚA, *v. a.* (*cf.* vna, *v. a.*), the general notion of this verb is to beat, to drag, to draw, to forge.

(1) Ku fúa juma, or fetha, thababu, to forge iron, to be a blacksmith or silver and gold smith; ku fúa vissu, to forge knives. (2) Ku fúa ngúo, to wash a cloth by beating it on a stone; mahali pa ku fua nguo, a washing-place. (3) Ku fúa (or rather ku vúa) samaki, to catch fish with the angling-line or with a hook. (4) Ku fua majini, to fetch something out of the water. (5) Ku fua (vua) ngúo, to put off one's cloth, to undress. (6) Ku fua (vua) = okóza, opusha, to save from danger, sickness, &c.; Muungu ame-m-fúa (ame-m-vua), God has rescued or saved him. (7) Ku fua ndia kua tini, to excavate for making a road; pania anafua ndia. (8) Ku fua maji (ku teka na ku muaya), ku fua dáni mtangani.

FULIA, *v.*, to forge or wash for one, to butt as a cow.

FULIWA, *p.*; juma kilicho fuliwa kama nanga (*vid.* opolés).

FULIKA, *v. a.*, to go with long and quick steps without resting; not to stop, to go on.

FULIKIA, *v. obj.*; ame-m-fulika farasi (waenda asipumike).

MFUO, wa ku fua mahipi.

MFÜO, white sand on the seashore?

MIFÜO, lines.

MFURI WA NGUO, *s.*, washerman or washer-woman.

MFURI WA JUMA = afua juma.

FUAMA, *v. n.*, to lie on the belly or face (as one does

when having pains in the stomach, etc.); *opp.* to *ku laia* *kingalingali*, to lie on the back; *ku lasa* *ku fuama*, to lie on the stomach.

FUAMIA, *v. obj.*, to lie on the belly; *mtu huyu amefuamia kitanda*; *Mnika amekufa fuamia mwaigo*; *amefuamia nti*; *alála kitandani matumbo na kifua na usso ukawa ju ya kitanda.*

FUAMIA, *v. c.*, to upset, capsize a boat, to prostitute.

FUANA, *v. a.* (**FUANA**), to make to cut, to wound with something sharp; *kissu nime-ni-fuana*; *niassa sime-ni-fuana*; *ukambā umo-ni-fuana*; *ameji-fuana* — *ameji hasiri*; *kissu cha-fuana* — *cha puta* or *tinda*.

FUASIKA, *v. n.*, to be wounded by seizing something sharp; *nimefuasika kua ku guya niassi*.

FUATA, *v. a.*, to chew; *ku fuata tombaku*, to chew tobacco; *ku fuata* — *tombaku*, si ku tafua na meno, laken kana ku kamua kua ulimi na meno; *ku tia tombaku kanōni asipo tafua mno kua sehabu ya kua kali*, ya ku asha tombaku; *ku gandamisa*, to press, squeeze with or on the teeth, to take the tobacco into the mouth and press it on the teeth.

FUATA, *v. a.*, to follow, to succeed one, to adhere to one, to be a follower or party of —; *ame-m-fuata Muhammed*, i.e., *diniyakwe* (his religion); *ame-m-fuata Tangai*, or *afuata kua Tangai*, he is a follower of Tangai the chief commandant of Mombas; *mtama unafuata kinu*, the millet is sticking to the mill, because it is wet.

FUASA, *v. c.* (— *ku rithia*), to be obliged to follow, to be under obligation, to be entirely devoted to somebody, to do whatever he likes (Er.); *maji yafuaza*, *cfr.* *ongōza* and *tungiza*; *infuasu adakalo*, follow him in whatever he likes; *ku fuasa mfano* or *maneno*, to make a thing exactly after the pattern or description.

FUATANA, *v. rec.*, to follow each other, to go with, to be contiguous, to accompany.

FUATANISHA, *v. c.*, to make one join or follow or to accompany; *nime-m-fuatanisha muana mdogo na mtu mzima ku nenda Mvita*.

FUATIA, *v. obj.*, to make one follow, to gain one to one's party; *Abdalla ame-ni-fuatia mtumishi wangu kua mali au maneno mazuri*, *Abdalla induced my servant to follow or join him by giving him property or flattering words.*

FUAWA, *v. p.* (*pass.* of *fua* ?), to be aground, to lie on the side and be beaten by the waves; *dan lina-fuawa mtangani* — *limepualawa*, *linafua mtanga*, *hali nandi tena*.

FUFUA, *s.* (*in pl. ma*—), an axvil; *ni jombo ja ku fufua kasi sote zilipo za kiwanda*.

FUFUA, *v. a.*, *vid.* *futa*.

FUGA, *s.*; — *la kinēna*, *vid.* *kinēna*.

FUDIFUDI, *s.*, on the face (of falling or lying) (St.); *cfr.* *fufufu*.

FUDIKIA, *v. a.*, to turn bottom upwards (St.).

FUDU (Kin.) (*in Kis. fufu*), (1) an eatable fruit of a tree; *tundo za mti ziliwazo*; (2) an empty shell.

FUDUA, *v. a.*, to wash after circumcision.

FUDUSA, *v. c.*; *ku fudusa kibofu*, to inflate a bladder.

FUE, *s.* (**FUE**) (*la, pl. ma*—), an old or deserted plantation — *shamba la kale*, *opp.* to *shamba la tange*, a new plantation (*cfr.* *tango* and *koko*) (*shamba mpia*).

FUFIA, *v. a.* (**FUFIA**), (1) *ku fufia motto* (— *ku popoa* or *toma motto*), to blow the fire; (2) *ku fufia usumari*, to play the flute; *vid.* *makungu*.

FUFU, *s.* (*la, pl. ma*—), (1) an empty shell; *fufu la nazi*, used for various purposes; *fufu hili nta-lifania kata*, hence *fufu la kata*, a small water-tube; (2) *fufu la usso*, *cranium*, *fufu la kitoa* or *fupa la kitoa*; (3) *fufu la upāa*, *brain-pan*, in which is the bongo or uwongo, the brain; of empty shells the natives make drinking-vessels which serve as cups, glasses, &c.; (4) *mfufu*, a species of tree which bears a sort of plum (It.).

FUFUA, *v. a.*, (1) to vivify, to bring to life again — *ku-m-hufuisha*, to cause to revive; (2) to charge a second time, e.g., *amefufua deni kua uongo* or *kua ku kopa*; *watu wale waua fufua maneno ya kale*, or *maneno haya ni ya kale*, *watu wana-ya-fufua*, the people revived the old quarrel; *ku fufua nono la kale*, to revive the former question.

FUFUKA, *v. n.* (— *ku huika*, *ku hui*), to come to life again; *mtu huyu anakufa*, *kisha anafufuka*, *roho imerudi*, this man died, afterwards he came to life again, his spirit returned. This verb refers to feigned death, which, however, was thought to be real for some time. *Ku fufuka* — *ku regaa uzimani*; *ku fufuka niufuni*.

FUFULIWA, *p.*, to be brought to life again, to be revived.

FUFULIZA, *v. c.*, to cause to come to life again for some one.

FUFUMA, *v. n.*, to surprise one; *huyu ni-ambia tangu jana ku ambia utakuja*, *leo wa-ni-fufuma* — *wa-ni-jiu kua ghafuka* (It.).

FUFUMKA (*vid.* *vivumka*), to grow up quickly; *ku kua haraka*, e.g., *mtu amefufumka*; *mbwa ino-kua haraka*.

FUFUMKA, *v. c.*, to cause to grow up quickly.

FUFUMONIE, in the kitchen (Pomba) (St.) ?

FUFUNIKA, *v. n.*, to flun over, to boil over; *jungu kimepata motto mno*, *maji yamefufunika*, the kettle or pan was so much heated that the water ran over.

FUFUNA, *v. a.* ? (It.).

FUGA, *v. a.*, to breed, to rear, to bring up, domesti-

cate, to tame cattle, to keep animals. The *Suahili* say, ku fuga niamba, to bring up animals, but kuléa muana wa mtu, to bring up or educate a child; ku fuga nuella.

FUOIKIA, v. n., to be tameable; gnombe hu anafugika sana, si mbishi, this cow is well tamed or domesticated, she is not refractory.

FUGUA, pass.; e.g., gnombezangu zimefugua kwa Abdalla (he fed them on his pastures).

FUGU, s. (or FUGUFUGU ?) (R.), bickerings, strife; fugufugu hii (pl. hizi); wanasumbúa mambo ya fugufugu.

FUGUUA (?), v. n. (*Kiniasa*, burubuda), to move about before one falls asleep; muana huyu hapa katiki, yawa furuguda (cfr. furukuta) (R.); (2) to pull, to spin (R.).

FUGUTA (VUKUTA), v. a. (vid. mfua and mifua); ku fuguta mifua, to blow the bellows. The blacksmith says to his apprentice, Ewe manafunzi fuguta mifua ni pate fua, or nipate fania kazi. The natives use goat or sheep skins as their bellows and do all their work in a sitting posture. Fyig., to lie (Er.); vid. kowa ya ku fugutia kiwanda.

FUGUKA, v. n.; mti wafugika kwa wadudu ? (R.); fugulika, fuguka, or fukuka, to be concave (R.). Fugudi or fukudi? vile adakavio sivio wamfanavio, ikiwa fugudi siku zote (R.).

FUGUTO (VUKUTO), s. (la, pl. ina—), sweat, heat (= jasho); fuguto la jasho.

FUGUZA, v. a., to drive away (R.); vid. fukuza, to chase.

FUJA, v. a., (1) to run through, to leak; kitoma hiki chafuja, this calabash leaks; niumba yangu yafuja, the roof lets the water all through; (2) to waste, squander, dissipate, e.g., ku fuja or fujafuja mali, to waste property; (3) ku tukana in Kipemba.

FUJIA, v. obj.; mvua imo-ni-fujia, the rain drove me out.

FUJIKIA, v. n., to waste away, to moulder.

FUJIWA, pass.; ukuta unafujiwa, the wall is leaked upon.

FUJO, s. (la, pl. ma—) (= jaro), frequent, continual passing and repassing; fujo la watu = watu wangi wanguo niumba isio na mume au mke, na watokao ku zungumza, ku fania kelele na ku teka to; (1) thoroughfare, rambling; niumba ya fujo, a house of thoroughfare; niumba hi inafujo; (2) disorder, bungling; kazi kuo fujo; fujo is also if you disturb others with singing (vid. shambiro); msi-ni-wekee fujo tokani, do not go in and out at my house, depart; vijana vina fujo wakila, children are sloppy in eating; ku fania fujo haba.

FUJO FUJO, s. (vid. ofo ofo), slowness, laziness, slovenliness; ku fania kazi kuo fujo fujo = kua uffu na uniongo, to work lazily, because the work-

man knows that, if he has finished the present work, the master will give him other work to do. Slaves especially do their work as slowly as possible.

FUKA, v. a., to fill up or in a small hole (Sh.) (e.g., a grave) (R.).

FUKIA, v. obj., to fill up a small hole for —; ku fukia kwa mtanga or mitanga (cfr. ya).

FUKILIKIA, v. n.

FUKA, v. a.; ku fuka moshi, to throw out smoke, to fume.

FUKIZA, v. c., to perfume, to cense, to put the incense-pot into a person's clothes or under his beard, to honour him in this manner; usitufukuze, uwashe motto, do not smoke us, make a good fire; ku fukiza watu, wapate ku nuka wema; ku piga watu moshi wa ambari, wa ndi au wa ufumba ungine; letta jotizo cha ku fukizia watu ndi. The guests consider it the greatest honour if they are perfumed with ambari on account of the costliness of this substance.

FUKIZIA, v. obj.

FUKIZO, s., fumes, vapour.

FUKA, v. n. (VUKA), to cross, to pass over, to pass a river, to ford = ku enda gnambo ya pili, to go to the other side of a river (roho ime-m-fuka); mpezi ku fuka or fumbua watatueka (R.).

FUKUKIA, v. obj., to do away, carry away (Er.)

FUKIA, v. obj.

FUKIKA, v. n., to be capable of being ferried or carried over.

FUSHA, v. c., to make one cross over, to ferry; ku fusha watu dauini, to ferry over people in a boat.

FUSHANA, v. rec. (or FUSSANA), to cross in parties by turn; watu haba hapa wangua dauini mara moja, wanguine wakiketi poani hatta ku radi dau, ku fusha watu wasaliao.

FUKARA, s. (pl. mafukara) (jā, fodit, perforavit, pauper fuit), an extremely poor man; mtu mnióngé kábisa; watu hawa ni mafukara or fukara, these men are extremely poor.

FUKARISHA, v. c., to cause one to become poor, to reduce to poverty; vid. komba, v. a.

FUKU, s. (la, pl. ma—) (cfr. mfuke), a large drop of sweat.

FUKIA (vid. fuka); upumbafu hu una-ni-fukia sana unafukia nini, ukitoka Unguja? nafukia spanga wazi or kikuba (name of a boat) (R.).

FUKIZO, s., vid. fuka, to fume.

FUKKA, s. (ya), a native gruel or porridge presented at the festivities which accompany marriages and mournings (vid. mataaa). It is prepared of fresh tembo or honey, boiled and mixed up with fine rice-flour, black pepper, cinnamon,

and other spices (e.g., Tangaini, matumba ya masulidi, pajori, mpakanga, kajiri, all which spices are called viango via madukani); leo tumekunwa fukka kua felani; kahawa ya fukka, a mixture of honey, sugar, flour, and pepper; fukka (of asali and honey), for a woman in child-bed.

Fuko, s. (= shimo); kuku atimba fuko; vid. kioto.

Fuko, s., vid. fuka, r. a.

Fuko, s. (la, pl. mafuko), (1) a large bag (larger than the mfuko); (2) a mole? (St.).

Fukoda, s. (wa, pl. ma—), a turtle-dove; ndiwa is a small dove with a black neck; kipuro has red down on the neck and under the wings.

Fukombe (or faukombe, or furukombe), s., a large vulture which catches sheep, &c.

Fukua, v. a., to dig a small hole for receiving the posts of houses; in general to dig up; e.g., fiani ame-m-fukua mtu, the hyena dug up the grave of a man; kuku amefukua mahindi, the fowl scratched up the Indian corn.

Fukulika, v. n. f. (R.).

Fukua fukua, v. a., to burrow (St.); kujiwe, excavate stones.

Fukuka, v. u., to be dug up, capable of being dug up (= timbuka).

Fukue, s., pl. of ufukuo, fine sand; vid. mtanga.

Fukujika, v. n. to be spoiled; mtama umofukujika = unieu.

Fukuru, v. u. (فكر, cogitavit?), or s. (فكر, sollicitudo, moeror?).

Fukutoka, v. ...?

Fukuzi, v. a. (R. writes fuguza), to chase, drive away, banish; e.g., k.m-fukuzi nijini, to banish one out of town. Mr. Er. seems to derive this word from fukua (vid.); Mr. R. from fuka.

Fukuzana, v. rec., to chase or persecute one another.

Fukuzia, v. obj., to drive away from —.

Fulani, adj. (vid. folani or falani), somebody, a certain man, such and such men or things, such a one. This word remains unchanged: kitu fulani, not kifulani; pahali fulani, not pafulani; cfr. Arab.

فلان, quidam, quaedam.

Fuli, s.; mkono wa fuli or wa kufuli (in Kinrinda) for mkono wa ku lia, the right hand (with which men eat). In Kigania mukono wa kuume, the male hand = right hand, opp. to mkono wa ku shoto or wa kike, the female or left hand (vid. shoto).

Fuli, s. (ya), the beginning of the north-wind (pepo ya kaskazi); also the time of planting and harvesting the third time in the year (Oct., Nov., Dec.). Fuli ni muanzo wa kaskazi, mjou ni muanzo wa kusai (south-wind, from May till Oct.); kwauza watu wanalima mjou; (2) wakila mahindi ya mjou, waya mahindi ya muaka, wakifuna

mahindi ya muaka; (3) waya mahindi ya fuli, na (4) baada ya fuli ni kaskazi. Thus the natives have three harvests: (1) ya mjou; (2) ya muaka; (3) ya fuli, katika fuli mifaa iko, laken si nongi. When the full has plenty of rain it is called mume (male), when it has but little rain it is termed mke (female). Muaka hu full mke = muaka hu hanuna mifaa nongi. Harri nengi, vid. kusai and kaskazi (from Dec. till March). Ku panda or ku lima kilimo ja fuli, vid. mjo and kilimo.

Fulia (FUULIA?), v. obj. (vid. fua), to forge, to work in metal for somebody; also said of the carpenter when he makes a line with the chisel as a mark.

Fuliza, v. a., lit., to cause to beat; ku fuliza magu, to make beat one's feet, i.e., to go with quick and long strides without resting, to go on, not to stop, to run, gallop; amekuenda hattua kuba, or amekuenda mno asipopuniu tangu Rabay hatta Mombasa, sebabu, amekuenda simlia na watu, hakuduka ku pumzika; cfr. ku pigo mbio uposi.

Fuliza = fuuliza (R.); ku fuliza maneno, to hurry over (one's) words; cfr. fuuza.

Fulizia, v. obj., to make one go quickly; amo-fulizia farasi ku enda to (cfr. kifarasi and kianga).

Fuuliza, v. c., not to stop or delay, to go on fast (St.).

Fulia (FUULIA?), maji yana-ni-fulia or palia, when it goes the wrong way in drinking; then the people say natajua, I am named, they speak of me; of food they say, chakula kina-ni songa, the food chokes me (without superstitious explanation) (R.).

Fulifuli, adj. (= kua ungi), in plenty (wangi), much; maji yapita fulifuli; wame-n-gia watu fulifuli ku-m-kubali. St. takes fulifuli for "on the face forwards."

Fuma, v. a., (1) to shoot or to hit one; (2) to weave; amo-m-fuma kua (uta) n'fi (pl. mifi), he shot him with an arrow; amefuma nguo, he wove a cloth; ame-m-fuma kua fumo, he hit him with a spear; ku fuma uta, to shoot an arrow, to wound; fulani afuma.

Fumana, v. rec., to shoot each other (ku pigana vitani).

Fumania, v. a. (ku-m — katika uzinzi), to take in the very act of adultery and to punish the offender, to come suddenly upon, to surprise. The offended person may kill the offender; aki-muona na usso.

Fumaniana, v. rec., to intrude into people's houses without reasonable cause (St.).

Fumawa (and fuma), p. (vid. onse); ku fumawa, to be wounded (Sp.).

FUMIA, *v. obj.*; sindano ya ku fuma nguo, *a needle for sewing a cloth.*

FUMIKA, *v.*; inafumika nguo hi.

FUMA, *v. n.* (*vid.* vuma), *to blow, rage, roar*; pepo lafuma; bahari yafuma, *the sea roars*; muamba wafuma, *the rocks cause a tumult (in the water)*; simba afuma or anguruma, *the lion roars*. Ku fuma means in Kipare and Kichagga "to go out, to set out;" but this belongs rather to fumā (*vid.* above).

FUMIA, *v. obj.*, *to blow on or against one*; pepo ime-tu-fumia wema au vibaya = tumepata pepo ngema or mbaya, *tumefumiwa ni pepo kù, ni pepo ngema.*

MFUMI, *sibilant*; mafumo, *sibilant*?

FUMANI, *s.* (?).

FUMATTI, *s., vid.* babewana.

FUMBA, *v. a.*, *to shut or close*; ku fumba mato, *kanos, mkono, to shut the eyes, the mouth, hand, etc., opp. to fumbúa mato, to open the eyes*; ku-m-fumba maneno asiikie, *to speak to one of a person in a language which he does not understand, to veil or obscure the words lest he hear them*; fumba fumba maneno, *opp. to tasúa maneno*; ana-ni-fumba haku-ni-ambia wasi; ku fumba mägü hatta mana ana-mu-úa or ana-mu-ulia mbali, *said of a woman in travail, who puts the legs close together from fear or pain, and thus destroys the child*; jungu chafumba, *said of tui or milk when it comes up (muanzo wa ku wia).*

FUMBA, *s.* (FUMBU) (*la, pl. ma—*), (1) *lump*; fumba la unga uliogandamana, *a lump of flour which cleaves or sticks together (cfr. pumba)*; (2) *makuti ya fumba, cocoa-nut leaves plaited for making enclosures*; (3) *maneno ya fumba, a dark saying (fumbo)*; fumba za utama.

FUMBA, *s.* (*ya, pl. za*), *a kind of mat made like a bag, which people wear at sea to protect themselves from the cold. The fumba ya miä (made of palm-leaves) is open above and below (cfr. kitumba, kishunda). Ni baredi, tungie fumbani, it is cold, let us get inside the bag. When the Masree dynasty ruled at Mombas criminals were put into such a bag-like mat, which was sewn up and loaded with stones, thus the malefactor was thrown into the sea, to rise no more. Yastähili ku tiwa katika fumba akatósua baharini, he ought to be put into a bag and thrown into the sea. Fumba ni jamvi lililo súkua kua miä (vid. miä).*

FUMBAMA, *v. n.*, *to crouch*; but tui (milk) chafumba (*cfr. otamo*) (*R.*).

FUMBATA, *v. a.*, *to grasp, to close the fist, to compass, to span with the hand or arms*; siwéni ku fumbata kua mikunoyangu mti hu, ni mnéne, *I cannot span this tree with my hands, it is too*

big; amefumbata fetha mukononi, *he grasped or kept the money in or with his hand.*

FUMBATIKA, *v. n.*, *to be grasped, to be capable of being grasped.*

FUMBAA, *v. a.* (*vid.* pumbaa), *to pinch, grasp, compass*; pepo or shetani ama-m-fumbaa = amepoteza akili yakwa.

FUMBÁZUA, *pass.*, *to faint?*

FUMBI, *s.* (*la, pl. mafumbi*) (*vid.* vumbi), (1) *dust*; fumbi la niumba, *the dust of the house*; (2) *a ravine, a depression (through which runs a torrent in the rainy season)*; mafumbi ya ku panda mpunga, *because there the ground is always wet*; fumbi la niassi (*cfr. ufumbi, s.*), *a moist place for planting rice, but fumbi or vumbi is dust*; maji ya fumbi fumbi, *mahindi ya fumbini.*

FUMBIKA, *v. a.*, *to put into hot sand or ashes*; ku fumbika muhogo, ndizi, *etc.*, *to roast in hot ashes*; ku fumbika mbó ili otahiriwa mtangani, *to put the member which has been circumcised into hot sand in order to promote the process of healing. You may often see boys sitting in the sand on the sandy roads of the interior of the island of Mombas for this purpose.*

FUMBIKIA, *v. obj.*, *to bedust, to bury in the dust, i.e., to sow or plant before the rain (Kin. ku angira).*

FUMBISHA, *v. c.* (FUMBIZA).

FUMBIWA?

FUMBU, *s.* (*vid.* fumba, *v.*) (*la, pl. ma—*), (1) *lump*; fumbola unga, *sima hi ina fumbo*; (2) *parable, dark saying, a hidden thing*; ku sema kua mafumbo, *to speak in parables*; (3) *a trick hidden or covered by talking in a language which the other man does not understand, a similitude, an allegory, puzzling language*; wame-ni-fania fumbo kua kiárabu, *nami sijui*; maneno ya fumbo *is a mysterious or hidden speech.*

FUMBÚA, *v. a.* (*opp. to fumba*), (1) *to open, to uncover*—ku ata wazi, *e.g., mukono or mato*; (2) *to expose to the air, to lift up, to raise*; ku fumbúa niassi zilizo límua, *zilizo átua hatta ku éaa, hatta ku fumbúa kua jembe na ku panda mben, ndio sámadi ya shamba, to lay open the decayed grass in order to sow the seed; this grass is, as it were, the manure of the plantation.*

FUMBÚKA, *v. n.*, *to show one's self, to appear, to come to light*—kúa wazi, *ku onekana, ku tokoka*; kukuwangu aliepotéa, *sasa anafumbúka, my foul, which was lost, has now come to light.*

FUMBULIA, *v. obj.*, *to lay open to, to explain to one the meaning of any matter*; ku-m-fumbulia neno.

FUMBUKIA, *v. n.*, *to be startled, to start in sleep (or kua kasi)*; fumburusha, *v. c.*

FUMFUANA = fumbiwa (*R.*).

FUMUKA, v. n., to grow quickly (R.).

FUMU, s., a kind of fish. *Erh. takes it = mgumi, a whale. The sease, msa, and mgumi are large fish.*

FUMU, s. (*vid. vumi*) (la, pl. ma—); fumi la watu wangi, the noise or din of many people; fumi la ngoma la magu manne, the great noise which a drum of four legs produces; fumi la ngoma (ya kumbuaya) mliwakwe ni fumi.

FUMIA, v. obj. (*vid. fuma or vuma*), to frighten one by roaring; simba ame-m-fumia = ame-m-tisha kua ku fuma, the lion roared at or against him, frightened him by roaring; na mtu amefumiwa ni simba, and the man was frightened by the roaring of the lion.

FUMILIA, v. a., to bear up, to endure, to be patient — ku stahamili, ku fumlilia shidda; mfumilizi, a sufferer; fumlilio, patience.

FUMILIA, v. c. (R.?).

FUMIHA, v. a., to gladden, to make happy (?).

FUMIWA, v. n., to be blown.

FUMKA (or **FUMUKA**), v. n.; ku fu'mka, to become unsewn, to open at the seams, to leak (of a boat).

FUMO, s. (la, pl. ma—), (1) a flat-bladed spear, lance; ku-m-piga or toma fumo, to lance one; (2) a chief (*Kingizi and Kiniassa*) (St.).

FUMUA, v. a.; (1) ku fumua motto, to draw out the pieces of wood from a fire, after the food has been cooked, in order not to waste the wood (kuni sizitekotée burro); ku fumua usi, to pick out, to unstitch the thread or seam (*cfr. fuma, to weave*) (*vid. fumbua*); ku fumua makúti mabófu, to cut up bad makúti (*vid.*) on the roof of the native cottage and throw them away; (2) to waste or squander, e.g., ku fumua máli; (3) to come into ear; mātama wafumua or unakúa ku fumua = watúa tembe, sasa tulinde niúni (as the birds will then hurt the corn which has come into ear); inaúa yamefumua, the flowers are coming out.

FUMUA FUMUA, v. a., to scatter.

FUMUKA; ganda la fumuka uombo ? (R.).

FUMUKA (or **FUM'KA**), v. n., to go off, to fray out (*vid. fum'ka*); ngúo inafumuka ushóno, the seam is unwrapped, sew it.

FUMULIA, v. obj.

FUMUKANA, v. c. (to be despised?), to secede, separate, ~~thrust~~ out, depart; mfumua maneno nde = mpelelezi; mafumukano, separation? watu hawa wanafumukana, these men (who were just assembled) departed, went off or away.

FUNA, v. a. (**VUNA**), to reap, to harvest; ukiyá mtama, uta-u-funa, if thou sowest millet, thou wilt reap it.

FUNIA, v. obj., to reap for one; ku-m-funia mtu kua ágira; -nimem-funia shambalakwe mng-

niéwe kapo, I harvested his plantation for him in his absence.

FUNISA, v. c., to make to reap; ku funisa kua mtu, to cause one to harvest with one, to assist in reaping for wages; mafuno, s., reaping; mfuni, s., a reaper.

JI-FUNA, *ref.*; ku —, to swell up, to be puffed up, to boast; ku-ji-funa = ku-ji-tia hang'wo (*vid.*).

FUNAMA, v. n. (**FUAMA**), or ku wama = ku lala kifuni-funi or kitumbotumbo, to lie on the belly and breast when sleeping (*vid. wama*).

FUNDA, s. (la, pl. ma—) (funda la tafu), a large mouthful of liquid or solid extending the cheeks so that they swell out; kánoa tolle, ku jaaa funda tolle; ku piga mafunda ya maji ku-ya muáya, to take the mouth full of water and pour it out, as playing children do to the vexation of their mother, who, having brought the water from a distance, does not like to have it wasted.

FUNDA, v. a. (*vid. vunda*), (1) to break or demolish; e.g., ku funda viombo, to break vessels; mku anafunda tupa ataviá sasa; (2) to beat up, to mix by beating, to pound; (3) to teach; (4) shipwreck, amefunda jalazi.

FUNDA FUNDA, v., to dash, crush.

FUNDIA, v. obj., to break something belonging to one, to frustrate, to stop; e.g., ame-ni-fundia sáfari, he has stopped his journey; ame-ni-weka sáfari; ame-ni-fundia kitoma akatia kisibiko; ku fundia mazinga, to beat broul the tops of nails where they jut out; usi-ni-fundia manangu.

FUNDIKA, v. n., to be broken, capable of being broken; viombo vimefundika; mtu anafundika mukono, the man has a broken arm; maji ya-fundika (after full moon). Ikifundika bárasa ndo nije ni-ku-andikie, when the assembly is gone I will come and write for thee.

FUNDIKA, v. n. (**VUNDIKA**), is everything which has been plucked in a green state and ripened at home; ku fundika maembe, &c. (R.).

FUNDIKA, v. a., to put something into one's cloth (*cfr. chomeka*).

FUNDIKIA, v. obj. = temekéa or katikíá, to remain permanently in a place; amefundikia Uguja = anakoli kabisa (Sp.); fulani una-m-fundikia fundo, akáe nami nikáe, ijapokúa muakani; mimi naye tukionana, ni dawa mimi uayo.

FUNDIKIWA, p., to be broken or ruined; amefundikiwa maliyakwo = hana mali tena; amefundikiwa kua mambo ya imani, 1 Tim. i. 19.

FUNDANA, v. rec., to break each other, to vie by breaking; ku fundana maji ya kuku, or nani ya ku teza katika Ramadani. The natives play with eggs or cocoa-nuts during the Ramadan. He who breaks the egg of the other by

dashing his own against that of the other is entitled to the taking it from him; ame-m-funda ilalakwe.

FUNDIKANA, *v.*

FUNDIMBA, *v. a.*, to teach, instruct.

FUNDIMBA, *v. ref.*; ku-ji-fundisha, to learn.

FUNDJUNGU, *s.* (wa, *pl.* ma—), a small black and harmless insect living in the grass and forest. Mr. Forhardt calls it the walking leaf (mantis religiosa). The natives believe that a child will become careless and break the kitchen vessels if he has touched this insect.

FUNDANGA, *v.*; ku-ji-fundanga, to allow one's self to be broken, to be carried away, to be overpowered or borne down by the other sex.

FUNDAREGA, *v. a.*, to break through in running, as a wild beast.

FUNDARERE, *s.* (la, *pl.* ma—), a kind of snake which throws spittle like the fira. Mr. R. takes it for a green snake which is harmless. He says that this serpent is of a green colour and 6 feet long.

FUNDEFUNDE, *s.* (la, *pl.* ma—), rain and darkness in the morning, when the sun cannot be seen (E.); cfr. gubari.

FUNDI, *s.* (wa, *pl.* mafundi ya kazi), a skilled workman of any kind; e.g., muhuni wa chuma; mufu wa samaki; sermalla, muashi wa niumba, mganga, &c., every one of these workmen is a fundi (wa kazi), a skilled workman, mechanic, a teacher of any handicraft.

FUNDISHO, *s.* (la, *pl.* ma—), teaching, direction, instruction.

FUNDO, *s.* (la, *pl.* ma—), a knot (of wood, thread, cloth, ropes, &c.); fundo la mti, la uzi, la nguo (a cloth tied together), la dau, la nua, la ua, &c.; ku piga fundo, to make or tie a knot; fundo la muongoti (upana wa chombo) (R.).

FUNDUA, *v. a.*, to untie, to open, e.g., a knot or cork; fundua fundo la nguoyangu, untie the knot of my cloth; fundua kisibiko cha tupa (or simply fundua tupa), take out the cork of the bottle.

FUNDUSA, *v. a.*, to break open, to bud (of a flower opening); mjungua wafundusa or wafunia maúa.

FUNGA, *s.*, a civet cat (St.) (larger than the engwa).

FUNGA, *s.* (la, *pl.* ma—); funga la uelle, long thick hair worn by the Suri people (in Arabia) and by robbers; mtu huyu yuwalimbika nuelle funga la nuelle, ha-zi-nioi, yuwa-zi-weka; nuelle zina fungana.

FUNGA, *v. a.*, to tie, fasten, to bind, to confine, to imprison, close, to be dense, thick (ku funga, ganga, and jenga, to bind, fasten, and build by binding); ku funga mlango = ku tia kia ja mlango ja ndani watu wakilala, to shut the door from

within when the people sleep; to be distinguished from "ku shindika mlango," to shut the leaf of a folding door without bolting them with the komeo cha nde (vid. shindika); ku funga mali = ku kopa mali (R.); mvua inafunga leo = uli-mengu ni meausi or mawingu ni maeusi; ku funga waraka kua sumak, to seal a letter with gum-arabic. Imefunga mito pia = haijishi; the rivers shut themselves up by becoming impassable (R.); opp., mito inafunguka, the rivers get open, fordable, passable. Mitu (forest) hu makuba, unafunga = unafania kiza, haupitiki; ku funga vita, to wage war; ku funga kanoa, to shut the mouth, to fasten (ku funga thumu, thumu, vid.); ku—choo, to become constipated.

FUNGA FUNGA, *v.*, to swaddle?

KU-JI-FUNGA, *v. ref.*, to give or devote one's self to a matter, to make great efforts, to be very eager in, to pursue; ku-ji-funga (kua) na ku soma, to be eager in reading; ku-ji-funga kua or na kazi, to be intent in working; a-ji-funga nani sana, he engages with me in a quarrel; ku-ji-funga munione, to bring upon one's self trouble, &c. It means also: to contradict one's self.

FUNGAMANA, *v.*, to cling together, to connect, to be dense, compact, to cohere (Er.); mahali hapana panafungamana kua miba, hapafuniki, si peupe, hapana ndia ya ku pita.

FUNGANA, *v. rec.*, to bind each other, especially said of a dense forest, also said of clouds; mitu unafungana or unaguyana; ku—magu, cross-legged?

FUNGANA FUNGANA (= ku ngia matata).

FUNGANIA, *v. a.*, (1) to entangle, to enclose; (2) to pack up; ku—viombo (vid. muumbi); ku fania safari, to pack up one's baggage for a journey; ugo wa ku fungania mzigo; wakeli mumo (njini) wa-ji-fungania, they are still in town, and prepare for a journey.

FUNGANISHA, *v. a.*; ku—jahazi na jiwe, to tie a vessel to a stone.

FUNGASIA, *s.*; kamba ya ku fungasia jombo.

FUNGASSA, *v. a.*, to tow, to tie to the stern of a vessel; e.g., ku fungassa dau or mashua or mbao za ku undia, to tie a boat or ship's timber.

FUNGATA, *v. ?* (R.).

FUNGIA, *v. obj.*, to shut to one.

FUNGIKA, *v. n.*; ku—sana (fungika) (R.), to be tied well; niumba inafungika.

FUNGISA, *v. a.* = zunguka, to surround or block up, e.g., in war; ku fungisha, to shut against

FUNGIWA, *v. n.*, to be bound or be put in prison for anything.

FUNGIZA, *v. c.*, to cause to be shut or closed up to one, to make one stop, to detain; Wagalla anafungiza (anafungisha) Wakamba ndia, the

Galla have closed the road for or to the Wakamba; mvua ina-ni-fungia niumbani, the rain shut me up in the house; ku-m-fungia or kutiza moshi, to suffocate by smoke; ta-m-fungia, I shall prevent him.

FUNGATE, s. *A period of seven days, during which the bride's father sends a daily portion of food to the newly married couple, after the completion of the wedding. During the second week the bridegroom's father provides the food; this is called fungate kua mume, whereas the former is styled fungate kua mke. Hence the natives say: "leo tunatoka kula fungate haramsini." Kua nani? resp. Kua mume or mke. Thus the married couple and their friends are provided with food by their parents and relatives for a fortnight. Wamekula fungate mbili. Fungate mmoja, one week or period of seven days.*

FUNGO, s. (wa, pl. ma—), *a civet cat. The natives catch this speckled animal in the forest and sell it for about two dollars; when brought up, it is sold at a higher rate; fungo ni nima wa mituni, anakoti kana jiboa, ana sabadi (cfr. ku-m-sabidi or sabadi), nima mkali. The ng'awa (vid.) is much smaller.*

FUNGU, s. (la, pl. ma—), (1) *portion, part; fungu la nima, portion of meat; (2) fungu la mtanga, sandbank in the sea, a shoal, lit., portion of sand, i.e., there where the sand is alone or for itself and where it rises over the sea; hapa kuna ungi wa fungu katika bahari; fungu za baharini; jabhazi imepanda funguni; ku tia mafunguni, to cast or draw lots (on)? (Reb.); fungu lime-m-toka, the lot fell upon him.*

FUNGU, v. a., *to let loose, to unfasten, to open, unbind, untie; ku fungua mlango, to open the door; mtu aliofungua kifungoni amefunguliwa jana, a prisoner was untied yesterday; amefungua mali nzuri, he has presented me with a fine gift, lit., amefungua mukono, ku-ni-pa kitu kizuri, he opened the hand to give me a fine thing. It is considered very uncivil to dismiss a friend or guest without a present. Ku enda mikono mitupu haifai; mgeni aki-kutembelani, haifai ku-m-fungua mikono mitupu. FUNGUKA, v., to be unfastenable, to become unfastened.*

FUNGULIA, v. obj., *to open to or for one; ku-m-fungulia mtu mlango, to open the door to a man.*

FUNGULIKA, v. n., *to be free from; vid. Rom. vii. 2.*

FUNGULIWA, pass., *to be opened, to be unfastened for one.*

FUNGUKUA FUNUKUA, said of a wife who stays for a long time with a man (?) (R.).

FUNGUO, s.; sing. ufunguo (wa), a key; pl. funguo (za), keys.

FUNGURUMA, v. a. (cfr. totoma mitu); *unafunguruma mitu na mitu hatia ku toka.*

FUNGUZA, v. a.; (1) *ku-m-funguza mtu nuelle, i.e., masongamano ya nuelle, to untie a person's plait or tress of hair; (2) ku-m-funguza mtu majira ya Ramadhani — to present a man with food — ku-m-pa kitu ja kula mitana, short ulu, but the wife says to her husband usi-ni-funguze Ramadhani; to force open? (R.).*

FUNIKA, v. a. (vid. sinika), *to cover (with a lid), to close a book.*

FUNIKA — ku sinika; mtu huyu afunika sinika to, hasami wazi wazi (Reb.).

FUNIKIKA, v. p., *to become covered.*

FUNIKIZA, v. c., *to cover as with a flood.*

FUNO, s. (la, pl. ma—), *reaping, harvesting; funo la mtama (vid. funa via).*

FUND (or FUNNO), s., *a red animal about the size of a young goat; funno ni nima wa mituni kana mawa wa mbizi, rangeyakwe niokuundu; an antelope (dorkna), as Erh. states.*

FUNU, s. (la, pl. ma—), *muddiness; funu la maji, muddy water; watu wametia funu or mafunu mituni, the people have troubled (or made muddy) the river; kua ku surunga maji; bahari inafunu or funju.*

FUNUA, v. a., *to uncover, to lay open, to open (a book); ku funua kitu kilipo sinikua; e.g., ku funua jungu, juo, &c.; ku funua meno kua ku teka; ku-m-funua mtu akili, akili zime-m-pungua.*

FUNULIA, v. obj., *to uncover for or to one; amefunulia muana jungu, he opened the kettle for the child, who was too weak to do so; ku-m-funulia — tofahia juo.*

FUNULIWA, v. p., *to be opened.*

FUNUKA, v. n., *to be open (wazi); e.g., mahali pa ku funuka, pa peapup, pasipo na miba or mitu (opp. fungamama); inafunuka sana sana, it has become very clear now; ndipo ufunukapo, then it will become clear.*

FUNZA, s., *a maggot.*

FUNZA, v. a., *to show, to teach; ku-ji-funza, to learn; ku funza kazi or juo (ku elemisha juo), to teach one in workmanship or in learning (book). Mafunzi wa juo afunzua ni mkufunzi, na mafunzi wa kazi afunzua ni fundi wa kazi; mana huyu amefunzua sana kazi na juo; si funzui sana.*

FUNZIKA, v., *to be taught or instructed, to know; amefunzika kazi — ametafamu kazi, or amepata elimu, he proves well taught.*

FUNZUA, v. p.; *mtu yule hadaki ku ambiwa neno, ajua kila neno; ni muana (wa) kuku hafunzui ku chakura, hana asi-lo-juu.*

FUNZIKA, v. rec.

FUNZIANA, v. rec., to teach each other, to counsel each other.

FŪO, s. (la), (1) scum or foam (= pofu); e.g., fūo la mikōjo, the foam of the urine (cfr. fūa, s., and ufūio); (2) fuo la ku fulia ngōo = mähali pa ku fulia ngōo.

FUPA (la, pl. ma—), a large bone (cfr. mfūpa).

FUPI, adj., short; mtu mfupi; ubao ufupi; kasha fupi; mti mfupi; makasha mafupi; kitu kifupi; vitu vifupi.

KU FUPIZA, to shorten.

FURA, v. n., to swell; muili umefura; to be puffed up; قار (?) (qār), efferbuit bulliendo ossa, pulsavit arteria.

FURAHĀ, s. (ya, pl. za), joy, gladness, delight; فَرْحَة and فَرْح, gaudium, laetitia; furahani, with gladness, gladly, with pleasure.

FURAHĪ, v. n.; Arab. فَرِحَ, hilaris, laetus et laetatus fuit, to rejoice, to be glad or joyful.

FURAHĪA, v. obj., to rejoice with —, in —, to be pleased with — (cfr. nihī).

FURĀHISHA, v. c., to make glad, to gladden, to cheer.

FURĀHIWA, pass., to rejoice for, over, or at —.

FURĀNA, v. rec. (vid. fura and fira), to commit sodomy one with the other; ku fura mkundu, to commit sodomy (vid. fura).

FURĀRI, v. c., to fasten with a rope that which is broken; ku funga kitu kilijō fundika; ku piga kidāngo cha mīā, viombo via sinī viafurariwa, China wares are repaired, e.g., mkebe, bilauli, tupa, &c.

FURARIKA, v. a.

FURARIWA, v. p., to be fastened.

FURDA, s. (or FURUDA, or FURODA), staple, depot, custom-house; Arab. قَرْمَة, locus maris ubi naues ad anchoram consistent, statio navium.

FURĪA, v. n. ? (Reb.); mtafurīa-ni ?

FURĪJĪKA (or FURUJĪKA), v., to moulder away = ku ōza kabisa; kule ku ōza kuna (to decay, to decompose) kisiri, kuna sidi, to rot, putrefy (R.).

FURĪKA, v. n. (= ku mwaika), to boil over, to bubble, to run over, to inundate.

FURISHA, v. c., to make to bubble; mabuyu ya furisha matāfu.

FURĪKĪA, v. obj.

FURUFURU (pl. ma—); cfr. gubari, s., out of order ?

FURUGA, v. a., to stir up, to mix (vid. vūrugā), to work at, e.g., unga, flour; ku — udongo, clay; ku — tōkā, lime.

FURUSIA, v. obj., to stir for one; ku — or ku tangua pamoja na udongo na tōkā.

FURUGĪKA, v. n., to decay, fall off (cfr. furugika); kitu hiki kinaōza hatta kinafurugika, hakikiki tena, this substance rotted until it fell off; aunder, it is no longer eatable; moyo wangu unafurugika hautakāta (moyo ju ju) (acid of anger).

FURUGIHA, v. c.

FURUGUDA, v. n. (= Kiniassa, ku burahuda, to move about before one falls asleep); muana huya hapakatiki, yuwa furuguda (cfr. pakata, cfr. furukata) (R.); (2) to pull, spin (R.).

FURUJĪKA, vid. furijika, v. n.

FURUJĪA, v. a. (jika) (R.).

FURUKOMBE (or FAUKOMBE, FUKOMBE), a large vulture like the mana kombe (stork ?); ni adui ya sāmaki. It makes its nest upon the mfusane tree; niumba ni dangu (la) mbawazākwe, anatumia kua vigumba.

FURUKUTA; ku —, to move, as of something under a carpet (St.).

FURUMA, s., a block for stretching caps on.

FURŪMI, s., cfr. fārūm, farūmi, ballast.

FURŪMIZA, v. a., to fling or push away, to sling; e.g., ku furūmiza jiwe na mkono; ku-ji-furūmiza = ku-ji-tupa, ku-ji-pumbaza, to undertake or do a thing at random (cfr. sukūmiza).

FURŪNGA, v. a., to wade through; nimevūka mto kua ku furunga maji, I crossed the river by wading through it or stemming the rush of the water.

FURUNGĪKA, v. n., to be overcast; ulimengu una furungika.

FURUNGU, s., ferrule (R.) ?

FURŪNGU, s. (la, pl. ma—), (1) a little bag (of mūā) used as a plaything by children; kikōba cha watoto ku tezēa — limesūkua kwa makuti mabiti or mushupātu or mīā; (2) a large citron; (3) kikuku cha fetha, an ornamental ring on the legs of women, an anklet; katika vikuku anatia kawe za fetha yapate lia mafurungua. The wealthy and honourable ladies wear (1) silver-rings (vikuku) via mūgū on the feet, each at the rate of 10 dollars (= 20); (2) on each hand a kekēe ya mkono to the value of 2 dollars each (4 dollars); (3) on the ear shāmili (pl. ma—) la shikio, each 2 dollars (= 4); (4) on the neck a mkuffu from 1 to 2 dollars; total expenditure for female ornaments 30 dollars; cfr. kōa la fetha, a silver-ring adorning the upper-arm, each 15 dollars. No wonder if the property of the husband is absorbed by a large establishment of women, which is the gangrene of heathen and Mohammedan nations.

FURUNI, s., a kind of oven on ships; mako ya mafa jombōni; فُورُون, furnace, in quo panis coquitur.

FURURA, v. a.; cfr. burura, to strip of, to strip of (R.) ?

FUNDAHI, s. (la, pl. ma—), a *sheaf, bundle, a bundle tied up in a cloth*; *furusha* = mtama, containing from one to two pishi (native measure for corn); cfr.

فرض , expendit stratum.

FUSA, v. a. (FŪLEA); nime ku *ila kua ku fusa*, I went without renting.

FUSAI, v. a., to make poor; *Mt. Igu ame-m-fusai* (Sp.).

FUSAIKA, v. n. — korofika = bana kitu, he becomes poor.

FUSHA, v. c., vid. fuka (vuka).

FŪSHI (or **FUSAI**), s. (la, pl. ma—), a fine black sand; *fūsi la mtanga meausi na mtéfu*. *Starre* takes the word for "rubbish," and *Erh.* takes it for "black fat earth."

FŪSHI, s. (la, pl. ma—), the shoulder, blade-bone; cfr. *raba raba*. The natives avoid the plural *mafūshi* signifying the hair of the privities.

FUSIA, v. a.; ku — *mingi*, to lay the foundation (R.).

FUSUS (or **FUSFUS**), s. (St.), precious stones; cfr. فوس , separavit; فوس , pl. فوسوس , gemma annuli.

FUTA, s. (la, pl. ma—), the fat or greasy part of an animal which is melted by fire; e.g., "futa la gnombe, la papa," d.c., pl. "mafuta," fat, oil; futa la kivena (Sp.).

FUTA (VUTA), v. a., to draw, to pull, to wipe off, to cancel; ku futa maji, to draw water, to bale out water; ku futa fumbi nguoni, to wipe off the dust from a cloth; *Muungu a-ni-fute thambizangu*, may God wipe off my sins; m-fute kando uka-m-suli, take him aside and ask him; ku futa tōmbako, to smoke tobacco; ku futa vibāya via wā-raka, to cancel errors of writing; ku futa ūzi — ku tatise kijitini; ku futa makasia, to row; ku futa kamasi, to blow the nose; ku futa jombo, to haul off a vessel.

FUTIA, v. obj.; ku-m-futia mtu fumbi nguoni; ku futia mke mzuri kua ku pōleka n-tu alie-pata ruba reali, to seduce a fair woman through somebody who receives a quarter dollar for his service; ku-m-futia mtu, to take aside to commit fornication.

FUTIKA, v. n., phable, sterility; ūgno unafutika.

FUTILIA, v.; ku — utāngale (pl. tāngale) wa mīa.

FUTULIKA, v. n.; tāngale zimefutulika.

FUTANA, v. rec., to draw unitedly, to draw together.

FURAHU, s., the first food taken after a fast (cfr. فراه).

FUTULLI, s., officiousness (vid. fathili).

FUTI, s. (la, pl. ma—), the knee (St.).

FUTIKA, v. n. (vid. futa, v. a.), drawable, to tuck into the girdle or loin-cloth (St.).

FŪTUKA, v. c., to spread over, to paint over, to do over (?).

FUTŪA, v. a., to shake out; e.g., ku — ngūo — ku tōa or kuta fumbi nguoni, to wipe the dust from a cloth; ku — kibōfu ja gnombe, to inflate a cow's bladder; *ji-futūa m'no kua masēno*, to boast, to brag.

FUTŪKA, v. n., to grow angry (= ku fania ukāli, ame kīa mkāli), to fly in a passion.

FUTUKIA, v. a., to upbraid with, to scold (= ku fiolēa); bana ame-futukia watuma wakwe, the master scolded his slaves (ku fania haafiri).

FŪTŪA (FUDUA), v. a., (1) to pull or pluck out; e.g., ku — magniōya ya kuku, to pluck off the down of a fowl; (2) to bring to light, to draw forth, to tell to, to let out or on (Erh.).

FUTŪKA, v. n., (1) to be brought to light; (2) kuku amefutūka.

FUTULIA, v. obj., to pluck out for one; e.g., na-ku-futulia kuku, na-ku-pokēa kazi.

FUTULIKA, v. n.; kuku amefutulika, the fowl has been plucked.

FUTULIWA, v. p., to become known (Erh.).

FUTUSHA, v. c.; (1) ku — matambo, cfr. tutum-sha; (2) to cause to thrive; e.g., mvūa ina-futussa mahindi yadakayo kīfa; mvūa ina-futussa mmēa ulipo kīa mkāvu.

FŪTURI, s., a span; cfr. Arab. فتر , mensuravit rem, &c.; فتر , intervallum inter extremitatem pollicis et indicis digiti extremitatem.

FŪTURU (and **FUTARI**), s. (cfr. فطر), the first meal after sunset during the Ramadan. It consists of a peppered tinane of rice. After the futuru comes the more substantial part of the banquet.

FŪTURU, v. n. — kīa noa ūji katika Ramadan; leo tuende fūturu kua Gabiri = tota kīa noa ūji kua Gabiri jīoni, to-day we shall drink rice-tisane with Gabiri in the evening (cfr. fūhūri, s.).

FUTUMISHA, v. c. = ku-wā-pā watu futuru; watu wake wa Gabiri wame-tu-futurisha woma, the women of Gabiri have given us a good fūturu.

FŪU, s. (pl. ma—), a small black fruit.

FŪŪZA, v. n., to go straight forward (vid. msobe msobe) (R.).

• **FŪULIZA**; kuni hazifaulizi kuja, wood does not always come, does not come continually, to be off continually.

FŪVU, s. (la, pl. ma—), an empty shell; fuvu la kitoo, a skull.

FŪYA, v. a. = ku muāya fetha; ku hāribu māsī, to spoil or squander property (Eh.).

FUZA, v. n.; ku —, to go on, not to stop (cfr. fausa).

FUZI, s., *vid.* fusi and mafusi.

FYOMA (*vid.* fioma), v. a., to read (= ku soma).

FYONDA (or FYONJA), v. a. (*vid.* fionda), to suck out.

FYONZA, v. a., to suck.

FYTKA, v. n. (*vid.* fika and fika), to drop, to go off, to escape like a spring.

G

GABI, s. (ya, pl. za), (1) a pulley, a block through which the ropes of a vessel run (*Er.*); (2) crane?

GABHI (or GABURI), s. (recto KABURI), a grave (*vid.*).

GADDI, s. (la, pl. ma—), (1) a piece of clay. This is a white clayish substance having a saltish taste, exported from Ukambani and Barawa. The natives grind it and mix it up with their snuff. The gaddi brought from Barawa is preferred to that of Ukambani; *cf.* *ḡḡ*, terra dura ac plana, superficies terrae, arena mollis. (2) Palanquin in India; (3) guddi or gari, a waggon.

GADI, s. (ya, pl. za), the stay or support lashed by the natives to the side of a vessel to prevent it from falling over in shallow water when the tide is out; guli za jombo ni ngũzo za ku tegemua jahāzi katika maji ya kũ pua, isipindũko jahāzi isivundiko (*cf.* shiku and tũmu, and inulia).

GADIMU, v. a.; ku gādimu jahāzi, to support or stay up a vessel on shore.

GADIMIA, v. obj.

GADIMIWA, v. p.

GADIA, v. n., (1) to turn about, or to roll from one side to the other (in bed at night or on board a vessel) — ku pindũka hāko na huko; ku gũgũ vumbũni, to roll in the dust, as an ass does; (2) fig., ku lala mno, to sleep too much; kũu mĩvu (or mĩfu), to be idle, lazy; ku gũgũ mĩ'anga, to lie on the sand, to divide a haul of fish (*vid.* numbi).

GAGAZA, v. c. (*cf.* fingirisha or bingirisha), to make to roll (a person).

GAGAX, v. n. (*Kim.*), to make a charm (ugānga) for keeping off wild beasts from the houses. Mũa maiti usingie ndāni ya niumba. The mĩā (*cf.* mĩā) with which the women tie up their bundles of dry wood must be thrown away before entering the town. Furthermore, they do not burn the kifũfu cha nāzi. All these and other superstitious things are comprised in the term "gũgũ."

GAGA, s.; — la maji, *vid.* kũfu or koga.

GAGAMIZA (or GUGUMIZA), v. n., to penetrate by force; e.g., ku pita mto kua ku gagamiza or kua ku furumiza.

GAGAZI, s.; maembe mabiti yana gagazi?

GALI, s. (la, pl. ma—), a large potsherd; jombo kifundikājo; gũ la juma la ku tia motto — chafer;

gai is larger than the kigereguensa, which means a very small potsherd (*cf.* waya).

GALA, s. (la, pl. ma—), a species of wild cat (like ngāwa) (*R.*).

GALAWA, s., a small canoe with outriggers (matengo). Galawas are hollowed out of the trunk of a tree; *vid.* Dr. St., "Handbook," 271 (*cf.* mtĩmbui).

GALK (or DGALE), s. (la, pl. ma—), white wood (*Erh.*)?

GALILI, s. (la, pl. ma—), tortoiseshell; galili la kũ (= ngōvi ya kũ), the shell of the crab; galili ni bambu la kassa.

GALME, s. (la, pl. ma—), the small mizzen-mast of a dhow; (1) mlingōti or muongōti wa galme = mlingōti mdogo wa galme, the little or second mast of native vessels; (2) tanga la galme or tanga ndogo la galmo, the little sail-cloth, the little sail, the back-sail.

GAMBA, v. (*cf.* ji-gamba, r.), to boast, praise one's self — ku ji-sifu.

GAMBIA (or GAMBIA), s. (la, pl. ma—), a dagger, which the natives (especially Arabs) always carry in their girdles.

GAMIA, v. a., to regard one with malice and to seek to take revenge (*cf.* binga and sansa in Kintassa); ku gamia kua maofu, opp. to gamia kwema; a-gamia nani? gamiana = bampāna in Kintassa.

GAMMA, v. n., *vid.* ghamma.

GANA, s. (ya, pl. za), the tiller, the wooden handle of the ship's rudder.

GANAMU?

GANDA, s. (la, pl. ma—), (1) the bark of trees or plants (ganda la muhogo or la ndizi), husk, rind, shell; maganda ya mbāzi; (2) a bag made of strong bladed grass called mĩā (*vid.* rather kũnda, a great bag).

GANDA, v. n.; ku —, to congeal, to coagulate, to curdle, to freeze; samli imegānda; massiwa yamegānda, the milk has become solid, to pass from a fluid to a solid state.

GANDAMA (or GANDAMANA) (*said of ghee*), v. n., to cleave or stick to something, to cleave together, to curdle; tũngu wamengia jombōni, wamegandama samlini, na samli imegandama na jombo, the little ants entered the vessel and stuck to the grease, the grease sticks to the vessel (*cf.* ngũana, gandũma, mĩdama, faraga).

GANDAMIA, *v. obj.*, to lean or press against a person or a thing, to stick to, to sit closely; amosmia muenziwa ku jifita, he pressed against or close to his friend in order to conceal himself; ku gandamia mti, to lean against a tree; mashisi iliogandamia jangu (*vid. shisi*).

GANDAMIANA, *v. n.*, to bring together, to unite (*Er.*) ?

GANDAMIZA, *v.*, to press upon and take firm hold of some one — ku-m-gdya sana; e.g., if one throws another upon the ground or against a tree, and keeps him in this position so that he cannot move (*gandamiza*, to confide; *vid. nitea*).

GANDIKA, *v. n.*, to plaster a vessel of beer ?

GANDO, *s.* (la, pl. ma—), (1) a deserted place; (2) the claw of a crab (*gando la kà*), but the claw of a *puéza* (a cuttle-fish) is called *m'gniri*, pl. *m'gniri*.

GANDÚA (or **BANDÚA**), *v. a.*, to pull asunder, to wrest one from another's hand, to rescue him; watu wame-m-gandúa.

GÁNDÚKA (or **BANDÚKA**), *v. n.*; amogandúka mui-lini wa muenziwa, he is pulled away from the body of his comrade (whom he threw on the ground, to maltreat him) (*amósta ku gandamánna nai*).

GANGA, *v. a.*, to bind round with string (that which is sprung), to fasten or sew together, to splice, to mend (*cf. جاع*, *inclinavit, cito incescit*); ku — géráha or ngúo, &c. (*Kimrima*); (2) to restore or mend by sewing that which is torn to pieces, hence to cure, heal (*sc. kua daun*), hence *óganga*, *s.* (*vid.*); ku ganga vitu and muihi; nime-ganga matumboangu kua dana, I have cured my bowels with medicine; kuani ku nta ku ganga pishiyako? why didst thou not fasten thy pishi?

GANGIKA, *v.* to be mendable, curable.

GANGOA, *v. p.*

GANGANA, *v. rec.*, to cure each other.

GANGO, *s.* (la, pl. ma—), brace, cramp-iron, patch, splint; ku tia gángo la juma ku shikia mbúo kúaudi; ku tia magángo ngúo pia, to put patches into the whole cloth (*vid. kiráka*).

GANI, *pron. interrog.*, what? which? what kind or sort of? mtu gani, what sort of a man? The name of the thing queried always precedes the word *gani*: kitu gani? sababu gani? nti hio gissi gani? or nti hio inakú-je? what kind of country is that? maneno gani mnenayo? what are you talking about?

GANIKI, *v. a.*, to plaster over beer, i.e., the vessel in which it is contained (*R.*); ganikisa, to smoothen.

GANSA, *s.* (la, pl. ma—), the palm of the hand; ku káta gansa la mukono, to cut the palm of the hand.

GANJU, *s.* (la, pl. ma—), the fruit of the *mganju* tree; *cf. kánju* (pl. *makánju*), a cashew apple.

GARO, *s.* (la, pl. ma—) (*kano?*), *sineo, tendon, nerve* (*Er.*); mahipa wa niuma ndio gano (*cf. mahipa*).

GANZA GANZA, *v. a.*; muegni ku — yuna mukono msito, hawézi ku nena upesi; maneno haya usaganzo ganzo, ukatafana tafana bilaishi (*R.*).

GÁNEI, *s.* (la, pl. ma—), (1) the unpleasant effect of acid; ku tia gansi la meno; nimefania gansi la ménó kua kúla maámbe or manantzi mabiti, I have set my teeth on edge by eating unripe mangos or pine-apples; meno yanasania uthia (*vid. uthia*); kitu kikáli kiliwájo jafánia gansi la ménó; ménó yana- or yame-fánia gansi; mágu yana-ní-fá gansi; (2) *cramp*; nimekéli hatta nimefánia gansi la magúni; mukono unakuffa gansi (*vid. posa*). The natives will not say publicly that they are seized by cramp, as they are then in a defenceless condition, of which any of their many enemies might take advantage by attacking them in order to settle an old feud (*ganzi*, the leg going to sleep, doubtful?).

GARAMÍKA, *v. n.*, *vid. orovúka*.

GÁRI, *s.* (la, pl. ma—), a cart (to be distinguished from *gúrtumu* la mzinga, a gun-carriage); gári la ku tukulia máwe or wátu, a cart brought from India, a carriage, a wheeled vehicle.

GÁRIBU, *v. a.* (*vid. geribu*), to tempt.

GÁRIKI (or **UHARIKI**), *v. a.*, to sink, immerse; *cf. Arabic* غرق, submersus fuit.

GARIKISHA, *v. c.*

GAROFU (or **KAROFU**), *s.*, (1) clove; (2) a kind of rice (?) (*St.*) (*vid. grafu*).

GASAMA, *v.*; gasama mangino na kuuibika mangino kua-ya-gasama? (*Rob.*).

GASI, *vid. kansi*; ku tia kassi uzi.

GANI, *s.*; ku tia gani (*R.*)? (*vid. kassi*).

GÁTA, *v. a.* (= *ambúa*), to peel.

GAUOLU, *s.*, the roller (a bird).

GA'KA, *v. n.* (*vid. gouka*), to turn or shift about, to turn one's-self from one side to the other when one is weary in bed, to change; ku lala kua ku pindúka ukijóka; ku lala upande wa pili; muelle amogauka amolála upande wa pili; gáuika (*Kimrima*) = *geuka* (*vid.*).

GAUZA, *v. a.* (= *geusa*), to alter, change, turn.

GAUZI, *s.*; udia ina gauzi (?) (*R.*).

GAUZA, *v. obj.*, to change to one; gauzoa, *v. p.*, to be changed.

GAUZIANA, *v. rec.*; hali (saus na yule aliekufa).

GLWA, *v. a.*, to divide, to part out.

GAWA, *s.* (la, pl. ma—) la ku fufika maji (*vid. kawu*).

GAWANIA, *v. a.*, to divide, to share; tugawania mitole, kulla mita alio wakwe or alio adakavio pata; gawánia is not to be confounded with *ta-wánia*, which means "to disperse" = *muéya*.

GAWANIA, *v. obj.*, to divide for one in his behalf, to allot or assign to one in his absence; nime-gawanía sehemuyakwé, I have assigned to him his share; toáni mkugawanie wengine, vid. ku pigia mafungu.


GAWANIKA, *v. n.*, to be divided; máli báya yamogawanika sasa, this property is now divided.

GAWANIKANA, *v. rec.*; *cf.* Luke xii. 52.

GAWANIZA, *v. c.*, to cause to divide for others; ali-wa-gawaniza — ali-wa-pa kulla mtu chakwé, sehemuyakwé, he gave every one of them his due.

GAWANIZANA, *v. rec.*; shikáni kitu hiki mgawanizane, to divide for another, among —.



GAWANIZIA, *v.*, to distribute among —, to divide among —; muegniéwe hakudáka ku énda nika, bidaazákwe amegawanizia watu, ku fánia biáshera; nuinui hamkuápo, tume-wa-gawanizia nuinui sehemuzónu hizi.

GĒBALI (or **JĒBALI**), *s.* (ya, pl. ma—), a large rock on the coast, called genge (*vid.*); Arab. , mons altus. The stone is used to cover the flat roofs of the stone-houses, and to make lime (mafiniko ya duri).

GEJAJOEJJA, *v. a.*, *vid.* gojingejja.

GEGESHA; mlingogeshá hatta (R.) (?).

GEJELI, *v.*; ku-mu-ambíá mtu mahono mabáya (Er.).

GĒLADA, *s.* (ya) (, flagellavit, excoaravit; , cutis, pellis, corium); gélada ya júo, the binding of a book in calf; ku-m-piga gélada, to whip, lash, or beat with a thong; laken "ku piga gélada" hamua mñétu, would the Swahili say, it does not occur with us, it is not our custom.

GĒMA, *adj.*, good; *vid.* móma.

GĒMA, *v. a.*, to get palm-wine; ku géma tembo, ku gema mnazi, ku gema minázi, to obtain palm-wine from the cocoa-nut tree; this expression refers to the manner in which the natives obtain the cocoa-liquor from the tree. I shall best describe the whole process by giving the very words of a native. Ku géma ni ku kuéa mnázi; mtu akiéha kuéa yuwakéti kumbini la mnázi, akikéti yuwagéma pánda la mnázi, kana ku-amba yuwakáta panda la mnazi, tembo lipate toka pandáni, alipogéma yuwafunga kitóma pandáni asingie niúki, kisha yuwashúka na tembo. Mtu yuwagéma essábúkhi na edókhúri na mangáribi, laken edókhúri yuwajongóra bassi, hutoá tembo, yuwaáta münú jú ya mnázi hatta mangaribi akifungúa kitóma, akisha fungúa yugamimína tembo jombo kingine, kama aliviofania essábúkhi. The substance of this is: the man whose business it is to gema climbs the cocoa-tree, sits upon a branch and cuts the shoot on which the young nuts are coming out. Having cut it off

about half a yard distant from the trunk, he ties a rope to the stump and hangs a little calabash under it, into which the liquor runs slowly. But it must be well covered, to keep off the bats and other insects who are fond of the liquor. Every morning and evening he removes the calabash and pours the contents into another vessel, which is attached to his arm. Before he hangs the calabash again under the stump he cuts a piece off the end of it, to promote the flow of the liquor. This is done about noon. It is, however, to be observed that the shoot yields the liquor only for a certain time. When it gets dry he must commence with another. When the nuts are in an advanced stage of growth the liquor will not flow at all from the shoot. Thus the possessor of a cocoa-tree receives from it at one and the same time an agreeable liquor and both fresh (madáfu) and old (názi) nuts (*vid.* mnázi).

GEMBE, *s.* (pl. magembe), a hoe; *vid.* jembe.


GEMEA, *v. obj.*



GEMUA, *v. p.*

GENGE, *s.* (la, pl. ma—), coral stone; jiwe la genge, a soft white stone containing calcareous matter; jiwe la genge si gúmu, ni joróru na jeauppo ndáni ku fania tóká. It is found in great abundance on the shore of the island of Mombas, and is used for building and to make lime. Sometimes in the rainy season large pieces fall off into the sea, wherefore people at that time take great care not to approach the edge of the cliff overhanging the sea (*cf.* Luke iv. 29). Steep descent, precipice (Er.); mahali fulani pana magenge; mangi sana, genge laomóka (*vid.* siri).

GENGEUKA, *v. n.*; ku — watu, to endeavour to avoid, shun, or escape people (R.) (= dendeuka?).

GENI, *adj.*, strange, foreign; *vid.* mgéni, a stranger.

GENSI (or **GISI**), *s.* (ya, pl. za) (*cf.* gini), kind, sort; nadáka n'gúo kama gensi or gisi hi, I demand a cloth of this kind; mkúu gensi, a guide, one who is well acquainted with the road; Arab. , genus, species.

GĒRANA, *s.* (*vid.* jeraha, *s.*) (ya, pl. ma—) (, vulneravit; , vulnus), wound; ku-m-tia géráha, to wound one; géráha kubá, large wound.

GEREGETA, *v. n.* (*vid.* kareketa); wali inaána roho —, the boiled rice is too hard for the palate.

GERESA (or **GAESA**), *s.*, (1) a fort, (2) a state-prison; kifungo cha serikáli; jumba cha kufungia watu; páhali pa goresani wafungwa watu palikéti mtu mung'ize elá wali ku tisha watu, wapele jéwa.

GEZIBU, v. a. (*vid.* gáribu) (جرب , probavit), to try, to attempt, to tempt; ku tezúma, ku angalia, ku ónda, nimegáribu safari laken sikupata.

GEHERANA, v. rec.

GEKA, v. a., to turn (*in a lathe*), to form on a lathe.

GEKAI, s. (ya) (جاش , exercitum collegit; جيش , exercitus), an army — watu wangi, a multitude of people.

GEKI, s. (ya), yard-measure; geai ni mli wa ku pimia ngúo. *In Mombas and other places it is only used by merchants from India* (Mabaniáni na Wahindi).

GEKILA, s. (*vid.* m'so, s.), the measure of 60 pishi; جزل , in duas partes secuit; جزل , magnus, copiosus, firmus.

GEKO, s. (la, pl. ma—), turning-lathe (*vid.* gúsa).

GEKA, v. a., to change, to turn (*vid.* gúsa); ku-jigeúsa, to turn one's-self; e.g., ame-ji-geúsa níúka, he turned himself into a snake.

GEKA, v. n. (*vid.* gánka), to become altered, changed, turned; manéno yanageuka.

GEULIWA, pass., to be changed.

GEKA, v. c., to cause to alter, change, turn (pindúsa).

GEUKI, s. (la, pl. ma—), a change.

GEUZIA (or **GEULIA**), v. obj., to alter for one or against one; ame-m-geuzia manéno, he perverted (gave a wrong turn to) his words, he misrepresented them; geulia muhogo wangu motúni, turn my muhogo for me in the fire.

GHÓWUBU, v. a., to bamboozle (*vid.* غصب , Arab., violenter et contra jus eripuit).

GIDAM, s., the strap of a sandal (St.).

GIDUYA (or **GUDUYA**), s. (la), *cf.* guduia.

GIOIZA, v. a., to perplex; wazungu ulimiwaó, haugigizi na neno, ulimiwao unatón manéno uposi (R.).

GHOLAHAR, s. (جول , miscuit), coriander-seed, a kind of Indian spice put into curry-powder — kusubara used in curry-powder (Sp.).

GILIA, v. n., *vid.* ngia; masika yamo-m-gilia (to winter), the winter came upon him.

GILIDI (GELIDI), v. a., *vid.* gélida; ku — jáu, to bind a book in calf, to bind it with a leather cover.

GINDA (and **GINDANA**), *vid.* kina, v. a.

GINDI (or **GINDI**), s. (ya, pl. za), kind, sort.

GINDAFINI (or **MOISIKAFINI**), *vid.* mjikafiri; tuméke gisikafiri, ndie anakuja na sababu ya watu wakafu wamirudi tena-ku-zimu wende kabila; watu wa ku signa wapige ngoma ku to-bila; a kind of lizard.

GISSI, v. n. (*vid.* kisi), to guess; (3) v. a., to turn the soil; hawa-ji-gissi, wakaletta kabula wai a ambiwa ni wale walao.

GISIA (or **USHURU**); ku andika gisia or ushuru, to tax; Acts v. 37 (*cf.* Arab. جسر , pare); gisi gani or ginsi (gensi) gani, why? how is it? ginsi ilivio kua njúma, the sort which was good; sijui gizi or ginsi afungávio, I do not know his manner or way of binding.

GNÁ, v. n. (or **KU GNÁRA**), to flash, to glitter, shine; e.g., máto ya páka yagnú or yagnára katika kiza, the eyes of a cat glare in the dark.

GNARIA, **GNARIZIA**, **GNÁZA** (*vid.* beluo), **GNARIA**, v. obj.; ku gnárizia mato, to fix the eyes; muezzi wagnára, but jua láwá.

GNAGNANIKA, v. n. (**KU GNÁ**), to shine, to be polished, glisten, especially after having been anointed with oil or grease; muili wagnagnika kua samli; usuo-unagnagnika.

GNÁMBA, s. (ya, pl. ma—), a kind of sea turtle; it is nearly as large as the kúsa; gnamba ana niúma kina ya gnombo, laken avia mui kana ya kúku. Muúka hu ndá ya gnamba. Muaka wa gnamba Wajomba wamengia ku pindúsa gnamba ya Mnika. Mtu huyu anapindúsa gnamba, this man has stolen (*lit.*, has overturned) a turtle. A turtle must be turned over before it can be taken away. In like manner the famine has overturned the Wanika, and thus enabled the Swahili to take and sell them. The shell of the turtle is exported. Ku piga or pindúsa gnamba (mrongóra) — ku iba (*cf.* kóbe). The gnamba lays her eggs in the sand near to the sea. Hence the people watch her returning to the sea and put a large pole in her way. When she comes to the pole they turn her over quickly, and, having tied her flippers, they put her in the boat and slaughter her. The head is used to move for one or two days. Kitoa ja gnamba jatukutika siku mbili. Mai ya gnamba ku liwa kuakwe, suti or shurti yatindie. Juma cha gnamba kina támani sana; gnamba, a hawk's-head turtle (St.).

GNÁMBO (or **GNÁMBU**), s. (ya, pl. za), side, bank of a river; gnámbo ya pili, the second side — the opposite side or bank of a river or bay; *cf.* جنب , declinavit, in latere posuit; جنب , dimidium hominis, later ejus.

GNÁNDA, s. (ya), a handful taken with the fingers lifted upward; ku piga gnanda ya mtama, ya fetha, ya pilpili, &c., to take a handful of millet money, pepper, &c., with the fingers; gya (wa mukóno) is a handful taken with the fingers stretched out in full length; kóna (ya) is a handful taken by closing the hand (*vid.* oya).

- GINARIA, *v. obj.*; ku-m-ringia (?), *kua mukono or upanga, to burnish, &c.* (Sp.) (*vid. gna*).
- GINAKIZA (*vid. gna or gñara, v. n.*); *e.g., mato, to fix the eyes.*
- GINAKIZIA, *v. a.* = ku-m-tulizā or kodolēa mato, *to fix the eyes upon one, to stare at him with open eyes, as is done in anger or in quarrelling*; ku-m-tezāma mno.
- GINAZA, *v. c.*; *e.g., upanga, to cause the sword to shine, to be bright.*
- GINAZIA, *v. obj.*, *to make intelligible* (= ku-m-fahamisha) *or distinct*; ta-m-gnazia thāhiri ajūe, *I shall make it plain to him so that he may understand it.*
- GINEA, *v. n.*, *to itch*; muili wa-ni-gnōa = wa-ni-washa.
- GINIA, *v. n.* (or kũ nĩa), *generally "to let fall," to discharge, cast off, said of rain and of the evacuation of the bowels*; (1) mvūa yāgnia (or inukūgnia) leo, *it rains to-day*; mvūa ilikūgnia jana, *it rained yesterday*; mvūa itakūgnia kesho, *it will rain to-morrow*; (2) mtu yuwāgnia joñui sasa, *the man is now at stool*; mtu amekūgnia joñui sasa, *the man has gone to stool* (kũ gnia or kũ nĩa mafi ndiani).
- GINIESHA, *v. c.*, *to cause to rain*; Mungu ame-gniēsha mvūa; ku-m-gniesha mtoto, *to attend to a child's necessity* (Er.).
- GINIĒA, *v. obj.*; *pass. gniēwa.*
- GINIĒĒA, *JI-GNIĒA*; mvūa wa-ji-gniēa.
- GINIĀGNIA, *v. a.*, *to scramble for anything, as in a market* (Sp.).
- GINIĀKA, *v. a.*, *to intercept or catch something which is thrown near or over-against, e.g., a ball*; tui ame-m-gniaka kuku, *punde ame-mu-akia (devoured it).*
- GINIĀKŪA (UNIĀKŪRA), *v. a.*, *to snatch away by flying or springing upon*; kōzi or tui amegniakūn kuku, *punde ame-mu-akia, the vulture or leopard has snatched away a hen, and afterwards devoured it* (*vid. akia*).
- GINIĀMĀ (NIĀMĀ), GINIĀMAZA, *v. c.*, *vid. niāmaza.*
- GINIĀMANBI (?) = niāma mbi, *fester* (Sp.).
- GINIĀMONIA, *v.*; mkūndu wa-m-gniāmgua (or wa-nūnia mūnia), *the fundamēt trembles or quakes, makes a quaking motion after the excrements are gone* (*vid. kiwiniwiniō*).
- GINIĀNZA, *v. a.*, *to help in eating without being desired by the owner* (Sp.).
- GINIANA GNIANA, *v.*, *said of tungu* ? (R.).
- GINYANGNANIA, *v. a.* (= ku-pokōnia), *to take violently against the will of the owner, to commit violence, to rob one, to deprive him of his property by force and injustice*; mgniangnānii, *s.*, *robber.*
- GINIĀNNI, *s.* (ya, pl. ma—), *a kind of monkey of a reddish colour. The natives know of four kinds of monkeys: (1) tāmbari; (2) gniānni; (3) kima; (4) mbēga, which is of the largest size. The Wanika eat the flesh of the monkey.*
- GINIAPA, *v. n.*; ku-nenda kua taribu, *to go softly.*
- GINIAPA, *v. n.*, *to creep* ? (Sp.).
- GINIATA (or NIATA), *v. a.* (Sp.) ? gniatūka, niatuka, *to stalk.*
- GINIATUKA, *v. n.*, *to stalk* ? (Sp.).
- GINIĀŪKA, *v. n.*, *to wither, to dry up, to fade away, to shrivel*; maūa haya yanagniāūka kua jūa.
- GINIĒ! (Kin. nīō), *an exclamation, indicative of slight indignation* (?) (R.).
- GINIĒA, *v. a.*; gũ langu la-ni-gniea, *my foot itches or hurts me*; amegniēwa ni péle, *to be hurt by itch.*
- GINIEGNIA *v.*; ku — pepo uwongo.
- GINIEGNIĒKA, *v. a.*; ame-m-gniēgnia hatta anagniegnieka = ame-m-gnigniegnieka = ameketi nai aka-m-fuaza kulla neno.
- GINIEGNIĒKA, *v. a.*, (1) *to supplicate, to apply to, to pay reverence* = ku-m-hēshimu or fania ādabu ngēma kua mtu, *to pay reverence to one, to act properly and reverently toward one, in order to please him* (ku ji-woka tini); kijāna ame-m-gniegniokēa babai, *the boy was humble, reverential to his father*; (2) *to cry one into desire, i.e., to urge, importune, solicit, to cry in order to persuade.*
- GINIEGNIĒKA, *v. a.*; *e.g., mtūma ame —, the slave made his escape secretly* (Sp.).
- GINIEGNIĒRESHA, *v. c.* = ku-m-kimbiza mtuma kua polepole.
- GINIEGNIĒTĒA, *vid. gnieta.*
- GINIEGNIZA, *v. a.*, *to strew.*
- GINIEKŪA (or NIEKŪA), *v. a.*, *to tickle* = gnierisha (Sp.) (?).
- GINIĒMA, *v. n.* ?
- GINIENGEREŠHA, *v. a.*, *to tickle one*; gniengereshana, *v. rec.*
- GINIENIA, *v. a.*, *to ask one urgently till he reveals the secret*; ku-mu-uliza maneno hatta ku-ku-ambin, *to talk to a person until he tells something*; *vid. mādāisi, s.*
- GINIEREKĒA, *v. a.* = fitafita; *e.g., to say, "I do not eat"* (kitu sili), *and afterwards to eat secretly.*
- GINIERĒA, *v. a.*, *to tickle.*
- GINIESHA, *v. c.* (*vid. gnia, v. n.*), *to cause to rain*; ku-gniēsha mvūa.
- GINIĒTA, *v. n.*, *to be teasing* (= yuna ādabu tōta), *to be ill-mannered, to be without good-breeding, to be irreverent, to do all of one's own head, to have all one could wish, to strut about, &c., but never to be satisfied*; mana haya yuwagniēta kua babai, *he concerns himself little about his father*; *e.g., haamkūi babai (the omission of the*

morning salutation is a great offence, and shows no respect or good-breeding in a child or friend).

Èwe mana, wagueta-we, babáyo yubei, akifí, utakúta masháka, thou, boy, hast all thou desirest, as long as thy father liveth, but when he is dead, thou wilt be in trouble.

GNETEA, v. a., to be negligent, irreverent; yu-waguetéa babai — hamji or hamjali babai, he does not fear his father, is negligent and irreverent toward him, disregards him; mana huyn ni nija-niri, yuwajitakábari.

GNIBONNETEA, v. obj.

GNITÉZA, v. c.; guombo zimu wa-gnitoza (R.).

GNIOXIA, v.; gniguiza, v. (?).

GNIMA, v. a., to refuse to, to deny, to withhold from, not to give — ku-m-katása; yuna hikki ya ku pawu, laken amo-m-guima kasidi; yuna fetha laken a-ni-guima.

(Gnimbo, s., vid. nimbo; Luke xv. 25.

GNIMTA, v. obj.; gnimána.

GNIKUI (pro kukui), you (R.); gniui musemau maneno haya.

GNODA (NÓDA ?), to shave; e.g., ndévu; gnioke, gnioke, gnioshén, ku nioshén, to help in need.

GNIOGNIA (GNIOGNIA), v. n., to suck gently; mana agniógnia titti kua mamai.

GNIOGNIESHA, v. c., to suckle the child; ku-ni-pa titti.

GNIOGNIOBA, to pluck (vid. below).

GNIOGNIOBA, s. (la, pl. ma —) — wassa (pl. mawassa) la mva; si mva ya kuelli, inapita to, ni mawingu bassi, nguo haikutóta, a transient shower of rain (máte maté).

GNIOGNIOBA, v. a. (vid. futua) — ku-mu-ondóa kuku magnióya, to pluck a bird or fowl, the beard, &c., to pull out feathers.

GNIOGNONÉA, v. n., to slacken, to be weary (especially in the knees from continually marching), to have pains in the joints of the legs; mugu ya-ni-gniognognéa kua goti kua ku euenda mmo; muli-wangu una-ni-gniognognéa.

GNIOGNONÉA, v. a., to curve; e.g., māradi ime-gniognognéa mukono, disease has curved his hand.

GNIONGA ONIONGA, v. n. (vid. nionga nionga), to wriggle.

GNIOYA, s. (la, pl. ma —) (vid. ugnióya), the down or feathers of a fowl or wool of a sheep; ugnióya wa kuku or kōndō, or magnióya ya kuku, ya kōndō.

GNIUAFÁ, v. a.; e.g., simba ana-m-gniufásá gnombo niama, the lion tore a piece of flesh off the cow.

GNIUUKA (NIUUKA) v. n. ? (R.).

GNIUUKIA (or GNIOUKIA), v. a., to sprinkle; ku — maji.

GNUKA, v. a., to pluck, to tweak, pinch with the nails (as children do in play).

GNUKUANA, v., to pull each other.

GNUKUKA, v. n., to be tickled.

GNUKULIA (LIWA); gniukuka, matambo yame-m-gniukūn.

GNURANA, to hate or vex each other.

(GNÓ, a particle, expressing slight indignation (R.).

GNÓA, v. a., to pull up, root out; ku gnóa shina la mubúgo, &c.

GNODA (GNOTA); ku — nuello — ku euka nuello (to take curls and turn them).

GNÓOXIDA, pass.; ngovi ya kōndō isio tassa ku gnogniolewa mubúka, wolfel; cfr. gniogníca.

GNOGNÓNA, v. n., to speak indistinctly, not in an intelligible manner (low or softly); ku sema pole-pole, to speak in the ear.

(GNOGNONGEZA, v., to whisper to.

GNOGNONGEZANA, v. rec.; watu hawa wamogno-gnongozana, to whisper together.

GNÓKA, v. n., to fall out (kua nafsi yákwo); mti umegnóka kua pepo — amoa ngika.

GNOLEA, v. obj. (or ina ni-kukutika), I feel palpitation, I have throbbing of the heart; roho ina-ni-gnóka = ina-ni-piga, they speak of me (na tujua) if one has palpitation without a known cause (cid. laja).

(GNOLÉWA, pass., to be rooted out (ni mtu).

(GNÓMBE, s. (wa, pl. za); gnómbé mímbo, a bull, bullock; gnómbé mke, cow; gnómbé hili (pl. magnómbé haya) = gnómbé mkúba, a large cow; gnómbé wakúba, large cows; gnómbé la mji, a whore; gnómbé hili, pl. magnómbé haya (dim. ki- and ka-gnómbé) (Erl.), a cat takes out the tongue to put it into the nose — Proverb: gnómbé watom ulini ku tia puáni (or utakua gnómbé, utso ulini puáni), i.e., to give a promise, but not to keep it; mtu huyn hana thabidi ya maneno, this man's word is not reliable.

(GNONDA, s., fish divided; matoyako ni ya gnonda? are your eyes those of gnonda? (R.).

GNÓNDA, v. a., to split (e.g., fish); ku — sámaki — ku passáa niúma, ku anika juáni (kana ngú) (vid. munda); ndizi za paka kitóba jagnonda ulikúba kuotu mōra. Thus sings the Swahili shipbuilder, who gets bananas for his food, but which he dislikes, having eaten ndizi za paka in his native country (among the Wanua people near Kilou).

(GNONDO, s. — fito za mia (vid. mimbá).

GUONUKIKA, v. n., to murmur, mutter, grumble, to show one's dissatisfaction by words in the absence of one.

GNUGNIZA (or OKUGNIZA), v. a. (vid. gniógnia), to sprinkle upon (said of dry things); to — maji, to besprinkle, dash water upon, to strew, to scatter; guugnika, v. n.

GNULÉKA (?); e.g., ndizi (R.).

Go (vid. kō), s., the state of being capable of giving birth; la kuku, gnómbé (vid. below); go, or better

- kō (la), *is said of all animals which have produced a young one, but goma refers to man; goma can be said of animals, but go never of man; to apply to man is ku dēngurī mtu* (R.).
- GŌA, *v. n.*; ku nenda gōa = ku nenda ku ōga poāni (*vid. kōa*), *to go and wash on shore.*
- GOA, *v. a.*; unagawānia kitu na muenzie, bassi una-m-gōa; chombo hakigōa lēo.
- GŌA, (1) *mtūdo gōa, the fourth day* (*vid. kōsho*); (2) *gōa la gnombe (la lewalewa), dewlap, the piece of flesh hanging down from a cow's neck*; (3) *an ornament of silver on the sheath of daggers* (ma-jambia).
- GŌBA, *s. (la, pl. ma—), cassava dried.*
- GŌBA, *s. (a. = ku shilisha* (*vid.*), *to finish, conclude.*
- GŌBŌA, *v. a. = koniōa* (*vid.*), *to pluck fruits (the cobs of Indian corn) in passing through a plantation against the owner's will.*
- GŌDŌA, *v. a., vid. kodōa.*
- GŌDŌKA, *v. n., to protrude* (*Kiniana, rosika*); *inato yana-m-godōka* (R.) = *gobōka* (?); *fulani anagouda na mato yana-m-godōka, he himself is gobōka so that his eyes protrude.*
- GŌDŌRO, *s. (la, pl. ma—), thick quilt or mattress.*
- GŌE, *s. (?)*; ku-m-tia mtu goe (R.).
- GŌRI (or GŌVI), *s. (la, pl. ma—), skin, rind, bark; gŌfi or ganda la muhōgo, but gōmo (gŌfi nene) la mti, and ngōfi ya muili wa mtu or niāma.*
- GŌRTA, *s. (ya, pl. za), a pulley, block.*
- GŌFIRA, *s. (pl. ma—), forgiveness, pardon* (*vid. ghofira*).
- GŌFIRI, *v. a. (ghŌFIRI) (Arab. غفر, to forgive, condonavit peccatum, rogavit veniam delicti), to forgive, pardon; ku gōfiri thambi. This expression refers to a custom of the Muhammedan Swahili; katika mfunguo tatu (mezi wa hija, the month of pilgrimage) wanaliōni waeuenda ku gōfiri thambi mesgidini. The day on which this ceremony is performed is called siku ya mirāji, or siku ya ku lālāma. The Imams read, weep, and confess their sins and pray to God for forgiveness. The other people stand by and listen. This is the general or annual fast-day, siku ya ku juta maofu waliofania kulla muaka; siku ya ku lālāma Mōli (Mungu).*
- GŌFIRIA (or GŌFURIA), *v., to forgive one; Mungu a-ni-gofirī nilitenda (neno), may God pardon me; Mungu ame-m-gofirīa thambizakwe, God forgave him his sins.*
- GŌFIRIANA, *v. rec. (vid. Cōl. iii. 18).*
- GŌFJAGEFJA, *v. a. (or GEFJAGEFJA), to impel, urge on; e.g., ku simamia watu kazīni, to impel, to urge on people in working; cfr. rongaronga.*
- GŌRU, *adj., desolate* (*Juko xiii. 15*); *muatiliwa niumbayenu gŌfa; gŌfa la niumba, the ruins of a house; gŌfa la pembe (kipande cha shina), the hollow end of a tusk cut off* (Sp.).
- GŌGO, *s. (la, pl. ma—), a log of timber, trunk of a tree when felled, a block of wood; gŌgo la unāfā.*
- GŌGŌA, *v. a., to remove, to put away, e.g., tika, dirt.*
- GŌGŌREKA, *v. n., (1) to cry, to cackle like a hen; kuku yuwagŌgŌreka = yuwālia akivāia au āki-shikua; (2) ku-m-gogoreka mtu (na-m-gogoreka siku-m-weza).*
- GŌGŌRŌDA, *v. a., to compel one; hakudaka muniewe* (R.); *cfr. kokorota.*
- GŌGŌROTA = gogota, *v. a.*
- GŌGŌTA, *v. a. (= ku gŌta, piga), to beat, strike; ku gogŌta mlāngo kua fimbo hatta muogniwe ānke; ugogŌte viāngo, vingŌ ndāni; ku gogŌta kiungŌni = ku peta, ku fania vigŌsho* (*vid. kigŌsho*), *ku gogota mti, to drag the trunk of a tree.*
- GŌGŌTA, *s., the woodpecker (a bird).*
- GŌIGŌRI (la, pl. ma—), *ibis religiosa.*
- GŌKŌA, *v. a.*; ku — mahindi or taka = *pepēa* (R.), *to retch, to strain the throat in vomiting.*
- GŌKOMŌKA (*vid. kokomoka*), *to vomit.*
- GŌLANGŌLA, *v. a. (?) (Sp.).*
- GŌLE, *s. (la, pl. ma—), (1) crawl, gorge; gŌle la kŌndŌ; (2) = kohŌzi; gŌle la (magŌle yagŌle) mgŌmi or kohŌzi la mgŌmi, the expectoration or saliva of the whale. It is a white matter of the size of a cannon-ball, which floats to the shore. As no use can be made of it the natives do not pick it up.*
- GŌMA, *s.; cfr. gŌ and kŌ; mke huyu anakūa gŌma* (*vid. kŌ*); *this woman is no more a maana muali, she is now a mother.*
- GŌMA, *s. (la, pl. ma—), a large kettle-drum; mja na goma, mja na maji* (*vid. mja*); *goma is larger than the ngoma.*
- GŌMBA, *s. (la, pl. ma—), a leaf of the mgomba, the bananas-tree* (*vid. mgomba*).
- GŌMBA, *v. a. (in Kin., to speak), Kis., to oppose, to be adverse to, to quarrel with* (*Kiung. and Kipemba*).
- GŌMBANA, *v. rec., to quarrel (= ku tetāna or nene-sāna) with each other* (*Kiung. and Kipemba*).
- GŌMNEZA, *v. a.; ku —, to forbid* (St.) (*vid. gomba, v. a.*).
- GŌMBO, *s. (la, pl. ma—), a sheet or leaf of a book* (St.).
- GŌME, *s. (la, pl. ma—), (1) the bark of trees (ku ambūa magŌme ya mti); (2) a chip of wood, a piece of cleft wood, a splint; samalla ametānga mti, ku tēa magŌme; (3) a shell-fish (lililo na niama).*
- GŌMŌA, *v. a. (vid. komēa), to fasten with a native lock.*
- GŌMŌO, *s., a native lock; cfr. kumŌo.*
- GŌNDA, *v. n. (cfr. konda), to become lean, thin.*
- GŌNDŌA, *v. a. (?)*.

GOGGA, *v. a.*, (1) *to knock, to beat* — ku gogota, *to beat*; e.g., ku gonga or ondóa magóme mti, *to beat the tree in order to take off the bark*; ku gonga (= tanga), *until the skin comes off, to dash against, to strike, thrust against*; dauláko litagonga daulangu (*Kimrira*); *Kitoa*, cha-ni-gonga; (2) *to get very old* (?).

GONGA, *s.* (*Kin. gonche*), *fibres of the wild aloe used for making threads and strings* (*pl. magongo*).

GONGO, *s.* (*la, pl. ma—*), (1) *thickness, compactness*; gongo la muitu (*muitu unakúa gongo*), *a thick forest of large and high trees, like the one near Gazi, south of Mombas*; (2) *a large stick*.

GONGOA, *v. a.*, *to take off a knife or hoe from its handle*.

GONGOKA, *v. n.* (= gongoloka), *to fall out of it*.

GONGOKEA, *v. obj.*; e.g., meno ya níka ya-m-gongokéa.

GONGOMEA, *v.*; ku ji-gongoméa, *to drag one's-self along by the help of a stick*.

GONGOMEA, *v. a.* = ku tia chíma kilicho na muoto katika nti, (1) *to put the heated iron (after having been put in water) in the ground to cool* (*vil. matiko*); ku sidi ku pata ukáli; (2) *to drive nails into, to hammer in* (*ku gongoméa mifi*).

GONGU, *s.*; ni ngúma wa ku tesa watu wa mrima (*cf. kiumbizi*) wakipiga fimbo za muaka.

GONIA, *v. a.* (*ku gónia koma*), *to appease the spirits of the ancestors*; kua ubáni, &c. (*ndsembo in Kikiasa*).


GÓNIA, *v. n.* (= ku ugúa), *to ache, to have pain*; *cf. ngónjon*.

GONJOENA, *v. c.*, *to cause pain* — ku-m-tia mán-rathi ya mulli, ku ji-gonshoeha or —'za, *to behave like a sick man*.

GORÉA (*tonesha*).

GORA, *s.* (*ya, pl. za*), *a piece or package of cloth of 60 (mikono) native or 30 English yards (vid. doti and kitambi)*. The gora of 30 English yards of American cotton-cloth coats a Mombas usually 2½ German crowns (anno 1849).

GORDI, *s.* (*KORTI*), *name of a kind of cotton-print* (*gordi and shodi*) (*Kihindi* ?).

GORFA, *s.* = dari (?) (, coenaculum), *upper story of a house* (*gorfa or ghurfi*).

GORIA, *s.*

GORODZA, *v.*, *to shove, push, to push aside or to press* (*R.*).

GOROFIKA, *vidi-korofika*.

GOROKA, *v. n.*; ku — mafi, *to fumble on excrements made agoroka uji*.

GOROMBO, *s.* (*la, pl. ma—*), *a kind of large lizard*; hakiimi mta wala haligayi kiku, pangonimufikwe kinalála pikee, halina muenziwe. The gorombo lizard is smaller than the mburukenge. *cf. conerb*:

gorómbo halina mánéa, *and in like manner an obstinate man has no friends, but is left to himself*.

GOROKONDUA, *s.*, *a kind of lizard* (*St.*).

GOSH, *s.*, *the tack of a sail*; upande wa goshini, *the weather side*; ku pindaa kua goshini, *to tack* (*St.*); goash or goshi is opposed to "damán" in nautical language; *fig.*, mtu huyu ana-ku-kalia (*kotia*) goshi (or kombo) leo, *this man will give you trouble to-day* (*R.*).

GÓTA, *v. a.*, *to knock, to beat*, e.g., mlángo apáto síkía; ku guta, *to beat or strike slowly and awfully*; ku gogota, *to beat quickly*; ku goga-gota, *to strike neither too slowly nor too quick*.

GOTAGOTA, *v. a.*; (1) *ku gotagota báa kua ku tesa*, *to strike boards with the fingers for amusement, to drum with the fingers upon boards, to knock in play*; (2) *to break or mangle a language*; e.g., hujul sana maueno ya Kiongeso, laken yuwagota-gota, *he does not know English well, he speaks broken English*.

GOTANA, *v. rec.*, *to strike or run against each other*; e.g., vímbo vinagotána vikamúina.

JI-GÓTA, *v. refl.*, *to strike one's-self against*.

GÓREKOTE, *adv.* (*or KOTEKOTE* = huko na huko), *before and behind*; e.g., níka wa nduma knili yuwúma gategote = kua kitoa ja mbello, na niúma yuwafúfia.

IGWEZA, *v. a.*, *to mingle one language with another, to jumble together different languages*; mtu huyu yuwagoléza manéno ya Kimwita na Kiingija, láboda m'bu Mwitn, yuwagoléza manéno ya kikuúo or ya kuúo, *this man mingles the language of Mombas with that of Zanzibar, he is perhaps a native of Mombas, he speaks his own language along with the other* (*Kir. ku golia*).

IGI, *s.* (*la, pl. ma—*), *knee*; ku piga goti or magiti, *to kneel down*; haku-m-pigia goti, *he did not marry her because the bridegroom did not bend one knee during the ceremony performed by the kálhi in marrying them*.

IGVI MBO, *s.*, *uncircumcised* (*cf. goli, akin*); góvi mbo, *one who has still the prepuce*; li., *the skin of the penis*.

IGYA, *v. n.*; mta huyu yuonda kua goya = ku-ji-belenga = ku ponga muogni ku goya mukono = muogni ku ponga or tupa mukono? *ku nenda* • kuú goya, *pl. magóya* (*vid. muondo*).

IGZA, *v. a.*, *to warm up, to cook up* (*cold food*); kitu ja jana wakigiza.

IGZET, *s.* (*ya, pl. za*), *clove*; mgráfú, *the clove-tree*; hizi grafu za Pemba na Unguja, *these are Pemba cloves* (*from the islands of Pemba and Zanzibar, where they grow very well, having been introduced by slaves from the Mauritius many*

GEZA, s. (vid. gereza, s.) — niumba pa ku funga watu, *prison* (vid. gereza).

GI, s. (la, pl. ma—), a foot; mägü (Kiunguja, mägü), feet; gulängu la-ni-uma, my foot pains me; gü la kuumo, the right foot; gü la shoto or la ku shoto, the left foot (gu from the knee to the toes).

GIA, v. a.; ku gĩa, cfr. pfumba (to rain) in Ki-niassa.

GUAGÜNA, v., to gnaw (vid. gugüna).

GUAMA, v. n., to be squeezed or pressed in; e.g., nimepeniäsa mukonowängu hapa, sasa unaguäma mtini, I put my hand here, now it is squeezed or jammed by a tree = uneuguäwa ni mti.

GUAMISHA, v. c.; mti uneguamisha mukono-wängu.

GUANJE (?).

GUÄZA, v. a. (KUÄZA ?); mtalle hu waguäza watu méno, this rice breaks a man's teeth; ni máwa ndáni; cfr. küaräsa.

GUÄZE, s. (or NGIRRI MBANGO), an animal like a wild hog; its tusks are like those of the hog; ni mkali, na rangeyakwe ivu ivu.

GUBA, s. (la, pl. ma—); kiguba (Er.), leaves of the ingadi tree rolled and sewed up and worn by native ladies for their perfume (Er.).

GÜBARI, s. (la, pl. ma—) (Arab. جُبَارِي, consoli-davit; جُبَارِي, conjunctio plurium partium separatarum, ut ex his unum fiat), a thick black cloud which will soon give rain (wingu kuba or nene); mawingu yamefania gubari leo, the clouds are heavy or very big (like mountains) to-day; ulimengu una gubari, the sky has big clouds; magübari ya mawingu, big mountain-like clouds; magubari ya wingu yaäimäma milima, the big clouds stand like mountains; opp., ulimengu unafania mafurüfuru or ulimengu ufurufuru or utussitussi, the sky has scattered clouds, but it does not yet rain; ulimengu una mafundefunde, una mawingu ya mvua, jua halitöki una magniogniota, the sky has small clouds of light rain, the sun is not seen. Do not confound gubari and gabäri; gabäri means "magnus, omnipotens," Arab. جَابَرِي.

GUBBA, s. (la, pl. ma—); gubba la mto, bending inwards, bay; cfr. Arab. غَبْب.

GUBETI, s. (ya, pl. ma—) (kiköno cha ömo), ship's head, the prow of a dhow; waöna uzüri wa jombo mbelle ya ömo küla? seest thou the beauty of the vessel there in the fore-part?

GUGUABI, adv.; ku-ji-finka ngáo gubigubi, to cover one's self entirely from head to foot.

GUBITI, barley-sugar (?) (St.).

GUDE, s., (1) an owl (Sp.); (2) a species of dove (vid. ndiwa); gude, pl. magude.

GUDI, s., a dock for ships (St.).

GUDI (KUDI), s.; muhogo, viasi, adä, kunde, etc., are gudi (or kudi) in opp. to risiki (?) (R.).

GUDUIYA (or GUDULIA, St.), s. (la, pl. ma—), a pitcher; guduiya la ku nöä maji. They are exported from South Arabia, especially from Mascat; a porous water-bottle, a water-cooler.

GUGNOMBE, s., the disease which attacks muhogo, in which the leaves look poorly and the roots remain very small.

GUUO (la, pl. ma—), undergrowth, weeds; gugu muilu, u seed resembling corn; gugu, wild, uncultivated (St.).

GUGUDU, adv., a natural sound; fulani atafuna muhogo gugudu (It).

GUGUMIA (or GUGUMIZA), v. a., (1) to swallow, to gulp down; mtu mgönjöa amogugümiza maji kua shida, the sick man swallowed the water with difficulty; (2) to stutter, falter in speaking, to gasp or to pant for breath, to falter (Er.); mtu huyn agugümiza manono kama búbü, hawezi ku sema; (3) to beat or go through water swallowing water as one goes; e.g., amepita maji kua ku gugümiza, he could not swim, but the shore being close by he beat his way through the water (kua ku säma na ku suka na kua ku piga maji na miköno), sinking and rising, and beating the water with his hands. Now and then he swallowed a mouthful of water, hence to go through the water swallowing (not by swimming), which sometimes has proved dangerous to people who know not the locality. Gugumia, v. a.; tembo hili una li-gugunia pekeyo? dost thou swallow alone all the palm-wine? For eating cfr. mizükua (R.), which seems only to refer to meat.

GUGÜNA, v. a., to gnaw, to bite at, to eat of = ku tafüna kua méno, e.g., pánia anagugüna muhogo; nani aliegugüna nazi pásipo kissu, kua meno matüpu (?).

GUGUNIA, v. obj.; e.g., ku-m-gugunia mfüpa.

GUGUNIWA, pass.; kisio or kizio cha nazi kimo-guguniwa ni pánia (vid. kisio).

GUGUNSA, v. c.

GUGÜÜA, pass.; mtu amegugünua ni fäsi.

GUGURÜSHA, v. a., to make a noise by scratching or digging like a mouse; kitu jani kigugurushäjo ndáni hümo? what makes this noise here within? resp. pánia; ku gugurüsha kasháni or mikobáni, to run with a shuffling noise like a rat (St.), to drag along with a scraping noise.

GUGÜTA, s., a head of Indian corn, husk of Indian corn with the grain picked out (Sp.).

GUGUTA, v. a.; e.g., mafuta, but ku pära mtama (R.) (?), to shake (?) ; cfr. kutakuta.

GUGUTIKA, v. n., to be absorbed; amande unagugutika, the mist has been absorbed, but it is not yet dry; nguo nayo inagugutika, i.e., haija kaka sana; mahindi yanagugutika maji.

GUSA, v. a. (vid. gúya), to grasp, to apprehend, seize;

GUSA, v. rec.

GUSIA, v. obj., vid. guya, v. a.; ku guwa ni jbo.

GUMBA, s., the short thick finger; kidole or janda cha gumba, the thumb; cha gumba hatta sháhada, from the thumb to the fore-finger.

GUMBÁ, v. n., to be dim-sighted like a fuddler, ku fania kiza máto kama mléfi; ku gumbá kua uléfi, not to be able to see from intoxication, hence to do everything perversely (cfr. pumbá), not to have one's wits in any sudden emergency (cfr. sangá).

GUMBANA (= gussana), to graze, to strike against, to collide.

GUMBANA, v. c., to cause one to be stupid; uléfi umo-m-gumbana, una-m-lefia léfia, intoxication causes him to be stupid and to act perversely; uléfi umo-m-núka muili = umo-m-káza sana.

GUMBO, s., largeness; gímbo la ndá — ndá bórna, a very great famine, starvation.

GUMBUKA, s.; bunduki ya gumogimo (= bunduki ya viombo), a flint-gun, not a match-lock.

GUMU, adj., hard, difficult.

GUMA, v. n., (1) to scratch, scrape (vid. kum, v. a.); (2) to grunt, to grumble at (as a sign of indignation), to show dissatisfaction, to grumble (in one's absence) (vid. gnuugnika, v.), to utter one's displeasure behind anybody.

GUNDÁ, v. n., to be of low stature (cfr. ku rúnda); yuna kimo kifupi, laken amepesúka, hanendi mbelle tena, he is of low stature, but he is grown up, he will not grow any further (growth is impossible).

GUNDAMANA, vid. kundamana.

GUNDA, s., trumpet in Kin.; in Kis. it is called bargumu, war-horn.

GUNDÚA, v. a., to find accidentally, to catch, to surprise one (so that he cannot escape), to come upon one, to discover unawares; káfule, nime-ku-gundúa, odds-bobs! I have apprehended or got thee (accidentally) (káfule = odds-bobs! thou dog! vid.); ku gundúa mtu na niama mituni mahali asipo kaa ku-m-pata papo.

GUNGA (vid. kunga) (Kid. gungula), v. a., to hem, to skirt, to border; ku gunga nika ngoo (ugungo, s.); ku gunga niukue, to interlace, to entwine instead of knitting or tying; ku gunga tanga, to lace or edge a calabash; gungia, gungana (assemble) = gutána, gangika; cfr. kungána.

GUNGU, s., (1) in Kinika = widow; mke njane, pl. wake wanjane; (2) a kind of dance; gungu la kufunda, danced by a single couple; gungu la kikúka, danced by two couples (St.).

GUNGUZA (?) (R.), to instigate (?).

GUNGUKA, v. s., to dry (said of mist); ngoja, ugungúke umande wondéka, wait, let the mist get dry, then depart.

GUNI (or GUNZI), s. (la, pl. ma—); guni la tende, a bag of dates.

GUNIA, s. (la, pl. ma—), a kind of bag; gúnia la mtelle wa móra, a bag of rice called móra (gúnia la móra); gúnia ni ngúo ya ku finikia mtelle tangu Hindi hatta Mvita — kitumba cha Hindi cha ku tilia mtelle. Gunia is a kind of bag made in India of hemp to hold rice. This kind of rice the Arabs call móra. In the opinion of the Swahili it is mtelle mbáya (bad rice); hau-támu wanúka vibáya, laken ni rakhisi, it has not a good taste, it smells badly, but is cheap. A bag of móra sells at Mombas usually for 1½ dollar. Muahili yuwapenda mtelle wa mpúnga (vid.) hapendi mtelle wa móra.

UNKUI, s. (la, pl. ma—), vid. kungui.

GUNNA, v. a., gumbana, v. rec. (husband and wife)?

GUNZI, s. (la, pl. ma—), a cob of Indian corn (St.).

GUPA, s. (la, pl. ma—); gupa la mia la ku jengóa niumba (Makúu).

UPA, v. a., vid. kupúa.

UPKA, v. n.; punda ana-ni-goukia naniána anagupúka mbio (St.).

URA, v. n. (= ku tama), to quit a place to dwell in another; cfr. traxit, evulxit, verit.

URUGURU, s., the rattle of something in an empty box. The rattle may have been caused by the mice.

UNIA, v. (= tamia), to remove to another place; leo nimeguria niumbani muángu mpia, to-day I removed to my new house. Wazungu wameguria Rabbay Mpia, piali walipoketi, wameguria Kisulutini.

URUMHA, v. c. = tamisha.

URUMHA, v. c., to cause to remove, to banish; ku gúriisha viómbo kua wita, to cause the utensils to be removed on account of war; mume ame-m-gúriisha mkúwe.

URTUMU, s. (la, pl. ma—), a wheel; gurtamu la mizinga, a gun-carriage (Dr. Steere writes gurdumo); cfr. gari, s.

GURU, s.; kuna sokari yaitua guru (St.), there is a kind of sugar which is called "guru."

GURUFI, s. (la, pl. ma—), a highway (india kú); gúrufu ya gnombe, a cattle-road (جُزْ, locus quem fluxus non attingit).

GURUGURU, a large kind of burrowing lizard (St.).

GURUGUHA, v. a. (= ku háribu kázi), to bungle, spoil work; hakulekéza kazi, ameháribu mbáo, he spoiled or marred the boards of which he was to make a box. In short, to spoil the work.

GUSSA, v. a., to touch by handling anything gently, or by putting only the fingers upon a thing; ku

bófia, to touch by taking a thing between the fingers and by making impressions upon it; ku bofia kua ku topéza vianda; ku papassa, to touch by moving or sweeping the hand over a thing; gussa, to touch, but kusa, to bring together; ku kusa mashaka; ku kuta or kuta kuta, to give the cloth a shake; ku gutiwa.

GUTA, v. a., to push, to gore, to toss; gnombe a-m-guta muenziwo, wawili wagotana.

GUTU, s., the stump of a mutilated member.

GUTÚA, v. a., to frighten one; ame-ni-gutúa moyo; mbuzi a-ji-gutúa; cfr. kutúka, v. n.

GUTÚKA, v. n., to be startled; gutakia, gutusha, vid. kutúka, v. n.

GUU (vid. gū), foot, leg.

GUÚE, s. (la, pl. ma—), a large swine, but ngúú is of an ordinary size.

GÚYA, v. a. (cfr. guia), to grasp, span, to fasten, to lay hold of one or a thing by grasping, spanning, or fastening.

GUIANA (or GUYANA), v. rec.

GULLIA, v. a.; tume-m-gullia mtumawáko, we have fastened thy slave.

GUIWA, pass., to be laid hold of.

GH (the Arabic Letter ġ, gha).

GHÁFÚLA (or GHÁFĀLA), s. (Arab. غَفْلَة, neglexit rem, texit; غَفْلَة, socordia, incuria), a sudden, apoplectic stroke; amepatikána ni māradi ya gháfula, he has had an apoplectic stroke; jambo hili lina-ni-ngilia or lina-ni-tokéa kua ghafula, this matter has befallen me or happened to me on a sudden or unawares; kua gháfula, suddenly.

GHAFALIKA; ku —, to neglect, not to attend to, to be imprudent; nnaghafilika mno, I am prevented by an unforeseen circumstance.

GHAIDI, s., anger; buana alio na ghaidi na mtumua-wo, alio-m-fania kiza kiku; cfr. غَيْظ, ira.

GHAIRI (or GHEIRI), v. a. (غَارَى, commentum ad-vexit, alteravit, mutavit), to change, to annul; ku tin ghairi, to imitate, to provoke, to offend; ghairi, prep., without; بِغَيْرِ, absque.

GHĀLATI, s. (غَلَاة, hallucinatus fuit, erravit; غَلَاة, error, vitium) = nongo, a lie.

GHĀLE, adj. (غَالِي, carus, nagni pretii fuit), expensive, dear, costly; kitu hiki ki ghāli = kina támani, this thing is expensive; vitu hivi ni vi-ghali, these things are dear.

GHĀLIKA, v. c., to make dear; ku ghālika, to get dear or dearer; mpunga unaghālika, the rice has become dearer.

GHĀLIBU, v. a. (غَلِبَ, praevaluit, vicit), to overturn; e.g., ku — ākili = ku potéza ākili.

GHĀLIFU, v. a.; usi-ji-ghālifu, do not be hurt by buying something very cheap; غَالَفَ, nactus fuit thecam, in loculo suo recondidit.

GHĀLIMA, s. = feida; غَلِمَ, libidinosus fuit.

GHĀLLA, s. (ya, pl. ma—) (غَالِي, proventus domus;

غَلَى, immisit), a storeroom; māhali pa ku wekóa viakula or viombo, palipo na sibdi, a place

which can be locked up to keep eatables or utensils in; cfr. Steere, ghala, page 272.

GHAMMA (HAMNA), v. (غَمَمَ, texit rem, tectus fuit, incognitus, obscurus fuit, molestus fuit), to be extremely rare or not to be found in town, to have disappeared in trade; e.g., kitāmbi ja passúa nihoyo kinaghamma Mvita, a kind of cloth, called passúa moyo, which was formerly in use and demand at Mombas (at the cost of 3 dollars), but which has now disappeared, is no longer found in the shops; kimepotéa or hakionekāni, hamna kábisa, hakiénsi kabisa.

GHAMMU, s. (vid. ghamma) (غَمَمَى, res gravis, moeror), sorrow, apprehension or fear; yuna ghammu or khófu moyonimwakwe-akiitúa gere-záni, hájui neno aitiwálo ni Wali, he is apprehensive or anxious in his mind, when he is called to the Government-house, for he does not know what the Governor will do to him.

GHANĀMU, s., a goat (غَنَمَ).

GHANGI, s., a kind of dhov resembling a bágala, except that it has not so long a prow.

GHĀNIMA (غَنِمَ, pro praeda quid abstulit; غَنِيمَة, praeda); amepata ghānima muaka hu, he has got good luck, profit this year.

GHANJA, s., a kind of boat.

GHĀRĀMA, s. (ya, pl. za—) (غَرَامَ, obstrictus fuit

debito necessario solvendo; غَرَامَ, magna rei cupido; غَرَامَة, debitum necessario solvendum), expense, disbursement, especially in consequence of having given a banquet; nimetaa or nimetania gharama nengi kua ku wa-fuula wageni wangu takrimu nengi, I have had great expense by giving an entertainment to my guests.

GHĀRATHI, s. (= hujā or haja), a thing, matter; unagharathi gani, what matter or business have

show? (cf. غَرَسَ, implevit vas, desiderio rei captus; غَرَسَ, scopus).

GHARIGHARI MAUTI (R.), half-dead.

GHARIFA, s., a flood.

GHARUKI, v. n. (غَرِقَ, immergus) — ku sama, to sink; chombo kimeghariki, the ship sunk, foundered, to be covered with water.

GHARIMBA, v. c., to cause to be flooded, to sink.

GHARIMIA, v. obj., to be at the expense for, to spend property for the accomplishment of a certain purpose; amegharimia mali = amefania jithudi kua mali hatta ku pata mapensiyakwe; e.g., ndia ya Jagga ilikua heipishi, laken Kaimu aka-igharimia, aka-i-toka gharama, hatta aka-i-subua ukafika, the way to Jagga was untrodden, until Kaimu (a native of Wanga) spent property, and incurred expense, until he had opened the road and reached the country.

GHARIMBA, v. c., to cause one to spend.

(GHASI, s., fear, doubt; ku fania ghasi.

GHASIA, s., robbery, noise, tumult; sidaki ghasia hapa or sidaki ku wekwa ghasia hapa; غَرَسَ petivit expeditionem bellicam impulit misitque.

GHASIA, s., little things of various kinds; bano amo-ni-pa ghasia ningi (= viombo vingi or viti vingi via matakataka), laken siwezi ku tukua the master gave me a hodge-podge of things to carry, but I cannot; amo-ni-ogisa ghasia ningi ku nuna Mwita.

GHATHABISHA, v. a., to enrage, to anger one, to provoke to anger — ku-m-tia hasira.

GHATHABU, s. (ya) (غَثَبَ, iratus fuit, succensuit; غَثَبَ, ira), anger = hasira.

GHATHIBIKA, v. n., to become angry.

GHAWINI, v. n.; mana wa Lokman a-ji-ghawini, the son of Lokman is self-sufficient, independent (R.).

GHIZI, s., jealousy, anger; cf. غَيْرَ.

GHETHI, s. (ya) (غَيْثَ, vehementia, primusque impetus), fixedness, determination, resoluteness, exertion, energy; mtu huyu yunagheithi ya ku pigana, he is resolved to fight; yuwafania gheithi or jithudi, sherti or shurti ku ya ku pata mali, he makes great exertions to obtain property.

GHILIBU (or GHALIBU), v. a. (غَلَبَ, to master, to overcome.

GHODIA, s. (غَفَرَ, taxit, condonavit), pl. maghoda, pardon, forgiveness.

GHODIA, to forgive sins (used of God only).

GHODIA, to forgive one.

GHODIM, s., a young man; Arab. غُلَامٌ, adolescents.

GHODIFA, s. (ya, pl. za) (غُودِفَا, coenaculum) — dāri ya pili ya niumba, the second story of a house, an upper room; niumba hi inaghorofa mbili ghorofa na sabakhiyakwe (?).

GHOSHU, v. a. (vid. ghushi); ku —, to adulterate.

GHOSHUBU (or GHUSUBU), v. a. (غَشَبَ, violentere contra jus eripuit rem), to grieve or offend any one by playing him a trick or by doing him wrong; amo-ni-ghoshubu kua ku-ni-dangania or gulagnania.

GHUTARI, s. (la, pl. ma—) (vid. gubari, s.), a rain or dust cloud; غَمَرٌ, pulverem excitavit.

HUBBA, s. (هَبَّ, ad finem pervenit, exitum habuit res); ghubba ya bahari, a bay (this Arabic expression is, however, seldom used by native Suahili), a sheltered place.

GHUMIA (or GHOMIA) — nangā; si makusudi ni kua ku ghomia (R.).

GHUMISA, v. a. (vid. ghumma), to afflict or grieve one.

GHUMIWA, v. n., (1) to be dejected; (2) to be undetermined, to waver, to be at a loss what to do; hājūi jambo adakalo fania; (3) to startle = ku jituka; ametokwa ni watu ameghamiwa = amojituka, he was surprised by people and was startled.

GHURIKA, v. n.; ku —, to be arrogant.

GHURUBU, s.; el-āsiri ghurubu = mshuko wa ul-āsiri (?) (R.); cf. غَرَبَ, procul abiit, but غَرَبَ, prope fuit.

GHURUBU, s. (غُرَّ, deceptit vanarum rerum desiderio aliquem implens; غُرَّرَ, omnia quibus quis decipitur), arrogance.

GHUSHI (or GHOSHI), v. a. (غَشَى, deceptit, laud sincerum consilium admittit) (vid. ghoshi, v. a.), to falsify, adulterate; e.g., ameghushi fetha kua ku-i-tangania na kitu kingine, he adulterated the silver by mixing with it another substance.

GHUSHI, v. n., to suffice; fetha hi ita-wa-ghushi watu hatta ku rudi, this money will suffice for the people till they return — ku akidi (vid.).

GHUSHIWA, pass.; kitu kilijo ghushiwa, something falsified or adulterated.

GHUSHU, s. — neksi, غَشَى, detrimentum; غَشَى, deceptio.

GHUSUBU, v. a. (vid. ghoshubu), to swindle, to cheat.

- HA**, *seives as a contraction for nika*; e.g., ndia innakua mbali, harudi for nikarudi, *the way was long, but I returned*; ha-mu-ona for nika- or nime-mu-ona, *I saw him*.
- HABA**, *adj. and s., a small thing, a trifle, a little, a few*; kitu hāba = kitu kidogo; vitu hivi ni haba; wātū haba; mūnin ame-ai-pa haba; siku haba or chache, *a few or some days*. *Prov.*: hāba na hāba hujaza kibāba, i.e., *little and little fills a kebaba (a certain measure)*; in Kir. lāndu mē bāndu ya-māla gogo.
- HABABI**, *s. (pl. mahabābi), master, my lord (a name of honour) (أَحَبَابُ, amatus, amicus, amica; حُبٌّ, amor, amatus)*.
- HABALI**, *adj., irascible (cfr. hukawi)*; habali ku fāniū hasira; حَمَلٌ, mentem alienavit alicui.
- HABARI**, *s. (ya, pl. za) (vid. khābari), news, message, story, information*; ta-m-pata hābari kesho, *I shall get her news to-morrow*; Arab. خبر probavit, scivit, indicavit.
- HABBA**, *s. (1) = kitu kigujājo or kigaudamājo, kitu ja ku shikia, gum, lime; the mkānju (a tree) yields a kind of gum, matōzi ya mti; habba ya ku fungia waraka, sealing gum or wax; cfr. m'bwē, léhamu, ulimbo; (2) love (pl. mahabba); e.g., habba ya moyo, charity; حَبٌّ, amavit*.
- HABIBA**, *s., the name of a rope on boats or vessels (R.)*.
- HABLA** (ya), *vid. kabla* (ya), *before, &c.*
- HABUSHIA** (or MUHABUSHIA), *s. (wa), an Abyssinian. The Abyssinian, especially Galla, slaves are in great demand on the Swahili coast, and are bought for the sum of a hundred or more dollars. They are especially sought for the harems of great people. It is chiefly the Somali who, having fetched them from the Interior on the frontiers of Abyssinia, sell them in South-East Africa. Others are brought from the sea-ports of Arabia, where they have been received from the Abyssinian coast, v.z., from Massowa, Raheita, Tadjurra, Zeila, Berbera, which are the chief slave-ports of Abyssinia in and near the Red Sea. Habushia means frequently "a concubine" of whatever nation, especially from Abyssinia (Hābusha, the country of Abyssinia or Habesh).*
- HACHI** = mjomba or mjumba (*pl. wajumba, welcome friend (uncle) (St.)*).
- HADAA**, *s. (عَدَا, obexit, deceptit, sollicit), deceit, cunning, artifice, cheating = hila (عَدَدٌ, fraud, deceptio)*.
- KU HADAA**, *v. a. (some Swahili pronounce hadāha; mamboyakwe ni hadaha, his business is deceit), to deceive, circumvent = dangānia; ku-m-hadāa kua hila fulani a-ni-hadāa or hadāha.*
- KU-JI-HADAA**, *to deceive one's-self*.
- HADAIKA**, *pass., to be deceived, to be taken in by cunning*.
- HADAIWA**, *to be cheated*.
- HADARI**, *s. (vid. hathari), attention, care, caution = maelekēzo ya moyo, danger; ku fania hadari or nadari (نَظَرٌ, contemplatus fuit oculis), to take precaution; Arab. حَذَرٌ, cavit, timuit*.
- HADAYA** (?) (*cfr. hadāya*), *a present; cfr. hadia*.
- HADYE**, *s. (ya), limit, measure; cfr. Arab. حَدٌّ, limes*.
- HADIA** (*cfr. هَدِيَّةٌ, gift, offering; cfr. hathia, s. (حَظٌّ, munus quod offertur, bona sorte commodorum copia et felicitate potitus fuit in re, portio boni cuiusdam)*); bequest, legacy = kitu hiki na-mu-afia muanangu, *ni chakwe, njapokufa, kitu hiki ni chakwe*.
- HADIMU**, *s., country-born slave, one who serves (حَدَمٌ, inservivit; خَادِمٌ, famulus), pl. maladimu, the son or daughter of a manumitted slave; si nutuma tena, ni hadimu = huru*.
- HADITHI**, *s. (ya, pl. za) (حَدِيثٌ, de novo et pimum exstitit res, narravit), a narrative, story, tale of olden time*.
- KU HADITHI**, *v. n., to relate stories*.
- HADITHIA**, *v. obj., to narrate to one; amo-m-hadithia manawe mambo ya kāle*.
- HADIMI**, *vid. hathari*.
- HADUJA**, *s. (R.) (?)*; ku nena ndakūja, *laken safari ni hadua haisukisuki (?)*.
- HAFIFU**, *adj. (roho hafifu), light; cfr. خَفٌّ, levis fuit; خَفِيفٌ, levis pondere, dignitate, moribus*.
- HAFITHIKA** (*vid. hifathika*), *to be preserved (St.)*; Arab. حَفِظَ; Muungu hafithi = aokōze.
- HAFUKANI** = khofu (R.)?
- HAI** (*vid. hei*), *adj. (Arab. حَيٌّ), alive*.
- HAIBA**, *s., shape, beauty = uzuri, dignity, authority; cfr. siki, matisho; cfr. هَيْبٌ, timuit; haiba inangia tasa njumbani, the house is now beautiful; هَيْبَةٌ, timor, reverentia*.
- HAINA** (or HAINA), *there is not, it is not; haina ta-fauti, there is no doubt*.
- HAITASSA**, *not yet (= bado); haitasa iwa, it is not yet ripe (= bado); vid. حتى ساعة, hora, until this hour*.

HARIMU (cfr. duru), it does no harm, never mind, it is of no consequence; it is more correct to write haiduru instead of haiduru.

HAY, s., the pilgrimage to Mecca; **هَجْر**, peregrinatio Meccana.

HAYA, s. (Arab. **حاجة**, opus et necesse habuit;

حاجة, necessitas, res necessaria), property, concern; unáyo haja tena? have you any further want or desire? resp. hajayangu ya ku ishi wewe sana na fúrahá, my desire is that thou mayest live long and joyfully — lakuna wema; mta huyu hana haja, this man is poor, weak, feeble, his energy is gone, he desires to eat and drink and do nothing; anapumbá or analegón, kulla neno rambiwaló hafánii, sina haja na fethayakwe; kua haja gani? by what cause?

HAYI, s. (la, pl. ma—), a man or woman who has been to Mecca to pray, &c.; **حاج**; haji, a pilgrim, in general, converts; haji la Kizungu, pl. mahaj ya Kizungu, e.g., Wanika who follow the religion of Europeans are mahaji-ya Kizungu.

HAKIKI, v. n. (Arab. **هَجَرَ**; cfr. **هَجَرَ**, intendit profectus fuit ad aedem Meccanam), to emigrate (ku hájiri Mekka), especially to go on a pilgrim age to Mecca, to remove from a country; ku tók nti, ku nenda nti ningine, to go to live else where.

HAKIKIA, v. n. (= ku kawilia), to remain over-long.

HAKIRISHA, v.; (1) nimehajirisha Rabbai sasi = nakéti Rabbai sasa, nimefania Rabbai makaoyángu; (2) ku-m-hajirisha mtu ku kot nimbani, mueguicwe alipohajiri.

HAKIRISHA, v. p.

HAKALI; ku-m-shika hakali, to require a strange who goes upon workmen's work to pay for his intrusion, to make him pay his footing (St.).

HAKAMU, s. (ya) (vid. **حَكَمَ**, v. a., iudicium, protulit; **حَكْم**, iudicium), (1) a judicial act; (2) a fine, penalty; ku toa hákamu, to pay a fine, to be fined; ku-m-tóza hákamu, to fine one; wazó wame-m-lá hákamu, the elders have eaten him a fine, i.e., have fined him.

HAKAWI or **HABALI** KU FANIA HABIRA, he is angry directly (Sp.).

HAKIA, v.; **HAKIRA**, v.; **HAKIROA** (?).

HAKIKA, s. (ya) (**حَقِيقَة**, veritas; **حَقِيق**, dignus, aptus; **حَقِيقَة**, vere), truth, verity, certainty; ni hakika neno hili or neno hili ni hakika, this word or thing is truth — true (sua); neno hili, sina hakika nálo, I have no certainty of this matter; sitambái sana, siku-ki-ona.

HAKIKA, prep., for (propter); hakikayáko, lit., it is true of thee, thou certainly, for thee, it is true of him, of me, he or I certainly, for he or I have; hakikai, hakikayangu; wewe mana unapigoa hakikayáko wewe umshona babáyo, ndipo ukapigoa or sábabu, umemkua babáyo; hakika moja tunayo, one certainly we have.

HAKIKI, v. a., to make sure, to prove.

HAKIKIA, v. a., to examine, to ascertain, to make sure; ku hakikia ile jawabu, to find out the truth of a matter (by inquiring); umehakikia neno hili? hast thou ascertained this matter? dost thou know it for certain? ku hakikia = ku dika suafi, ku tafuta or úsa sana; uende ukahakikia neno hili = uende ukapáte hakika or yakini ya maneno haya, to sound one, to come to examine one.

One says: ta-ku-pa kitu fulani; the other asks hu ta-ni dangania? resp. la hakika natón hakika katika nafsiyangu or ninu tóla muni-ewo hakika ya ku-ku-pa.

One asks: uta-m-funga muána huyu? resp. hakika ta-m-funga; hu sáidiki wadáká ni-ku-thubutishe upate jua? (It.).

HAKIKIMIA, v. c., to cause one to be interrogated, examined.

HAKIM, s., a native doctor or physician in India; **حكيم**.

HAKIMU, s. (wa, pl. ma—) = muámzi, judge; kathi ndíe shokumúe watu wa mji; **حاكم**, iudex, arbiter.

HAKIMU, v. a.; ame-m-hakimu = amúa kua sherria.

HAKINI; ku—, to humble (**حَقَرَ**, contemnit).

HAKIRIMIA, v. c., to cause to be humbled, to despise one.

HAKKI, s. (ya, za) (**حَق**, jus fuit; **حَق**, jus, justitia, veritas), (1) right, justice; (2) righteousness; (3) order, law, hakki ya uti = sherria or sherríra ya uti; (4) just claim or demand, wages, kiti kilijo-m-pasua, e.g., ukítuma mtu, una-m-pa ágira ndio hakkiyakwe; ni-pa hakkiyangu, give me my right, that which is due to me; tuendo hakini or sherriani or kua kathi, tukamuliwe; mtu wa hakki huamúi ubútíli, a just man does not judge unrighteously (R.).

HAKO, h, is not here, he is absent (= hapo); pl. hawáko.

HAKU, sign of the third person singular of the negative past referring to animate beings, e.g., haku penda, he has not loved; haku limui leo, there is no work to-day on the plantation; unguja haku-ni-pendozi; maati haku, sudden death. These three last instances are peculiar

and irregular, the reference to the subject is left indefinite. This Zanzibar talk is not to be imitated.

HAKÚNA, *lit.*, not to be with, there is not, there exists not, no; haku tassa ku cha, ku keli usiku; hakúna mtu, there is nobody; hakúna kitu, there is nothing; hakuna watu, manéno, &c.; hakúna ku ponda, there is not to love, one loves not. The subject of speech is left indefinite. There is not, none or nothing of man or men, of a thing or things (*vid.* hapána), there are not, none.

HALÁFA (or KHALÁFA); sina khalafa nawe, *lit.*, I do not vary or differ from thee; خَلَفَ, contrarium, controversia.

HALAFU (HALAFA); afterwards, presently; خَلَفَ, pone fuit; خَلَفَ, pone, a tergo.

HALAIKI (ya viombo) = vingi (R.) (*cf.* خَلَقَ, portio plena boni) (P).

HALALI, *adj.* (حَلَّ, dissolvit, licuit, jussit, permisit, licitum fecit rem), lawful, licit (according to the Muhammedan notion) (*vid.* harámu, illicit), permitted, allowed; kitu kilijo amuriwa or rukuhwa cha ku tindua; kitu hiki ni haláli, this thing is allowed (in the Muhammedan religion), *e.g.*, kula niáma ya ngamia ni haláli kua Islam, to eat camel's flesh is allowed by the Muhammedan religion.

HALALISHA (HALILISHA), *v. c.*, to cause to be allowed, to make lawful = ku tia haláli; Muhammedi amehalalisha niama ya gnombe, laken hakuhalalisha niam'a ya nguú, Muhammed declared cow's flesh lawful, but he did not legalize hog's flesh.

HÁLAMA, *s.* (ya) = úgira wa wana maji, the wages of sailors; jombo ni hálama = msháhara (Arab. خَالَصَ, exquisita et electa pars rei).

HALGAM, *s.* (R.), on a boat or ship?

HÁLI, *s.* (ya, za), state, condition, disposition, &c.; حَالٌ, status, conditio hominis; hali ya kwanza, the former state; kua hali ya Yohannes, Luke iii. 15; generally, háli gani? what is the state (*sc.* of health, &c.)? uhalí gani niumbani kupko, what is the state of thy house (family)? resp. ngóma, it is good; wakakáa kua hali ngema hatta khatima (hatima), they lived comfortably to the end; uhalí gani? how dost thou do? resp. (mimi) ni mema; mu háli gani? how do you do? tu wema; wa hali gani? how do they do? how are they? mtu huyu ni haliyetu or jamayetu or tarafayetu, this man belongs to us (R.).

HÁLI, *part. of interrog.*, Rom. xi. 1; *e.g.*, hali Muungu ame-wa-tupa watuwakwe? kua kúla hali or kua hali ilio otte or biadhali, at all events.

HALIBU, *v. a.* (Arab. حَلَبَ, niger fuit); jua lime-m-halibu, blackened him.

HALIBIKA, *v. p.*; amehalibika kua jua.

HÁLIFU, *v. c.*, to commit a transgression or crime; *e.g.*, ku hálifu kua mtu mkuba, ku sana shalifu kua sultani (*vid.* bagamana), to sin against the king.

HALIFIA, *v. obj.*; Arab. خَلَفَ, pone fuit adversatus fuit, rebellavit, discordavit.

HALIFIANA = ku poteana, koshana kua maneno, ku teta, to fall out with each other.

HALIFISHA, *v. c.*, to make one a transgressor, to ruin one; watu wamedaka ku-m-halifisha kua maneno, like the Pharisees.

HÁLILI, *s.*; haliliyako, at your disposal (*cf.* خَلِيلٌ, amicus).

HÁLISI, *adj., adv.* (خَالَصَ, pura fuit res; خَالِصٌ, purus, merus), genuine, real, the very same, exactly; huyu ni Múka hálisi, this is a genuine or real Múka (of the nation of Wanika); mtu huyu ndio hálisi ni-m-dakai, this is exactly the man whom I want; kitu hiki udjio hálisi mimi ni-ki-dakájo, this is exactly the thing which I desire.

HALU; Arab.؟ = ku tisha (to omit)?? Arab. خَالِي, empty.

HÁLŪA (or HALWĀ), *s.* (ya, za) (حَلَا, dulcis fuit; حَلْوَا, omnis cibus melle et saccharo paratus, fructus dulcis), the name of a sweetmeat made by the Arabs (especially of Muscat), who export it to the Suahili coast. Halua ni chakula kilijo tanganikána na samli, na ááli, na súkari, na mai ya kuku, na unga, kitokájo Maskati.

HÁLŪA, *s.* (ya, za), quinsy, inflammation of the throat, swelling of the glands of the neck, and its suppuration; hálúa ni ipu la mio, swelling of the jugular glands.

HALULI, *s.*; chumvi ya haluli, sulphate of magnesia (St.).

HAM, *sign of the second person plural negative*, *e.g.*, hamkupenda, you have not loved.

HAMA, *v. n.*, to change houses, to move; حَامَا, ingressus fuit tabernaculum, tabernaculum fuit aliquo loco (حَامَا, prohibitum declaravit locum).

HAMBESA, *v. c.*, to cause to ramble, to banish (*cf.* tama, tamisha).

HAMALI, s. (wa, pl. ma—), a porter, a coolie; حَمَالٍ, portavitonus, gravis fuit in dorso; حَمَّالٌ, bajulus.

HAMAMI, s., a public bath; حَمَامٌ, balneum

HAMAYA, s., protection; si hamayat el umasawi, under German protection; حماية.

HAMDI, s. (ya), praise; حَمْدٌ, laudavit.

HAMI, v. a., to protect; حَمَى, defendit

HAMILI, v. a., to be pregnant; cfr hamali.

HAMIRA (St.), leaven, made by mixing flour and water, and leaving it to turn sour; خَمِيرٌ, fermentum, quod inditur massae panis, cfr خَمَرٌ, opernit, fermentavit.

HAMNA, there is not inside, no

HAMO, he is not inside, not here.

HAMU, s. (ya), vid. ghammu (= husuni, majonsi), sorrow, concern, grief; حَمٌّ, textit, morore affocit

aliquem, حَمٌّ, sollicitus habuit, حَمٌّ, sollicitudo, or

حَمٌّ, sollicitum tenuit; ku fania hammu or ku ngiwa ni hammu, ku m tia hamu or huzuni, to be grieved or sorrowful

HAMUMI, s. (ya), a kind of tobacco (R)

HANA, he has not; hana luno, he has no home.

HANA, v. a. (حَنَى), sonum edidit, commotus fuit ob laetitiam aut moerorem, misericordia affectum fuit, to mourn with one, to join in mourning

HANABUDI (Luke iii 15) (vid. abudi), undoubtedly, Luke vii 4, alikuwa hanabudi ku pita ndia ilo

HANAFSI, HATNAFSI, HAWATTAFSI (R)? grief? sorrow?

HANALI, s., north?

HANAMU, s. (ya, pl. ma—), (1) hanamu (or kasama) ya dau, the cutwater of a vessel, (2) obliquely (mshadari)

HANAMU, adv., obliquely; ku kâta —, to cut obliquely

HANAU, s., drift? (Er), kulla deno linavakwe, coherence, connection, meaning

HANDAKI (or HANDAKA) (ya, pl. za—) (handâki ya ng'oma) (خندق), fossa munitenti ergo ducta), a

dry ditch, a trench surrounding a fortress. The water-trench made around the houses is called misingi wa maji, and the foundation of a house misingi wa simba (whether it be dug for the construction of a stone or of a pole-house).

HANANIKIA, v. u (vid. biabia), to seek for, to show one's-self assiduous, diligent, or active.

HANANIKIA, v.; ku —, to be excited (St.).

HANANIKIA, s., (1) hook; fig., crookedness of heart, insincerity; (Kiurima) mansonyakwe yana

hang'ou kidogo = yana tâta, hayakuniôka, his words are not sincere, pure, there is some falsehood in them; mansonyao yana hang'ou kidogo, their words are not quite sincere; kungia hang'ou, to use unfairness; (2) ku andika hang'ou, to write the Arabic letter = kh, called hang'ou by the Shuahili.

HANIKIEA, v. a., to stun or out-talk one, by making a great noise, by talking long and loud, e.g., before the judge, to interrupt people (cfr. banibanisa)

HANIKIFARA, v. rec.

HANIKIHI, s. (wa) (عنتي), impotentem reddidit ad venerem), a sexually impotent man, asiowana ku kuâa niko, volente, culamite

HANJAK, s. = janbia, a scimitar; سيف, cultor vel cultor magnus.

HANNA, s., ni kâmba mbili néno katika formâli ya jâhâzi

HANZLA, s., a kind of dance; ku tosa upanga; hanzila ni ng'oma itosonyo kwa panga mweri muandâmo wa mîkila (ku la) na mtana. This expression refers to a kind of game of the Muhammedans. The male population assembles in an open place, and brandish their swords against each other, to the beating of the drum. The play terminates with a great feast of rice, &c. They eat again in the daytime after having taken their meals at night during the long fast. This ceremony is performed on the first day after the Ramadan

HAA, pron. dem, those

HAPA, here, this place; hapa hatta Rabba! ni sâ lâno, from here to Rabba! it is for hours, ku toka Jomvu hatta hapa Mvita yapata sâ mbili wa nusu, from Jomvu to this place (viz. Mombasa) it is 2½ hours' distance

HAPANA, there is not, hapana watu hapa = there is not, or nothing of men here = there are no men here (vid. bakuna). A generalizing mode of expression, hence the form remains the same with whatever substantive it may be connected. Connected with the infinitive of the verb, it forms a negative abstract noun, e.g., hapana or bakuna ku penda, there is not to love = there is no love = there is dislike or disgust. It is a convenient expedient for those who are as yet imperfectly acquainted with the various tempora of the verb—for instance, when they should say, "mimi sipendi," I love not, they generalize the tempus, and say, "bakuna or hapana ku penda." The Danians and other foreigners (Arabs, Beluchis) talk with the natives in this manner, which is objectionable and incorrect.

HAPU, (1) *there, this or that time; tangu hapu, since that time;* (2) *he or she is not here.*

HARA, v. n. (حَرَى, *deposuit alvum*) (= ku ōnda joŋu m'no), *to have diarrhoea, to go constantly to stool.*

HARISHA, v. c., *to cause frequent purging; dana ya ku-m-harisha, a medicine which in a violent purgative; purge or purgative is also called dana ya ku fungua jō; niāma ya mbizi mimi sili, ina ni-hāriha dāima, I do not eat goat's-meat, for it gives me diarrhoea.*

HARABU = mtu muharabu, *a wicked man; from حَرَب, rather than from حَرَب; حَرَب, vastavit, حَارِب, latro, fur.*

HARAJA, s. (حَرَج, *exivit*) = ghāramu, takrīmu; yuwa-ji-tia ghārama ningi, *to put one's-self to great expense; حَرَج, proventus, reditus, quod exit de opibus expenditurque.*

HARUJA, v. a. = ku kirimu watu.

HARAKA, adv., *haste, quick, quickly* = upēsi, hīma; حَرَك, *movit, commovit, motus fuit?* hāraka hāraka heina mbaraka: *Pror.*

KU HARAKA, v. n., *to make haste (?)*.

KU HARIKISHA, *to hasten.*

HARAMIA, *a robber, a pirate; حَرَم, prohibit, illicitum fecit; حَرَامِي, impius, latro.*

HARĀMU, adj. (*vid. harania*), *unlawful, illicit, according to the Muhammedan notion (rūl. halālī); kitu kilijozuiwa ni Muhammedi; māna wa harāmu, an illegitimate child. If a wife becomes pregnant by another than her husband the child will be a mana wa harāmu; Arab. حَرَم, prohibit illicitum fecit; حَرَم, illicitum; حَرَام, quod lego prohibitum est, nefas.*

HARĀRA, s. (ya) (= chuki) (حَر, *incaluit; حرارة, calor, caliditas*). (1) *rashness, forwardness, hastiness, precipitancy, heat; mtu huyu yuna harāra ya moyo = yuna upēsi wa moyo or yun moyo harāra or moyo wa harāra, he is rash, precipitant; yuna harāra ya hasira, he is choleric; (2) prickly heat, heat; mtu huyu yuna harāra za mapāja kua juu na kua ndia, he has heat in the thigh from the sun and murching (prickly heat?); harara ikiwa ningi muilini, if — there will be no sleep; usifānie moyo harāra, naja sana hivi = wait quietly for me, I will come directly (R.).*

HARARI (St.), *hot-tempered.*

HARARA, s. (R.)?

HARI (or HARRI), s. (ya) (za), *heat, warmth, sweat; حر, calor; ku toka hari, to perspire; muiliwangu una harri; harri za-ni-tōna (jasho ni ule mako).*

HARIBU, v. a. (حَرَب, *vastavit*), *to spoil, destroy; ku haribu mimba, to miscarry.*

HARIBIA, v. obj., *to spoil to one; e.g., ame-m-haribia saffiriyakwe.*

HARIBIKA, v. n., *to be spoiled, to decay (from natural causes, or kua nasibu).*

HARIBIKIA, v. obj.; *samaki ana-ni-haribikia = ana-ni-osen, the fish is spoiled for me,*

HARIBIKIWA, v.; *nimeharibikiwa samaki.*

HARIBIWA, v. p., *to be spoiled or destroyed (by external causes and makūsudi).*

HARUJA (*cf. haraja*), v. a. = ku kērimu watu kua ku-wa-pa jakūla jengi hatta wanakinal, *to entertain people at a banquet until they are satiated, to provide a feast, to spend money for it.*

HARIMU, s. (pl. ma—); *a harimu for his sister, and vice versa; حَرِيم, repulsam passus, id quod homo defendit, et pro quo dimicat, sacrum quod tangere nefas.*

HARIMI, v. a. (*vid. haramu*), *to consider or declare illicit.*

HARIMIA, v. obj., *not to allow; ame-m-harimia saffariyakwe.*

HARIMISHA, v. c., *to declare unlawful, to forbid one to do a thing; Muhammedi ameharimisha watu niam ya ngusie, wasile; kiléo tuna-harimishua, wine is forbidden to us.*

HARIOE, adv., *a shout given by the natives when a vessel is seen approaching. Old language for hariona = tumo-ki-ona jombo. The children, seeing a vessel steering toward the harbour, raise the cry, "harioe," which is maneno ya ku teke-reā jombo kijājo = ku ōna furaha ya jombo kidakājo ku fika, expression of joy at the arrival of a vessel. The townspeople, hearing the outcry of the children, run to the shore to get news, &c. This custom prevails at most of the sea-ports of the Suahili coast (cf. the Hebrew word heria and terūā, rūā) (cf. heria); hariowe tupigieni kombora mmoja tueteki kula jakwe, thus the Mombasians formerly when fighting with Said-Said mocked at him.*

HARIRI, s. (ya) (حَرِير, *sericum*), silk.

HARRI, s. and adj., (1) *hot; kuna harri leo kua juu; (2) perspiration (vid. hari).*

HARUFU, s. (ya, pl. za), (1) *letters of the alphabet; harufu ya or za Kiārabu, the Arabic characters; (2) an odour of any kind; kitu kinakājo, kikiwa njema, kikiwa kibaya, a smell, whether good or bad; حَرَف, mutavit; حُرُوف, littera alphabeti.*

HARUSI, s. (عَرَس, *ligavit, nuptiae factae*); عَرَس, *convivium nuptiale, nuptiae; عَرَسِي, sponsus,*

(1) *nuptials, wedding-feast; (2) the bride; harusi ni mambo yatendayo, mamo akipelekua kua*

mke; fungate mbili mume na mke hawatóki
mimhani, anapéwa chakula (vid fungate), wala
wafirahi pamoja na rafikiáo. Buana hana
the bridegroom; bibi harusi, the bride
HAI (or HATI or HET) (pl wa—), ali, *him*
حَيّ, visit; حَيّ, vivus, vivens
HAI, because it is (Er) ?
HIAI (or HASAI, HIAI, HANA) *which was there.*
ma— (حَيّ, castrated; cfr *هو*, ille, idem,
castrated; hása or *the singular or nouns*
bullock In reference *(ti hun)*
(vid.) is used, *eunuch*
animal, but mtu *this or that, previously*
travit, *pass* hasiwa In *chasing men or ani*
HASIDA = sima (En)

mtama flour, nat
pulmentum spise
HASANADI, the *g*
(Reb) With *eg*, ame-i-haribu (niumba
man what he *ut, viz, our house*
only that which *of the i class, eg, sima*
benefactum, *are is my sima? vid sima*
HASAYTA (or AN) *la kúku, the egg of a hen,*
(Luke xix 17) *eggs of a hen, i la birodi or*
suit = I thank *and of an egg which the hen*
sion for "well" *no cock, i hili si gúmu, i lisilo*
HASARA, s (ya) *ni, linafundika haraka, kuku*
jacturam fecit *ardí mni, the hen lays eggs*
hasára, to lose *have one as debtor, to demand*
loss to one; *to sue one for a debt, na-*
nengi = ame *mtu huyu reali mia, I have*
ku pamba na *of 100 dollars, I demand*
na gógoro na *100 dollars - he owes me*
HASHA, (1) a *déni ya reali mia kuakwe,*
not by any *I want (as a debt) 5 dollars*
hasha, hashu *payment of 5 dollars, he*
HASHARAKI = *rec; watu hawa wawakna*
HASHARATI (or *women are indebted one to the*

حَقَرَات, rept
sax hominum *to be indebted, to be owing,*
(1) to be in *owed for a debt, mtu huyu*
people; (2) *kuángu, this man owes to*
asie kani, apor *the debtor to pay by sum-*
ku wata waka *the judge; nime mu iwisha*
ku sungumaa *ku ali kua wali.*
(3) *substance brought from*
HASHAKI = *and with the natives as a*
حَقَرَات, multum *ready for scores (dona ya*
or *clandestinely; cfr. ku*
segwayi (love-side
Fumo shahawa or

HIAI, *warries cry out, huyo, huyo, huyo, here*
HITU, *this, this person; alya, obsolete for huyu,*
saya for haya.
HUYULE, *that, that one.*
HUKKA, r. n, *cfr. husu and husda.*
HUKKA, r. n (vid. husika); husiwa, r, *to be*
limited, confined to any thing, in it, *meaning to*
include; nima mbuaji waliohuka tui simba,
d.c, *the wild beasts included are the leopard,*
lion, d.c
HUKUNI, s (ya), *grief, concern, heaviness, anxiety*
(vid hamumu), *cfr Arab حزن, tristis fuit,*
حزن, tristitia
HWENDA (HIFIDA), *perhaps (st)*

I

yúkwé pia kua faraga, *he has stolen from him*
all his property *secretly*
IBIKA, r. n, *takable, that which can be stolen*
INIWA, INOA, *to be stolen from*
IBADA, s (ya) (cfr *عبد, adoravit, servum fecit,*
عبد, *servitus, obedientia, probitas, servit,*
relationship, especially *ibada ya Mungu, the service*
of God When the Muhammadans go to bed they
say *asháhád or ash-hadu ya Mungu* "This
in ibad: ya Mungu *hence "amulála na ibáda or*
amulala ibada - *amulala kua ku salli, or kua ku*
ata ku salli, *he slept with or without prayer*
But the word can also be taken *sensu latiori,*
e.g, *ibáda ya sannam, ya máli, d.c* Mtu aliekua
mbaya kwanza, *kisha akazingitia kua ibáda 'ya*
Muungu)
IMIA, s (aba sájudi ?), *devil (corrupted form of*
the Greek diabolou) (الشیطان), *chief of the*
devils, Satanas

IDADI, s, *counting (cfr عداد, numerus, census,*
annumeratio), *ukishajua idádi ya fara, and the*
price of something imodádi (amounts) *to half a*
dollar (cfr عد, numeravit, enumeravit) (R);
haina idádi, *there is no counting.*

IDIDADI = ku-ji-dahidi (R) ?

IDILI, v a (vid. idili), IDILIMHA (cfr *إدلى, quod*
justum et aequum esset, statuit, aequavit), (1)
to learn good behaviour; (2) to teach one reason,
manner, or right conduct (ku idilisha), (3) ku-
m-sambúa, *to trouble one = ku-m-tia akiif*
musa or mtama mbihi kua ku-m-funga na ku-
m-piga mumbani or goroani *hata ku ombwa*

HAPU, (1) *there, this or that time; tangu hapu* since that time; (2) *he or she is not here.*

HARA, *v. n.* (حَرَى, deposit alvum) (= ku tunda juoni m'no), *to have diarrhoea, to go constantly to stool.*

HARISHA, *r. c.*, *to cause frequent purging; daua ya ku m harisha, a medicine which is a violent purgative; purge or purgative is also called daua ya ku sang'aa jō; niāma ya mbūzi mimi sili, ina ni hāw'ha dāima, I do not eat goat's-meat, for it gives me diarrhoea*

HARĀBU = mtu muhāribu, *a wicked man; from* حَرَب rather than from حَرَب, حَرَب, vastavit, حَارَب, latro, fur.

HARĀJA, *s.* (حَرَج, exivit) = ghājamu, takrimu, yuwa-ji-tin ghārama ningi, *to put one's self to great expense; حَرَج, proventus, reditus, quod exit de opibus expenditurque*

HARĀJA, *v. a.* = ku kirimu watu.

HARĀKA, *adv.*, *haste, quick, quickly* = upesi, hīma, حَرَف, movit, commovit, motus fuit?? hāraka hāraka heina mbainaka *Pror.*

KU HARAKA, *r. n.*, *to make haste (?)*

KU HARIKIMHA, *to hasten*

HARĀMIA, *a robber, a pirate; حَرَم, prohibuit, illicitum fecit, حَرَامِي, impius, latro*

HARĀMU, *adj.* (mid. haramia), *unlawful, illicit, according to the Muhammedan notion (vid. halālī), kitu kilijazwiwa ni Muhammedi, māna wa hāimū, an illegitimate child. If a wife becomes pregnant by another than her husband the child will be a mana wa harāmu, Arab. حَرَم, prohibuit illicitum fecit, حَرَم, illicitum; حَرَام, quod lego prohibitum est, nefas.*

HARĀKA, *s.* (ya) (= chuki) (حَرَا, incaluit, حرارة, calor, caliditas), (1) *rashness, forwardness, hastiness, precipitancy. hut; mtu huyu yuna harāra ya moyo = yuna upesi wa moyo or yuna moyo harāra or moyo wa harāra, he is rash, precipitant; yuna harāra ya hasira, he is choleric; (2) prickly heat, heat; mtu huyu yuna harāra za mapāja kua jua na kua ndia, he has heat in the thigh from the sun and marching (prickly heat.); harāra ikiwa ningi mullini, if—there will be no sleep; usifania moyo harāra, neja sana hivi = wait quietly for me, I will come directly (R).*

HARĀRI (St.), *hot-tempered.*

HARĀRI, *s.* (R)?

HARI (or HARRI), *s.* (ya) (sa), *heat, warmth, sweat; حر, calor; ku toka hari, to perspire; mulliwangu una harri; harri za-ni-tōna (jasho ni ulo manko).*

HARĀRI, *thence Luke xii. 59; humo masta .. yumerai wai.*

HARĀRI, *si jasikia neno hili, humo msta*

HARĀRI, *si mumo humo (there within or*

HARĀRI, *grief.*

HARĀRI, *r. obj.; I by melancholy thoughts, ana-ni-osa, the flask is d.*

HARĀRI, *r. nimehai*

HARĀRI, *v. p., to be spo g., muaka humo or hu; external causes and maki*

HARĀRI (cfr. haraja), *v. a. = at before mentioned; ku-wa-pa jakūla jengi hatta (pl. mi); e.g., mti tam people at a banquet until to provide a feast, to spend m*

HARĀRI, *s. (pl. ma—); a brother nd hatti).*

HARĀRI, *sister, and vice versa; حَرَم, ūma, this man is*

HARĀRI, *id quod homo defendit, et pro qui wa ni mahuru, quod tangoro nefas ku weka hurru,*

HARĀRI, *v. a (vid. haramu), to co y.*

HARĀRI, *r. obj, not to allow it, eduxit.*

HARĀRI, *r. c., to declare un y, compassion;*

HARĀRI, *one to do a thing; Muhar propitius fuit;*

HARĀRI, *harimishua, wine is forbidden*

HARĀRI, *adv., a shout given by the pity upon, to*

HARĀRI, *reasel is seen approaching. Old*

HARĀRI, *hariona = tume ki-ona jombo. mission, last*

HARĀRI, *seeing a reasel steering toward the y. yr, dis-*

HARĀRI, *the city, "harie," which is maned*

HARĀRI, *reā jombo kijājo = ku ōna furā husu, v. a.,*

HARĀRI, *kidakājo ku hika, expression of joy e each one's*

HARĀRI, *of a reasel. The townspeople, heart*

HARĀRI, *of the children, run to the shore to) = ku-m-pa*

HARĀRI, *Thin custom prevails at most of th, th respect to*

HARĀRI, *the Suahli coast (cfr the Hebrew wā delivers to a*

HARĀRI, *terūā, rūā) (cfr heria), harione tapig, testamento*

HARĀRI, *mimoju tneteko kula jakwe, thus the*

HARĀRI, *formerly when fighting with Said, -testamentum;*

HARĀRI, *at him ku-m-fanizia*

HARĀRI, *s.* (ya) (حَرَف, sericuni), silk. to a certain

HARĀRI, *s. and adj., (1) hot; kuna nania kebāba*

HARĀRI, *jua, (2) perspiration (mid. hari). receipt of a*

HARĀRI, *s.* (ya, pl. sa), (1) *letters of*

HARĀRI, *harufu or za Kiārabu, the Arab*

HARĀRI, *(2) an odour of any kind; kitu kin violence from*

HARĀRI, *njema, kikiwa kibāya, s small, wā; at; ku-m- as; ku hānda*

HARĀRI, *bad; حَرَف, mutavit; حَرَف, hita watu mambo*

HARĀRI, *s. (عَرَس, ligavit, semper laet*

HARĀRI, *convivium nuptiale, nuptiae; wā, to alliterate*

HARĀRI, *(1) nuptiale, wedding-feast; (2) ni mambo yatendakyo, mūma, litigavit.*

HOSUNI, s. (vid. hozuni), a fortress; هَوْسُونِي, ark.
firmus, manitus fuit; هَوْسُونِي, ark.

HOSUNI, v. a., to besiege; cfr. هَوْسُونِي, in angustiam redigit, obsidione cinxit (hostem).

HUMUNIA, v. n. (vid. hathari), (1) to venture; (2) to be present; e.g., jamia ya watu walio huthuria, the congregation of people which was there.

HU, pron. demonst., this; cfr. هَوُو, ille, idem; referring to nouns u in the singular or nouns with mi in the plural (mi huu).

HUULE, pron. demonst., that.

HURO, pron. demonst., this or that, previously mentioned; mtu huyo. In chasing men or ani-

mala the natives cry out, huyo, huyo, huyo, here he is!

HUTU, this, this person; هَوُو, obsolete for huyo, هَوُو for huya.

HUTULE, that, that one.

HUXKA, v. n., cfr. hussu and husala.

HUXKA, v. n. (vid. hozika); husiwa, v., to be limited, confined to any thing, in it, meaning to include; niana mburji waliohusika tui simba, &c., the wild beasts included are the leopard, lion, &c.

HUXUNI, s. (ya), grief, concern, heaviness, anxiety (vid. hammu), cfr. هَوُونِي, tristitia fuit, هَوُونِي, tristitia

HUXUNI (HUXUNI), perhaps (St)

I

I, an infix particle; e.g., ame-i-haribu (niumba yetu), he destroyed it, viz., our house.

I, a relative to words of the i-class; e.g., sima-yangu i-wapi? where is my sima? vid. sima.

I, s. (la, pl mál); i la kuku, the egg of a hen; mál ya kuku, the eggs of a hen; i la bórudi or la ku teitima is said of an egg which the hen lays when there is no cock; i hili si gümü; i lisilo mume halina nguvu, linafundika haraka; kuku yuwaviá or yuwaárdú mál, the hen lays eggs (arda is Kimr.).

I'A (or ku wia), to have one as debtor, to demand a debt from somebody, to sue one for a debt; na-mu-ia or na-m-wia mtu huyu róali mía, I have this man as a debtor of 100 dollars, I demand from him a debt of 100 dollars = he owes me 100 dollars; nadáka déni ya reali mía kuakwe, na-mu-ia reali tano, I want (as a debt) 5 dollars from him, I sue for payment of 5 dollars, he owes me 5 dollars.

I'ANA (or w'ANA), v. rec.; watu hawa waw'ana wao kua wao, these men are indebted one to the other

I'WA (or w'WA), pass., to be indebted, to be owing, to owe to one, to be sued for a debt; mtu huyu yuwaíwa róali mía kuángu, this man owes to me 100 dollars.

Iwisha, v. c., to cause the debtor to pay by summoning him before the judge; nime-mu-iwisha kua wálí = nime-m-dai kua wálí.

I'ANI, s. (ya), a yellow substance brought from India, greatly in demand with the natives as a dana ya kiboda, remedy for sores (dana ya kiboda).

I'AI, v. a., to steal, to take clandestinely; cfr. ku ba in Kinyasa.

I'AI, v., to steal from; e.g., ame-mu-í'ia mali-

yákuwe pia kua faraga, he has stolen from him all his property secretly

I'AIKA, v. n., takeable, that which can be stolen

I'AIWA, I'AOA, to be stolen from

I'ÁDA, s. (ya) (cfr. عِبَادَة, adoravit, servum fecit,

عِبَادَة, servitua, obedientia, probitas), *servic*, worship, especially *ibáda ya Mungu*, the service of God. When the Muhammadans go to bed they say "esháhád or eshéhodu ya Mungu." This is *ibáda ya Mungu*. hence "amelula na *ibáda* or *nimeúta ibáda* ~ *amelála kua ku salli*, or *kua ku ata ku salli*, he slept with or without prayer. But the word can also be taken sensu latiori, e.g., *ibáda ya sannam*, a máli, &c. Mtu aliekua mbaya kwanza, kisha akazingatia kua *ibáda* (ya Muungu)

I'ALIA, s. (aba sújudi?), devil (corrupted form of the Greek diabolos) (الْإِطَان), chief of the devils, Satanas.

IDÁDI, s., counting (cfr. إِدَادَة, numerus, census, annumeratio); ukishajua idádi ya fara, and the price of something imedádi (amounts) to half a dollar (cfr. إِدَادَة, numeravit, ennumeravit) (II); haina idádi, there is no counting.

IDADAI = ku-ji-dahidi (II)?

IDILI, v. a. (vid. ejdili), IDILISHA (cfr. إِدْلِي, quod justum et equum esset, statuit, acquavit), (1) to learn good behaviour; (2) to teach one reason, manners, or right conduct (ku idilisha); (3) ku-m-sumbúa, to trouble one = ku-m-tia skili muasa or mtúma mbishi kua ku-m-funga na ku-m-piga niumbani or gerezeni hatta ku ombewa

kua babai or banawakwe, hatta ku-m-lalāma or dāka radi babai, hatta ku-li-shika neno a-m-pālo babai, hatta ku-fania radi or mapensi ya babai. *The Swahili tie up their refractory children or slaves either in their private houses or in the public prison, until the prisoner changes his mind and promises to behave himself well in future. Usually relations or friends intercede for the prisoner with his father, saying, "When a babe wets your lap, will you on this account throw him away?" Thus by degrees they gain the heart of the enraged father.*

Iduliwa = sumbuliwa; ku-m-tia ūdabu.

Idilisha (or idirisha), v. c.

Idili (or adili), s., right behaviour (عدل, justitia, aequitas; عدل, res par pondere, quantitate); fulani yū katika idili (ūdabu), or ana idili (ana makazi mangi) (It.); nupotévu akaidiliwa ku tiwa ndia ngema.

Idini (or idini), s. (ya), permission, leave; ku-m-pa idini, to give him permission, especially permission to marry a daughter given by her father; Arab. اذن and ائمن, permisit, permission.

Iva (or iva), v. n. (vid. iwa or iva, v. n.), to cook sufficiently (food) = kua mbivu, to ripen, come to maturity; ėmbe linaiva or linaíwa, the mango is ripe.

Ivisha, v. c., to cause to ripen; jua limeivisha maámbe, the sun has brought the mangoes to maturity.

Ivua, v. p.

Ivia, v. a., to make bad (= ku nibisha), to spoil, disfigure (cfr. Kinyasa iba, to be bad; ibsa, to make bad); uki-mu-ita mtu mdúde, una-mu-isha (R.).

Iviana, v. rec.

Ivtani, bringer of luck (St.).

Ivu (or ivu), s. (la, ya, pl. maifu), ashes; ifu la motto (Kiung. jifu); ifu la motto motto, embers.

Ivu vu, grey ash-like colour?

Ivua (or iulisa), v. a., to use words of another language which one does not understand, to imitate a man speaking in another language by using his words, to mock at him. Ku-mu-iga or ku-m-tokósa mtu kua maneno; e.g., wewe waiga or waigiza manono ya Kiswahili, nawe Muarabu, hu-ya-wési = hujui maanayakwo (maanai), wewe huna ūsili náyo maneno haya; Muarabu ame-mu-igiza Mswahili, you use Kiswahili words, and yet you are an Arab, you do not understand its meaning.

Ivnia, s. (Kiamu) (vid. inia), mother; niawo amekuja, his mother came.

Iv'taji (or ihtaji), v. a., to want, to desire; e.g.,

aih'taji ku sifiwa, he ought (lit., he counts) to be praised; cfr. احتاج .

It'asia, v. obj., to be wanting to, to be desirous of.

It'ilāfu, adj., various, different; اختلف .

It'itimu, v. a. (cfr. hitimu), to finish learning or one's education.

Ijāra, s., wages, rent, hire, pay; cfr. أجر, mercedem dedit; اجر, merces, praemium sponsalium; ku-mu-ajiri mtu, to hire a man; اجار .

Ijāza, s., a reward (St.).

Ikhiāri, adv. = ni kheri, better, rather, vid. hēri or khēri, the comparative of خیر .

Ikhtiyari, s., choice, will; kua ikhtiyariyako, as you please, willingly; vid. عار, elegit; اجيار, electio.

Iki, s., thickness in opposition to breadth (R.).

Ikibal = ikibāri; yuna ikibal adakāpo pote, ni ku tōa (kitu) hagnimui apendēza nti nzima (R.).

Ikiza, v. a., (1) to put over = lay across; ku ikiza niumba boriti, to put boards (boriti) across from wall to wall, in order to construct the dāri (roof) of the house; ku ikiza dari, to cover with a roof, to roof a house; kuku ya ku ikiza, a fowl cooked with eggs (St.).

Iko, there is, it is there.

Ila (or ela) = laken, but, except; لا, si non, nisi; hana ila (or illa or ela) mke mmoja, he has but one wife.

Ila, s., shame, disgrace, defect, blemish (cfr. Arab. علة, morbus, causa, praetextus?); ana ila, he is blamable; fulāni ni mzūri, laken yuna ila.

Ilakini (or lakini), but.

Ile, pron. demonstr., that, yonder; niumba ile, that house.

Ili (or illi), in order that.

Elimu, s., doctrine; limu ya ingili or injili, the doctrine of the gospel (Arab. cfr. elimu).

Ilio, that which is; ndia ili ilio tambulikana, that way which is known.

Ilioko, which is or was there.

Iliopandana, the composition of a word (St.); cfr. pandana.

Iliyokūa kwanza, ilio sasa, na itakavio niama-yetu, as it was before, as it is now, and as it will be after us.

Iliet, s., a small round thing held to be a great charm against lions (St.); cfr. دابة debilayit.

Ilkanus, s. (cfr. Greek κανον, a measure, rule, standard), canon, regula; bilkanani, by the rule; cfr. قن, perquisivit; قنون .

Ilki (or iliki), s., cardogram.

IMA, v. n. (old language) — ku simama, to stand up, to rise, to stand erect; fig., neno kuba lita-ta-simama mbellezeta — litakaja juiéto, an important matter will befall us; ndia ya ku ima, a straight road.

IMANIA, v. obj., to stand out to one, to rise upon, to befall one; mtu huyu ame-m-tukana wali, neno kuba lita-m-simania mbellezakwe.

IMBHA (or **IMBA**) (**IMBHA**) — ku simika, to lift up, to set up, to make to stand; e.g., ku — mlingoti, to set up the mast of a ship; ku simika mbu, to have erections of the male yard (and in consequence flux of the sperm); daua ya ku simika mbu (e.g., by brandy), the medicine which causes erections of the yard.

IMA, v. a.; ku ima, to eat up food provided for other people; ame-tu-ima, he has eaten our share as well as his own (St.).

IMA-IMA, either, or; nbawa ku unatakuta imá-je? in this feather clean or not? (lit., or what is it?); cfr.

إما, an non?

IMANI, s. (ya), confidence, faith, belief; imani kwa Mungu, faith or confidence in God; upanga wa imani, the sword of safety, which does not bend; yuna wikonu wiwili wia juma; cfr. آمين, fidiit, nixus fuit; إيمان, fides, religio.

IMARA, s. (ya), firmness, hardness, solidity, strength, said of substances and things which do not break or which are hard; kiti hiki kina imara, haki vandiki, this chair is strong, it does not break; nti hi ina imara, heitimbiki, this ground is hard, it cannot be dug.

IMBA, v. n., to sing; hence imbo (la, pl. maimbo), a song (vid. gnimbo and uimbo, pl. nimbo).

IMBIA, v. obj., to sing to or for one; e.g., u-mu-imbis gnimbo, aitikie.

IMBIKA, v. n., to be capable of being sung.

IMBISHA, v. c., to cause or make sing.

IMBIWA, v. p.

IMBU, s., mosquitoes (rectius m'nu, vid.).

IMISHA, v. c., to cause to stand, to set up; vid. ima, v. n.

INA, it has; e.g., niumba hi ina máwo mazuri, this house has fine stones.

INAMA (not ku nama but ku inama), v. n., to stoop, to bend down, to bow, to slope; jua laanza ku inama, ndo majira ya elasiiri, the sun declines, that is the time of elasiiri; niumba ina-ni-(i)namia pekeyangu, the house depends on myself alone. N.B. Slaves and strangers generally use ku nama for inama.

INAMIA, v. obj., to bend or stoop towards (?) or forward.

INAMISHA, v. c., to make to stoop or to bow, to bend; e.g., ku inamisha mti, to bend a tree.

JI-INAMIA, contr. ku-ji-namia, to bow one's-self.

JI-INAMISHA, v. refl.; e.g., ku-ji-inamisha (or inama) kua ku lima, to bow one's-self in tilling the ground.

INCHI, adj. (Kiny.). cfr. nti, country, land, earth.

INDA (or **KU WINDA**), v. a., to hunt; (2) inda, s.; ku-m-fania mtu inda, to give a man trouble (?) (neno asilo daka); bad habit, impertinence (= ubishi) (R.).

INGUA, **INGILIA**, **INGIBA**, **INGILIZA**, vid. ngia, ngilia, v. n., to enter, to come or go into.

INGA, v. a.; ku inga na kua suda, to ware poultry (cfr. tunga and shunga).

INGI, adj., much, many; jingi, ingine, different, other; muingino or muingine, mgine, jingine, muingine, pangino or pingine, pl. wangine, mangina.

INGNI (or rectius **KUNI**), having, possessing, with it forms muegni, wegni, yogni, legni, kogni, vegni, zogni, and pogny.

INGU (dimin. **KINGU**), s. (la, pl. ma—) cfr. mbingu, a cloud.

INGUA, v. a.; ku — póvu la tembo (or la tangu or la tui), to scare, to take off the froth of tombo, or ants, &c.

INI, s. (la, pl. maini), liver; ini la gnombé (ini, wengu, pafu, fio, firingizi, figo, all these words must be distinguished from each other).

INIA (or **INIA**) (wa), mother (= mviázi) (Kiny.); inia ndie alié-m-ua muana! vid. kú nia or kú gnia; niáwa amekuja, his mother came; nána, grandmother.

INIANUKA, v. n., to be cut or torn to pieces; e.g., uglio hi inianuka, heishoncki tena, this cloth is quite torn to pieces, it cannot be mended any more.

INIKA, v. a. (opp. anika) (= ku láza upande), (1) to lay down, to put on one side (e.g., ku inika mlimáu, to lay down the lemon-tree in order to get its fruits), to careen a boat; e.g., ulázo dau, sermalla alie hasho, careen the boat and let the carpenter put a piece of wood into it; usi-u-inike mzigu, nimika wema, do not put the load awry, but put it straight; ku inika majimbo, to form the outer side of hoas (cfr. mfumbe); mpunga unainika kosi or shuko la mpunga lainika kosi, the rice droops; ku inika unso or kiton nti (ku ji-igika), to let the face or head droop from grief or in mourning; (2) trop.; hapana mtu awezaye ku-mu-inika muegni mkii, nobody can bring down a proud man.

INIKIA, v. obj.; ku inikia táso la tini, to hem the lower part of a cloth.

INIKIZA, v. c., to turn round; muálimu ame-inikiza watu kua ku salli.

INNA, adv., truly; Arab. **إِنَّ**, utique, equidem.

INSHALLA, *please God, if God permit or will*

(Arab.), perhaps: *إِن شَاءَ اللَّهُ*.

INÚA, *v. a., to lift up; e.g., ku inúa máto ku angalia ju, to lift up the eyes, to look up; trop., ku inúa, to raise up from sickness* — *ku afu.*

INÚKA, *v. n., to be lifted up, to be erect* (mlima unainúka kua Mungu), *to become raised.*

INULIWA, *v. p.; mlima haukuinuliwa ni watu, the mountain was not raised by men.*

JI-INÚA, *to rise; ku inúa juani.*

INULIKA, *v. n.*

INULIA, *v.; e.g., ku inulia gadi kati ya mgomba ulioinama kua ndizi kúa kúa.*

INULIZA, *v. a.; e.g., ku-m-inuliza mzigo, to lift upon him a load.*

INZI, *s. (vid. n'zi or n'si) (wa, pl. mainzi), a fly, gnat (?)*.

IÓTTE, *all, every one, the whole; it changes like the possessive pronouns, otto, iotte, chotte, lotte, wotte, zotte, potte.*

IÓWE (iów), *s. (la, pl. maiów), a cry, noise* — *keléle, pl. mukelélé; la nini iowe hili? what is this noise for? ku piga iowe, to make an outcry, noise (Kipemba).*

IPA, *v. a., to long for everything one sees, to desire to have, to want; ku-ipa roho mbelle, to give up the mind to, to covet; muivi ana-ipa roho mbelle, kisha yuwaita kua wazi (kua ku shiriki roho), the thief taken first the purpose (in mind), then he steals really; ku-ipa roho mbelle, ku fánin thambi.*

IPI, *s. (la, pl. ma—) (old language) = kóndo; ku piga ipi or kóndo, to strike with knuckles of the fist; but ku piga ngúmi means, to beat with the inner part of the fist. In the former case the blow is given obliquely, in the second horizontally; ku piga ipi or kóndo kua niuma ya wianda, or kua ku finikiza wianda wiliofumboa, laken ku piga ngumi kua ku sindikiza wianda, kana kua ku vunda názi; ku piga ipi, to slapone on the face.*

IRI? *what? kama ipi? how? (?)*.

IRU, *s. (la, pl. maipu or mapu), boil, tumour.*

IRÚA, *v. a., to take off the fire (St.).*

IRIGANO (or RIGANO), *s. = mze wa mbelle.*

IRIBA, *s., usury; cfr. Arab. رِبَا, auctus fuit; رِبَا, quod capitur in venditione supra protium constitutum; usura.*

IRIKA, *v. n., to faint (R.)? cfr. رَجُلٌ, omaciatus fuit, segnis fuit, or رَجُلٌ, menstrua laboravit.*

IRISHA, *v. c., to trouble (?)*

ISHTWA, *s., a vice (screw); cfr. شَرِبْ, ansa situlae vel urci.*

ISA (or WISA), (1) *to love and please (in the old language and in poetry); (2) to swallow up, to satisfy the heart's (or appetite's) desire (vid.*

kongue), to conceive an unreasonable love or partiality for one.

ISARA, *s., calumny (?)*; *ku-mu-isiri, ku-m-kashifu, ku-m-fania isara (cfr. إِسْرَاءُ, molestia res, adversitas), to backbite, calumniate, to defame one.*

ISH, *ejaculation* — *sh.*

ISHA, *v. a., ku isa or ku isha (كُتِبَ), to finish, to bring to a close or end; pumzi lime-ni-isha or lime-ni'sha, my breath is finished (hana tarafu tena ya ku enda mbio) (تَرْقُ, tractus, extremitas rei, latus); ikisha ku isha, where or if it is finished to finish. When preceded by the pron. a, a and i is contracted into e—esha; maneno esha or yesha ku isha, the words are at an end; gnombe wana we'shea pro waishia, there are no more cows for slaughter; niki isha muona fuluni, ta-ku-pa jawabu langu; n'le ishia ni fetha, I had no more money. Kwisha (= ku isha) is used as an auxiliary; e.g., amekwisha piga, he has already beaten; amekwisha kuja, he has come already; alipokwisha ku enda, when he had gone; akaisha, and he had finished, or when he had done this; akisha or akisha, after that (and finishing that).*

ISHIA, *v. obj. (= malisia), to finish, to settle a thing for somebody; ngója, ni-ku-ishia (ni-ku-malisia) manenoyako nliotúma, wait, let me finish for you the matter for which I have been sent; ame-ni-ishia waliwangu pia, he has eaten up all my rice.*

ISHILIA, *v. obj.; ku-mu-ishilia muez.*

ISHILISA, *v. a. (= ku malisa); e.g., ku — muez (ku ishilisa muisho), to complete the month of service (to his master).*

ISHARA, *s. (ya, pl. za) (= delíli, aláma), (1) something strange or remarkable; (2) omen, prognostic, foreboding, mark; tumeóna ishara muaka hu = tumeóna tusijo óna mbelle, we have seen this year what we have not seen before; ishara ni jambo lisitaukálo kuja; hi ni ishara ngema ya mvua or ya juu, this is a good sign of rain or sun; (3) pattern, kind = genzi or gimi. The following occurrences are ishara, e.g., (1) take likipiga, ni ishara ya matanga, ku keti ni; (2) ukópe wa tini ukipiga, ni ishara ya matoni ku liá; (3) mafungio ya sanda yakipiga, ni ishara ya ku fiwa; (4) mkeréa kiunsa (popo) akilia, mtu atafwa, ni isharyakwe; ameóna ishara, he has seen or got signs or omens (of death), when this or that bird cries, or this or that thing happens; jambo udakilo u-ni-kinis ishara, show me what you desire to have; nime-ku-óna isharyangu, kama hi, or gimi kana hi; ishara ya ngáo hi ndakio mimi, I went a cloth like this. Arab. إِشْرَا.*

ITAKI, v. n., to live, to last, to endure; *vid.* **aisibi**; **عاشي**, *vitam duxit*; **nimeishi minka arbaini**, *I lived forty years, I am forty years of age* (7. **maisha**, lifetime).

ITILAKI, s., gain; **sikununda kitu hiki**, *hakina ililakhi (R.)*; *cfr.* **مصلحة**, *utilitas, commodum*.

ITILAMU (or ISLAM), *s.* (wa, pl. **Mūslām**) (مسلم), **Muhammedicae religionis cultor vel assecla**, a **Muhammedan**; **mtu wa poani ni l'alam or Mu-salam**; **watu wa poani ni Islam or Waislam**, *the coast-man is a Muhammedan, the coast-people are Muhammedans*; or **mtu wa poani ni Mas-limina or Msalihina**, or **Msalimina**, pl. **Wasalihina**; *cfr.* **مسلم**.

ITIMU (or ISMU), *name, the name of God*; Arab. **إسم**.

ISIPOKUA, *where there is not, except, but (vid. Gram.)*.

ITISKA, s., dropsy (St.); **استسقا**.

ITIWAI, s.; **hat el istiwai**, *the Equator*; **خط استوا**, *linea aequinoctialis*.

ITA, v. a., (1) to call, to summon, to invite; **ku taja**, *signifies, to name one, to give one a name, to call one N. N.*; but **ku ita**, to call, invite; e.g., **nime-mu-ita**, *laken amekāti kuja*, *I called him, but he refused to come*; (2) to cast in a mould (St.); **ku itoa, v. n.**, to be called. *After wa and before i both a and i are changed into o (w)*; **ku w'eta**, *instead of ku-wu-ita, to call them*.

ITANA, v. rec., to call each other.

ITIA, v. obj., to call one for —, to call for some object.

ITIKA, v. — **ku-m-jibu**, to answer one's call; **bana ame-mu-ita mtima**, **nai (na huyu) ame-itika**, *the master called the slave, and he responded to the call*.

ITIKIA, v., to answer the call for one, in his behalf; **mtima ame-mu-itikia banawakwe**; **ku-mu-itikia santtiyakwe kua uimbo**, *to fall in with one's voice in singing*.

ITIKIZA, v. — **ku kubali**, *ku ridia manenoyakwe, to approve one's word, to assent to*.

ITIKIKANA, v. c., to respond one to the other, to acclaim mutually, to call to mutually.

ITHINI (or EITHINI), *s.*, permission, sanction (*vid. idini or eidini, page 106*); **ku toa ithini**, *to sanction*.

ITILAFU, s. — **khofu**; **hapasa itilafu**, *there is no fear*; *cfr.* **خوف**, *phorit*; **إلتاف**, *interitus, exitium*.

IRO, s. (la); **ito la gū (gū)**, *the ankle*.

IVA, v. n., to ripen, to be completely cooked; **ma-ḥmbo yanakua yaiva mmoja mmoja**, *the mangoes became ripe every one of them*.

IVISHA, v. c.; **muembo waivisha or unakua waivisha**.

Ivo (pl. maivo) (of a koké), *vid. niudi and msuka-wāno*.

Ivu (pl. maivu), *ashes*.

IWA, v. n., *vid. in*.

IWIWA, v. c. (= **akiliha** or **wakiliha**), *to deliver up to one the demand for payment of a debt, i.e., to commision one to call in a debt*; **nime-mu-iwisha Abdalla**, **adāke doniyangu**, or **inali-yangu kua felāni**, *I charged Abd. to demand my property from N.N.*

IWIWI? *where is it?*

IWINA (or IVINA), *adj.*; **i ivina**, *a bad egg (pl. mai mawisa)*, *bad eggs (cfr. wisa, spoiled)*.

IYAI (or YAYI), *s.* (R.) — **mai (Kiung.)**, *eggs*.

IZA, v. a., to refuse (St.).

IZARA, v. a., to publish things about a person, to tell scandal about and thus calumniate a person;

عمر, *publice protulit sermonem?* **أمر**, *memoravit?*

J

JA (better CHA) (pl. **via**), *one of the genitive particles (vid. Gram.)*, denoting of; e.g., **kita cha m'tu**, *the matter of the man*.

JĀ, v. n.; **kūjā (vid. Gram.) (kūyā in Kiāmu)**, to come; **amekūyā leo**, *he came to-day*; **hakulāla usiku kūjā or tangu usiku hatta ku kūjā muanga**, *he did not sleep from nightfall to daybreak, lit., till the light came*; **amekēletā kūjā**, *he sat up all night till daylight*; **alikuja toāwa**, *ku being omitted when a verb follows after ja*.

JASIA, v. obj.

Jia, v. obj., to come to or for him or upon him; e.g., **leo**, *a stranger came to me to-day. They say*

also jajia; e.g., **siku hizi kazi ina-ni-jajia**, *sipati nafasi, on these days I got much business, I was never free*.

JĪKA, v. n., comeable (if this were an English word), accessible; **mji hu haujiki**, *this town is not accessible*.

JĪJA, v. obj. — **jia** = **fikilia**.

JĪWA (or JĪLIWA), *pass.*, to be come, to be overtaken; **nimejiwa or jiliwa ni mgeni leo**, *I have been overtaken by a stranger*.

JĀ (or CHĀ), *s.*, tea.

JĀ, v. n. (cfr. **cha, v. n.**), to be afraid; **yawājā ku amenda pikée**, *he is afraid to go alone*.

JESHA (or TISHA), *v. c.*, to cause to be afraid, to make afraid.

KÚ JŌA (or KU JĒWA), *pass.*, to be feared; ame-jūwa, he was feared.

JA, a particle used to form several tenses, (1) ja with po, even if; a-ja-po, and in the plural wa-ja-po; e.g., a-jūpo ku penda, even if he love thee, pl. wa-ja-po ku penda, even if they love thee; (2) with negative prefixes; ha-ja-ona, he has not yet seen; ha-ja-ja, he is not yet come; (3) asi-ja penda, before or ere he loves, or that he may not have loved; yasi-jāwa haya iote (yote), all this not yet being or existing; hawajakūla amāni kabla bu-ja-tia, before thou puttest in; si je'nda pro si ja ouda.

JĀ (JĀA), *v. n.*, to become full, to be abundant with = kun telle; kūsha linjā ngūo, the box is full of cloth; maji yāmējā jana nlipopita, na sasa yājā or yānjā tena, the water was full (the tide was high) yesterday when I passed, and now it is full again, i.e., it is flood-tide, ku jaa inshūmbi, the tide is coming in.

JĀLIZA, *v. a.*, to fill up; ujālizē wīno kikōmbo (or kibāo) hatta ujāe telle, hakika ushinda sasa, fill up the glass with ink, till it be full, for now it is only half full, or not quite full. Tūpū sasa ishinda mafūda, ujālizē telle, the bottle is not full of oil now, fill it up completely.

JĀWA, *v. p.*, to be filled with, to be full of; alikua akijaa roho takatifu, Luke iv. 1; ku jawa ni khofu, Luke i. 12, to be filled with fear; maji yamejawa dudu, the water was full of insects; lakon mtungi umejaa maji the jar is full of water; cfr. Luke vi. 11, wakajawa ni wazimu.

JĀZA, *v. c.*, to make full, to fill up; ku tia telle.

JĀZOA, *v. n.*, to be filled.

JĀ, *s.*, a place where rubbish is thrown.

JĀA, *s.*; shika mājira ya jaa, steer northwards (St.); cfr. mājira, the course of a ship, to be distinguished from majira, time; mājira, cfr. Arab.

مَجَر, lata per mare fuit navis, vel cum sono sulcavit illud, vel ventum obviam sibi habuit.

JĀĀLI, *v. n.* (جَل , magnificavit), to be potent or powerful, to prosper; mtu huyu amejaali muaka hu — ameja mali telle, he prospered.

JĀALIĀ, *v. c.*, to make one potent, to give one authority, to prosper or bless one; Mungu ame-jaalia mali (= ku pata mali); Mungu aki-tu-jaalia, tutakuenda kesho, if God enables or prospers us, we shall go to-morrow (aki-tu-fanisia, aki-tu-kabalia).

JĀALIWA, *v. n.*, to be enabled, to be given power, to be blessed; ku jaaliwa ni Mungu.

JĀBALI, *s.*, a rock, rocky hill; kaburi iliotimboa

katika jabali, Luke xlii. 58, a rocky mountain; جَبَل , mons.

JĀBALI (MAJĀBALI), *s.*, a thick mass of clouds.

JĀBĀRI, *s.* (magnus, omnipotens, absoluti imperii, dominus; جَبَّار) absolute king or ruler (a title of God).

JADI, *v. a.*, to demand a thing urgently and violently; cfr. جَدَّ , postulavit petiit ut daretur quid; ame-ni-jadi hatta nime-m-pa.

JADI NA JADI = milele na milele.

JADDI, *s.* (ya) (= ndā), hunger, starvation (Kiēn-gūja); cfr. جَدَعَ , malum alimentum accepit maleve nutritus fuit; ameshikoa ni jaddi or shungitati.

JADDI, *s.* (ya, pl. za), Capricorn; جَدْي , haedus, capricornus, signum celeste viginti et octo sidera complectens.

JADDI, *s.* (ya, pl. za) (جَدَّ , avus), great-grand-father (habu, grandfather), ancestor; mtu huyu ni shēha tangu jaddiyākwe.

JADILI, *v. a.*, cfr. haji or hoji, hujiana.

JADILANA, *v. rec.* (= hujiana), to argue with; cfr. Arab. جَدَل , firmus fuit, altercatus fuit, disceptavit.

JAFI, *s.*, an insect, which creeping over the body causes marugurugu (nid.).

JĀFU, *s.*, a kind of basket made of mīā for catching shrimps; it has holes, so that the water may run through, whilst the shrimps remain (vid. mfumbi).

JĀFUA, *v. a.* (Kimvita) = tofūa (Kilindini) = ku tia taka, to make muddy (cfr. tofūa).

JĀFUKA, *v. n.*, to be dirty; niumba inajafūka yadaka fagiwa.

JĀFULIA, *v. obj.*, to dirty, soil, bedaub; ana-ni-jafulia nguoyangu.

JĀGA, *s.*, a frame-work for putting corn &c. in.

JĀGĪNA, *s.* (pl. majāgina), bold, brave, gallant; mtu huyu ni jāgina (mtu mkali, hachi), vid. chagina, page 88.

JĀHĀ, *s.* (ya, za) (جَاه , potentia, dignitas), power, authority; sultani ame-m-pa wali jāha ya watu, the king has given the governor power over the people; (2) good fortune; samani za ku toka jūa hakuna upepo (Sp.); (3) kilango ja jaha or pepōni, the door of paradise, which the Swahili imagine they see open at night now and then seeing a very bright spot of heaven.

JĀHABU, *v. a.*; ku — jomba poani, to shore up, to lift up a vessel.

JĀHABIWA (= gadimiwa, to be erected on supports.

JĀHABU, *s.* (ya, pl. ma—), support; ku waka-jombo jū ya majakabu.

JAKIR, s. (ya, pl. ma—), a ship, vessel, especially bigbala, ghanju.

JAKU, s. the North Pole.

JAKI, v., to give honour to.

JAKIWA.

JAKILI, v. a., not to fear any one, to be brave; ku jahili-mso, ame-m-jahili mtu (laken Mungu ha-jahili) asie khofu ya watu.

JAHILIANA, v. rec. (kua na daua na mtu hatia ku pigana).

JAHILI, adj. and s., courageous, brave; asie khofu, si mbuga (majahili ni ku iba tunu ya mesgidi?).

JAHIM, s., hell; muegni pepo na jahim, the lord of paradise and hell; cfr. **جَهَنَّمَ**, ignis ingens; ignis inferni.

JAJA, v. n., to begin to rot, to be spoiled; wáli hu unajaja, this boiled rice begins to spoil.

JAJA, s. (ya, za), a kind of grass growing in wet places, a kind of mboga? (R.).

JAJAGA, v. a.; ku — ngáu, to wash a cloth by rubbing it between the hands, not by beating it upon a stone, as is customary with native washermen (by being beaten softly it sounds jā, jā, jā); ujajaga ngoyangu, nai-pure (vid. púra or puáya, v. a.), to wash a cloth by beating it on a stone.

JAJANISA, v. a., to out-roar, to interrupt one in speaking by a noisy behaviour; amo-ni-jajanisa kua maneno mangi.

JAJI, s. (pl. majaji), an egg (Kiung.)

JAJIA, v. obj. (cfr. chaohia), cumulate, press, augment; siku hizi kazi ina-ni-jajia, or zime-ni-jajia, sipati nefasi, or raha ya ku keti, in these days my business or my occupations accumulate upon me, I cannot take rest; vid. jin, page 109.

JAJUA, v. a., to sour, to make sour; ku — mtuxi (Sp.).

JAJUKA, v. n., to become or turn sour (ku pata ukáli, ku pata kiungo).

JAKA, v. n. (= ku legúa, ku rarika), to get old or worn out (vid. kũkũ); nguo imejaka or imekua kũkũ, the cloth is worn out, is shabby.

JAKA, ni siku sizizo kua na mvua (cfr. harara), a day when there has been no rain; wakati wa jaka, winter-time.

JAKAJA, v. a., (1) to pound oil (= ku ponda mafuta kua kingu, but ku shindika kua ngamia, to pound oil in a mortar, not by the mill driven by a camel; cfr. shindika); (2) ku jakaja niumba — ku takasa niumba, ku fania tupu tupu sehabu ya ku tama, to empty one's house when one emigrates, to clear a house; (3) tómbako ni jakaja or dakata heitai, ni tómbako dafu lisilo zaha menóni, mild tobacco which does not burn the mouth.

JAKAJIKA, v. n., to be pounded very much; mafuta yamejakajika sana — yamepondéka sana yame-jakajika.

JAKAFU (Kijomvu), an animal which eats poultry (hana, Kimvita) (Sp.).

JAKANI, s., vid. bori.

JAKULA, s. (cha, pl. via—), food, eatables (= kitu cha kulia).

JAKUNOA, s. (cha, pl. viakunoa), drinking.

JALADA, s. (ya, pl. za), the cover of a bound book;

cfr. **جَالِدًا**, excooravit, in corio compegit (librum);

جِلْدًا, cutis, corium; (2) a whip; ku-m-piga júlada.

JALI, adj. — salikhi; rokhoyangu jali, pure, upright?

JALI, v. a., to put; **جَاءَ**, posuit, fecit, abundavit, constituit; Muungu aki-ni-jalia, if God spares my life.

JALI, v. a. (vid. jaalia), to regard one, to revere one, to fear; ku-mu-angalia sana, to enable one to have respect for one; e.g., mtu huyu amo-ni-jáli Mungu, na Mungu amo-ni-jalia; mtu huyu ha-ni-jali = ha-ni-nikii.

JALIA, v. obj., to grant, bestow (= bariki); Muungu amo-ni-jalia siriki or risiki.

JALIWA, v. p., to have power, to be enabled or blessed.

JALIZA, v. a. (vid. jā, v. c.), to make full, to fill up.

JALIZIA, v. obj., to fill for one; ku-m-jalizin kashu, to fill the box for one (= timinia).

JAMAA, v. a., to collect together, to gather.

JAMAA (or **JAMĀ**), s. (ya, pl. za), family, company, society; **جَمَعَ**, collegit, congregavit; **جَمَاعًا**, turba, agmen, multitudo, synagoga, concilium.

JAMĀLA, courtesy, good manners, elegance; **جَمِيلٌ**, pulcher tam corpore quam moribus, elegans decorus fuit; **جَمَالًا**, elegantia.

JAMĀNDA, s. (la, pl. majamanda), a round basket with a cover, both made of mīa; kijamanda, a small basket of this kind.

JAMBA, v. n., to break wind loudly; e.g., punda yuwajamba kua keléle; cfr. shuta, mashuzi and ushuzi. These words must be distinguished.

JAMBA, s., breaking of wind.

JAMBA (or **KAJAMBA**) = nakuamba (ku amba), conj., if, though, notwithstanding.

JAMBA, s., white film of the eye; muegni jamba, a person with a white film on his eye; mtu huyu ana jamba cha jito, or ana kiini jeupe cha mato; cfr. upogo.

JAMBA, s. (or **KIAMBA** (pl. wiamba), (1) small rock (muamba, a large rock); (2) jengo, construction (pl. viengo); vilifo kátoa kasidi ku-m-pigia jamba or viamba, to make huts for gay-laying one, the robbers cut part of the wood near the wayside, where they dwell, to waylay travellers.

JAMBIA (la, pl. manjambia) (vid. gambia), a curved

dagger carried in the girdle by the Arabs; jambia laméta kumója, si kuili, the dagger is bright on one side, not on two sides; laken upanga kumetóka kote kote, but the sword glitters on all sides.

JAMBO, s. (ja, pl. viámbo), bait; kitu cha ku fulia samaki, a bait for catching fish; — cha ku tegéa niúni, to catch birds; ku weka or tia jambo katika mtámbo, to put a bait into a trap.

JAMBO, s. (la, pl. majámbo or mambo) (from ku amba), state, thing, matter, circumstance, &c.; nini jambo hili? what is the matter? ame-nitenda kulla jambo la wema, he showed me all possible kindness; jambo, for si jambo, I am well; hujambo, you are well; hajambo, he is well; jambo sana, I am very well; &c.

JAMBÚA, v. a. (vid. shambúa pamba, to clean cotton), to clean, e.g., cotton.

JAMBURU? ja-m-futia? (Sp.).

JAMEI, s., unnatural carnal intercourse; ku fania —, to commit sodomy.

JAMI, v. n., to have connection with, to copulate.

JAMIA (or JAMII), v. a., to assemble, gather (watu na ote).

JAMIA (or JAMII), s., the mass, the body of, many; pia zote; watu wote, the whole human race.

JAMISHA, v. c., to gather.

JAMILA; جمل, omentum liquefactum.

JAMIRA and JAMIA; ta-m-fania jamira katika moyo = wangu (R.), sina jámia ya ku-m-fania hatta akakiuai rokhoni muakwe? جمار, medulla.

JAMKANO, s., breakfast; chakula cha súbukhi (ku amsa or amsha or fungúa kánoa, to awake or open the mouth).

JAMVI, s. (la, pl. majámvi), a large mat of coarsely plaited palm-leaves; jamvi la ku tandika niumbani katika matंगा. The Suahili consider a mat on the floor to tread upon a sign of mourning? They sit, eat, and sleep on a mat, but do not tread upon it? They make various kinds of mats, some of them very neat and fine (vid. mkóka). It is chiefly the work of the women. The mats which have been used in burying a corpse are given to the mosque, which is covered in the inside with mats for the use of the praying people.

JANA, s. (la, pl. ma—), the larva of a bee (vid. majana); jana la niuki, the empty cell of a comb, but kamba la niuki, the cell full of honey; hamba úsali, tua-ji-tafunia majana.

JANA, adv., yesterday; siku ya jána, the day of yesterday; ku shinda jana = jáni, the day before yesterday; jana, last year.

JANA, s. (la, pl. ma—), a lad, vid. mtukutu; jána hili ni tukutu m'no, this lad is very restless.

JANABA, s. (la, pl. ma—) (cfr. جابا, declinavit;

جانبه, pollutus fuit effluxu seminis), filth, uncleanness after cohabitation; kama the injunction given to the Muhammedans, to wash themselves; mtu huyu ana janaba (taka) m'nyaga, akilala na mke.

JANDA, s. (la, pl. ma—), leaf; janda la mti, leaf of the cocoa-nut tree.

JANDA, s. (ja, pl. vianda), a finger; (1) janda cha gumba, the thumb; (2) janda cha shikha, the fore-finger; (3) janda cha tóka, middle-finger; (4) janda cha kati ya kando (or janda cha muandámisi wa misho); (5) janda cha misho or cha kando. The middle-finger is called janda cha tóka (finger of time) because the Suahili take the lime used in uraibu (vid.) with that finger; if they do not, it will judge them on the day of judgment, as their fabulists tell them.

JANDALA, s. (cha, pl. viandala), a remnant of food; ku ni-wekea mume jandala, to preserve for the husband (separately and purposely) a remnant of food, which the wife gives him after the guests are gone. She does it from the tender consideration, that her husband might not have eaten enough, the guests consuming all.

JANDARUA (or JENDARUA) (cha, pl. viandarua), an evening (ku tungika or funga ng'no).

JANGA, adj., young, unripe; hakitasa ku iva janga kitu kijanga, something unripe; émba hili ni janga; mtóto mjanga; mahiudi majanga; ndizi ni janga.

JANGA, s. (ja, pl. vianga); janga cha máto, dimness; haóni sana, yuna kiza cha máto; hana janga cha mkono, hana hofu ya ku sua mkono, he robs suddenly.

JANGA, v. a. (— shanga), to split (wood) (Kiunguja).

JANGA, s. (vid. kianga), clear weather after the rain has passed; linatóka júa, mfúa inakwisha kúgnia, the sun has risen and the rain is over.

JANGÁWE, s. (ya, pl. za), a pebble (vid. káwe, gravel); jangáwe ya jiwe.

JANGO, s. (ja, pl. viango), (1) hook —; kidúde ja ku angikía or tungikía kitu (ku tungika, to suspend —) (Kimrima); (2) pl. of ujango wa utumbo; utumbo is the great stomach; ujango, the little one (pl. jango), the small intestines; cfr. ujango and utengelélé.

JANGUA (pl. majangua), magn. of wángua (R.) (cfr. wángua or wángüa), a large desert.

JANGUA, v. a. (Kipemb.) = ku fuma miemba (Sp.).

JANGULIA, v. obj.; ku-m-jangulia tangulizakwe.

JANIATA, v. a. (ku kata vidágo vidágo), to cut into small slices or pieces, e.g., cassava, bananas, &c. (vid. mjaníato), to boil the whole together.

JANJA, s., impostor = mungo; ajanja = wrongo (Sp.).

JARUA, *s.* (vid. genna), *paradise*; *cf.* *jaru*, hortus.

JASU, *s.* (la, pl. manni or majanni), *a leaf, also grass*; jassu ja mti, *the leaf of a tree*; majanni signifies generally any grass or herbage, but jiasu is grass, not leaf.

JANNIKIWITI, *green* (the colour of a green leaf); ngao ya jannikiwiti, *a green cloth*.

JARO, *s.* (cha, pl. vi—), *a sort of table or low stool, on which the Arabs place their food*; jaro chu ku andikia wali.

JANSU, *s.* (la, pl. majansi), *cramp*; mtu akikoti mno, yuwafania jansi la magu kufa jansi, *sleep, said of a member of the body*; nasikia gulangu kama lililo tonguka (when the foot is asleep); gulangu lina-ni-fa jansi, *my — is asleep*; mukono wangu una-ni-fa jansi, *my hand is asleep*.

JANSO, *s.* (ja, pl. vianso), *the beginning of plaiting, e.g., of a mat*; janso cha mkéka or jamvi or ahupatu akianza ku suka.

JANVIA = JAMBIA, *vid.*

JAO, *s.* (cha, pl. viáo), *roller, trestle*; jao ju ku shusha dau (ku shusha or shusha dau), *the piece (or pieces) of wood on which a boat is launched into the sea*.

JAO, *s.* (cha, pl. viáo), *a small band, group, or company of people* (= kikáo), wamekuja viáo (or vikáo) wengi hatta ku timia goshi ya watu, *there came many bands of people so that they made an army*.

JAPA (or JAPARA), *s.*, *quite drunk*; mtu selani yijapa or japara leo, *N. N. is to-day perfectly drunk*.

JAPU, *sign of a tense signifying "even if"*; ujapo kuja, *even if thou comest*; ujapo sika, *even if you arrive*.

JAPPA, *s.* (cha, pl. viappa), (1) *a mark, stamp* (= alama), pipa linaandikoa jappa, *the barrel has been written over with a mark — there is a mark written upon the barrel*; ngóme ya Mwita imeandikoa jappa (referring to the Portuguese inscription on the castle-gate at Mombas), (2) *jappa cha ku fungia waraka* (kua jiti or sám-mába, *seal of a letter with wax or gum*), (3) *ku piga jappa cha juma katika kortani*, *to print on paper, lit, to beat an iron-mark on paper*; but only those natives who have had intercourse with Europeans know of this expression; (4) *the fin of fish*?

JAPUA, *v. a.* = *ku ngósa mlio wa ngoma*, *to increase the noise of a drum*; ku japua magu = *ku fúliza* (*cf.* matúa).

JAPUKA, *v. n.* = *amekuenda haraka*, *he went quickly*.

JAPULIA, *v. c.*

JAPPO, *s.* (cha, pl. viapáo), *a small native drum*; ngoma ndogo (*cf.* ngóma).

JARUA (or JARUA), *s.*, *round*; *vid.* gornha.

JARARI, *s.*, *the ropes passing through the pulley attached to a dhows's halcyards* (St.).

JARIBU (JARIBU), *v. a.*, *to try*; *jaribu*, *probavit*.

JARIFA (pl ma—), *a drag-net made of European cordage* (*vid.* juya).

JARO, *s.* (cha, pl. viáro), *a band or company of travellers, a caravan, journey, expedition*; mjaru is one man of the company, a traveller (pl wajáro); ku fania jaro = *ku safari* (Ki ku hamba), *to travel, to make a journey, mercantile or other business*. Mzungu (R.) a fania viáro vitatu via Jaggá, *the European has made three journeys to Jaggá*; na viwili via Ukambani (Kr), *and two to Ukambani*. The word jaro is *Kanika*, but now is only used by the *Swahili*, who use "safari" the Arabic.

JARO, *s.* (*vid.* fujo, *), *thoroughfare*; ku fani niumba jaro, *to make a house a kind of thoroughfare*.

JAMA (or JAZA), *v. a.* (*vid.* ku já), *to fill, make full*; ku jaza telle

JAMA (or JAZA), *s.*, *recompense, reward, remuneration*

JABAKA, *s.*, *a kind of bread*.

JASU, *s.* (hari or fuko la muni) (*cf.* hari), *heat which produces sweat without being caused by labour, perspiration* (mukúto); siku hakulalik niumbani kwa hari or ni hari ndani, *one cannot sleep in the house on account of the heat*; ku fani jasho, *to sweat* (jasho la anga)

JASI (or JAZI), *v. a.*, *to reward, take xx 47*; ku miji mtu kwa wema or uofu, *ku jaziwa jaza ngumu*, *to be well rewarded*; *cf.* *jazi*, *subgit*, *retribuit*

JASI (or JAZI), *s.* and *adj.* (cha, pl. vijazi), *abundance, a thing which is abundant, plenty*; kitu hiki ni jazi mjini — *japatikana* telle katika miji, *there is plenty of this thing in town*; vijazi vitu hivi = *telle humo*, *kitu hiki kijazi = telle*; ma imbe ya jazi Mwita, *mangoes are abundant at Mombas*; pesa rinakua jazi sana, *the pesa (a small copper-coin of the East India Company, anno 1845, introduced by the Sultan Said-Baid on the Swahili coast) have now become abundant* (the people of Mombas at first having objected to this innovation); *viombo vijazi = vinatumbā*, *the vessels are choke-full*

JASI (la), *a kind of pumice-stone, used in making* (ruka) mikéka (Sp)

JASI (or JAZI), *v. a.*, *to supply one = ku-m-pa kitu, to supply one's wants, to recompense one*, Luke xiv. 14; *pass*, *ku jaziwa*

JASULA, *v. obj.*, *to reward*.

JASI (or JAZI), *s.* (la, pl. ma—), *an ornament in the lobe of the ears* (round pieces of wood or of silver), worn by the native females; jasi la

setha — (cfr. furnga). It costs about 3 dollars, i.e., 1½ dollar for each ear. Dr. Steere says, "This ornament is generally a silver-plate about an inch and a half across.

JAKRI, v. a., to dare or brave; amejasiri ndia pekeyakwo, he travelled all the way alone; cfr. Arab. جاسر, rusus fuit.

JAKIRIMHA, v. c.

JAKIRI, v. a., to explore; جاس, captavit exploravitque.

MINI (or JAMMIN), s., jasmine. The flowers are sold in the streets of Zanzibar for their scent (St.).

JUNI, s. (wa, pl. wa—), spies (Sp.)? Arab. جاس, explorer; e.g., — wanti, a spy of the

JAM², s., violence, tyranny, oppression, injustice; Arab. جور, from جار, injustus fuit et tyrannus.

JAJUZI (JAJUZI or JOZI), a pair, a brace; vitu viwili viwili.

JAWA, a coarse kind of Indian earthenware; kikombe cha Jawa, a cup of coarse Indian ware (St.).

JAWA, v. (vid. ja or jaa), to be full or filled; waka-jawa ni wazimu (Luke vi. 12); maji yamejawa dudu.

JAWABU, s. (la) (جواب), fudit, pervasit, respondit; جواب, responsum, answer, affair, condition, &c.; jawabu la kesho huwanda leo; ku letta jawabu, to bring an answer; jawabu hili mimi sitambui, I do not understand this matter.

JAWAMA, s., a squadron? (Sp.).

JAWAWA, s., soft wood; mti hu njawawa, pl. miti hi nijawawa (R.), or mti hu ni jawa si ngumu.

JAWI (and BABUNI), s., kind of cloth of Arab manufacture (R.), perhaps rather of Kihindi.

JAZA, v. a., to fill; vid. jaa.

JA? interrog. particle; wananá-je? what or how dost thou say? je nihulali (Luke xiv. 3; xi. 19), what is it? saa-je? what's o'clock? mzi-je? what month?

JE! well! kullo! what now! je, mli wa pata? well, have you got it then? ana, aha tu li wa pata.

JEBALI, s. (la, pl. ma—), coral rock, madrepore; jebali ni jiwe gumu halifai tuka; jebali ni muamba mkifu ku sifa bahari. Makame iwe, Kivemtu na Mku gnombe, pia ni magubali: see the story about these rocks under jiwe.

JEBU, s., an ornament worn by women, hanging under the chin (St.).

JEPYA, v. a., to nauseate = ku-mu-eléa moyo; kitu hiki kina-m-jefúa moyo, this nauseates him so that he vomits (vid. eléa).

JEFÚKA, v. n., to feel a tendency to vomit; amejéfuka moyo = adaka ku tapika (= ku jitukisa moyo).

JEFÚSHA, v. c.; kitu hiki kina-m-jefúsha moyo (kina-m-tukisa moyo), to cause to vomit.

JÉGE, s. (la, pl. ma—), bad by being watery; mubogo hu ni jége, this cassada has much water, but no meal, it is bad, useless; mjego (pl. mi—) is a small one, jége a large one; the people of Pemba call it jéléma (vid.).

JEGNI, adj. possessive (cfr. muegni).

JÉGO, s. (la, pl. ma—), cheek-tooth; jégo la ju na la tini, the upper and under cheek-tooth; majino ya tafu, grinder (Er.).

JEHENNA (JEHENNAM), s., hell (James iii. 8); my ley burns me like jehennam, I want medicine, said a Suahili-man to Reb.; cfr. جهنم, profundus puteus, gehenna, infernus, ipse inferni ignis.

JEKEJEKE, s. and adv. (= tikitiki), completely (= kábisa, kámili), thoroughly; niumba imeteketeka jekejeke, heikunā hatta mti or hatta kitu, the house is burnt down completely, nothing remained, not even a pole, &c.

JEKEJEKE, s., heat, sultriness (Kimrima); jekejeke nengi or kali leo, it is very sultry to-day.

JEKELEA (or JEKEREA), v. a. (= ku-m-toremea), to delight or refresh one by kindness.

JEK'LA, v. a., to dig up; (1) sisi limejekua kaburi, na meiti amejekua, kaburi ni wazi, the hyena has dug up (ku fukia) the grave, which is open; (2) to throw up; gnombe mkali ame-ni-jekua = ame-ni-piga, a fierce bullock took me on its horns to throw me to the sky (ku inua).

JEKULIA, v. obj.; gnombe ame-m-jekulia.

JEKUKA, v. n., to be tossed out or up by an animal (cfr. tukuka, v.).

JEKUNDU, adj., red (vid. ekundu).

JELEA, v. n. (vid. ja or chā), to be afraid; ku khofu, to fear; na-m-jelea saidi; najolea kufa, I fear dying.

JELEWA; ku — na motto (?).

JELÉMA, s. (la, pl. ma—) (Kipemba); jéléma la mubogo, a large cassada, which has much water, but no meal; mjéléma (wa, pl. mijeleva), a small cassada without meal. The Mombasians call it jége (la, pl. majege) (vid.).

JELÉWA, v. n. (vid. jéléa), to pass the night, to sleep till daybreak or daylight; unajelewa ndiani.

JELEZA, v. a. (= ku lésa), to make pass the night, to keep over night; amejeleza wali hatta kuna-kuja, to keep boiled rice over night till the break of day = ku katiisha usiku kuja; ku jeleza muiku = ku ata hatta kuja, to let remain for a night; ukuni hu wajeleza sana, umelala hatta na subuhi.

JELEZEA, v. obj., to keep over night for —; nime-ku-jelezea wali hatta elfigiri, I have kept the rice for them over night.

JELÉZA, s. (ja, pl. véléza), buoy — ja nanga, buoy of an anchor (vid. eléa); kigogo kioleleje ku vélé

sha nanga; alama ya nanga ku tamburikana ilipo, a large piece of wood which swims on the surface of the water to show the place of the anchor, a mark to show where the anchor is.

JEMBU, v. a. (vid. jalada), to bind books.

JEMA, adj. (vid. ema) (kitu jema, a good thing) (neno lema, Kiamu), good, nice, fine (vitu vema, good things).

JEMADARI (pl. majemadari), a commander, commanding-officer, a general.

JEMBAMBA, adj., thin, narrow; vid. embamba.

JEMBE, s. (la, pl. ma—), a native hoe; (1) jembe la ku limia (pl. majembe or membe); (2) jumbe cha ku fumia (pl. viembe) (= kigumba), the iron arrow-head (kiembe in Kimrima); jombe cha mli; (3) jombe la kizungu, a spade.

JEMBEZI, s., a European broad saw, to which they attach a handle at the other end to enable a second person to draw it (R.).

JEMBU, s. (ja, pl. viembu), a chisel.

JEMKA (or JEMUKA or CHEM'KA), to bubble, boil up; masiwa yajemka kua ku pata motto sana, the milk boils up very much by the fire; jungu ja-jemka or jatokota kua ku pata motto sana; tembo lajemuka likipata jua; maji yanajem'ka? does the water boil?

JEMU, v. n., to sneeze.

JENA, s. (la, pl. mena), vid. mena.

JENA, s., a kind of small shell-fish.

JENAIKA, vid. jenenza, s.

JENDEA, v. n., to go or walk about; e.g., najendea poani ku oga.

JENDELEO, s., pattern; vid. jelelezo.

JENDERUA, s. (vid. janderua), awning.

JENENE, s. (wa, pl. vionene); nima mdogo aketi nti, stimbai mtangani, a kind of fantasy (requires further explanation).

JENENZA (JENESA, JENAIZA) (ya, pl. ma—), a bier used at funerals (cfr. جنازة, جنائز, funus, scelerum cui impositum est funus) — kitanda cha ku tukufia mta aliekufi. A native bedstead is used as a bier in funerals. The legs are handsomely turned in a lathe, and the tress-work is neatly done. There is a kind of gate on the head and legs of this bier, to usher in the corpse. Through one gate the head is ushered, and through the other the legs are made to descend into the grave. The jenenza is preserved in the mosque, as the bier in our churches. Now and then a religious carpenter presents a jenenza to the mosque as a present. The corpse is first washed, then covered with a cloth called sanda (vid.), then put into an mkaka (fine mat), and at last covered with a cloth called subala, which is an ngao ya heshima, cloth of honour. The subala is taken back by the relatives, but the mkaka is sent to the mosque

to be spread out there for the use of the worshippers. But it must have been previously washed.

JENGO, s. (cha), jengo cha mweni, jua, niota (vid. unga).

JENGO (or JGO), s. (cha, pl. viongo), a measure or scale (Kipimo, rule); kitu ja ku enesha or sawe, nina, anything with which the workman takes the measure of the thing to be made; e.g., mlia w ku enesha kekée, a blade of mlia with which the muhunzi measures the thickness of the hand of a woman, in order to make a kekée, an ornament of the wrist. Any instrument for taking on a measure for —.

JENGA, v. a., to cut off; e.g., ku jenga mtama ulioi — ku kata jenga, to cut ripe millet.

JENGA, v. a., to build, construct; e.g., ku jenga, niumba ya udongo or ya miti (cfr. akka); mjenga, mason.

JENGEA, v. obj., to build for or on account of.

JENGEHA, v. c., to cause to build.

JENGOA, v. p., to be built.

JENGUELE, s., the small intestines; jengolele za matumbo or majengolele ya matumbo ndio tumbo ndogo; utumbo udogo ndio jengolele. The small intestines are called jengolele. The large intestines are called tumbo ka (e.g., la gnombo) or matumbo maku; vid. jango.

JENGU, s. (ja, pl. viongu), the shade of a lamp; jengu cha ta or cha ku fuika ta, this cover is made of clay, and put over the flame, to keep the light steady from the wind, &c.

JENGO, s. (la, pl. ma—), building, encampment (jengo cha ku lala saffarini); majengo means also building materials. Pihali pa ku lala kana sisi la gnombe. The natives in travelling through a hostile country, or in the wilderness, erect a jengo every night, i.e., they cut large branches from trees, especially thorn-trees, and make with them a hedge around the camp, to secure it against wild men and beasts.

JENGUA, v. a., to pull down, to demolish a building (cfr. of jengo).

JENIRA, s., fruit of the njenza tree; mandarin (Sp.).

JENNA (or JANNA), s. (ya) (cfr. جنات, textit, floribus oblecta fuit terra; جنات, hortus, inprimis palnis et arboribus coniectis; paradisus), (1) paradise (pepni) (of the Muhammedans); (2) a kind of fish?

JENZI, v. a., to construct.

JGO, s. (cha, pl. vigo), (1) a measure; ku fika jgo to take the measure of a thing (jengo); (2) — heshima, sense of honour; mtu huyu hana jgo; e.g., mana huyu hana jgo, haondoki mtu mweni akija, this boy has no manners, he does not rise when a grown-up person comes in. It is con-

considered very disreputable with young people not to rise from their seats on the approach of adults.
JEPÁ, *v. a.*, to steal, to rob; *ku jepa watúma*, au mali za watu, to steal slaves or the property of people.

JEPÉÁ, *v. a.* — *ku ponda*, to lose (old language).

JEPÉÁ, *adj.*, not heavy, light (*vid. epéni*).

JÉPÉU, *s.* (cha, *pl. viepéu*) = koffia ya Mzungu, a European hat or cap. The native cap is called *koffia* (*vid.*).

JÉPI, *s.* (= muivi), a thief (*cf. jepa*, to steal).

JÉPIÁ, *s.* (cha; *pl. viera*) (*Kimv.*), aim, mark, anything put up as a target for practice with guns or bows (= shébiha), *e.g.*, boards, bones, cocoon, etc.; *ku linga jera* or shébaha, to shoot at jera mark.

JÉPÁHA, *s.* (*cf. géraha*), a wound.

JÉRÁRI, *s.* (cha); *jerári cha* ku tsekéa tanga jomboni, the rope with which the sail is hoisted up on a vessel (?) (*cf. jarari*).

JÉRENE, *s.*, a whetstone.

JÉRIBU, *v. a.* (*vid. jaribu* and *gáribu* or *géribu*)

(*Arab. جرب*, probavit), to try.

JÉRIFE, *s.*, a kind of rope used for catching fish. It is made from the bark of the mbuyu tree, or of kátáni or kutáni, hemp ropes brought from Europe. The rope is smeared with lime. As soon as the fish touches it, it is seized. (*cf. جرف*, multum cepit).

JÉRŪNI, *v. n.*, to be wounded; *cf. goraha* or *jéraha*.

JESA, *v. n.* = *kenha*, to dawn (*Sp.*)?

JÉSHI, *s.* (*pl. majeshi*), an army, a host; *cf. geshi*.

JÉTE, *s.* (cha, *pl. viete*) (*Kimr.*), a marketday held in many places (among several tribes, *e.g.*, among the Wadiga) every fourth day; *jeténi*, the marketplace; *pl. vieteni*, *e.g.*, *vieteni vingi viko mima*.

JETÉÁ, *v. n.*, to rely upon, to be over-proud, to boast of, to be puffed up (*cf. mtahumari*) = *ku gandamiza*, *ku gnetéa*.

JETÉZO (or *CHETÉZO*), *s.* (*pl. vietezo*), censor = *kidúde cha ku fukizia mauukito* (*e.g.*, *ambari*, *udi*, etc.), a vessel used for fumigation.

JETHÁMU, *s.*, a kind of leprosy in which the fingers and toes drop off (*St.*), elephantiasis? *cf. جدم*, amputavit; *جدم*, laboravit lepra au potius elephantia; *جدم*.

JÉTI, *s.* (cha, *pl. vieti*), (1) a small seal especially used by the Banians on the East Coast; (2) a passport; (3) a mark in general (*cf. jappa*).

JÉŪKA, *v. n.*, to boil up; *ku piga mtéu masiwa*, yasiwe sana, wala yasiwe mawiti sani.

JÉUSHÁ, *v. c.*, to cause to boil up.

JÉUKIA, *s.* (cha, *pl. vieukia*), a tree which grows upon another, which has its root in it? a parasite.

JÉŪLI (or *JÉŪMI*), *s.* (*cf. jáuri*, *v. a.*), violence; *ana jeuli*, he uses violence, he is violent, he attacks people wantonly.

JÉŪPE, *adj.*, white; *vid. eupé*.

JÉŪSI, *adj.*, black; *vid. ouai*.

JÉUSIA, *s.*, a little chisel or missile?

JÍ, a reflexive pron., one's-self; *e.g.*, *ku ji-sita*, to praise one's-self, to glory in, to boast of; *ku ji-weka wema mbelle za watu*, to justify one's-self before men. *N.B.*—The letter *i* can be omitted before verbs which begin with a vowel; *e.g.*, *ku jendéa pro ku ji-endea*, to go for or after.

JÍÁ, *v. obj.* (*vid. ja kija*, to come), to come for, by, to, upon; *ndia ulicija*, the way you came by; *hutambui neno lidakálo ku ku-jia* (= *ku pata*).

JÍÁNA, *v. refl.*, to wash one's-self (*vid. ana*) (*Sp.*).

JÍÁSI, *s.* (*vid. kiasi*), measure; *kiasi cha barudi*, a cartridge.

JÍBÁKI, *v. a.*, to out-do, excel, to endeavour to outwit one, to act artfully towards one (*vid. mji-báki*).

JÍBÁKÍKA, *v. n.*, to be outwitted.

JÍBELENGA, *v. refl.*, to dress elegantly (*Sp.*)?

JÍBÉNE (or *JÍBINI*), *s.* (ya) (*cf. Arab. جبن* et *جبن*, censeus, cheese, Arabic cheese (*of Mascat*)).

JÍBÍLE (la, *pl. majíbile*), answer, reply; *vid. majíbile* (= *majíbilo*).

JÍBÍWA, *v. p.*, to be answered, to receive an answer (*vid. jibu*).

JÍBŪÁ, *s.* (jijiboa?) (la, *pl. majíbŷoa*) (= *m'bŷa*), a dog; *mana wa m'boa* or *jiboa*, a young dog, a pup; *jiboa* and *mboa mitu*, a jackal; *jiboa* or *kijiboa la bahari*, or *jiboa baharini* or *bahari*, a dogger, a sea-dog, dog-fish.

JÍRÁNI, *s.* (ya) (*cf. جبر*, probavit, scivit, expertus fuit; *جبر*, scientia; *cf. also جبر*, consolidavit, post paupertatem ditavit; amicum), advantage, profit (= *foida*).

JÍRIKA, *v. n.* = *ku pata foida*, to derive advantage; *ku neeméka*.

JÍBU, *v. a.* (*cf. جاب*), to reply, to answer; *ku jibu jawábu*, to send an answer.

JÍNÍÁ, *v. obj.*, to bring one or to convey to one an answer = *ku-m-jetee jawábu*.

JÍBÍWA, *v. p.*, to be answered.

JÍBÁNA, *v. rec.*; *ku — kwa wíraka*, to correspond.

JÍBURIKA, *v. n.*, to be prospered; *ku pata mali nengi*.

JÍBŪRISHÁ, *v. a.*, to bless one; *Mzungu ame-m-jiburisha*, God blessed or prospered him (= *neemesha*).

JÍCHO, *pl. macho* (*Kimv.*), the eye, *vid. jito*; *jicho la maji*, a spring of water.

Ji-NANI, *v. refl.*, to exert one's-self; *cf.* Arab. **جَاهِدَ** *dhilgatiham adhibuit*.

Ji-NUNU, *v.*, *vid.* **Jendú**, enda, enenda.

Ji-PA, *s.* (pl. **masia**) (*cf.* **jiko** and **meko**), one of the three stones upon which a cooking-pot is put. The country people of Zanzibar use also the word **masia** instead of **masia**.

Ji-PU (pl. **majifu**) (*vid.* **ifu**) (**Kiung.**), ashes.

Ji-PU = **ufuli**; mahali pa **jifuli**.

Ji-PUKA (or **Ji-VUNA**), *v. refl.*, to swell up, to be puffed up, to enjoy anything which one can get.

Ji-UMBA, *v. refl.* = ku **ji-sifu**, to praise one's-self, to boast.

Jigika, *v.*, *e.g.*, **usso**, to wrinkle up the face in contempt, but **jignica**, *v. refl.*, *e.g.*, **mvua wa-ji-gnica**, it likes to rain, it rains easily.

Jigúzo, *s.* (cha, pl. **vi**—), a small pillar or support, *e.g.*, of a house (*cf.* **ngúzo**).

Jiudāt, *s.* = **bidii**, diligence, energy; *cf.* **ijidihāt** (in Yemen); **جَاهِدَ**, *diligentia ac studio fuis est*; *subst.* **جَاهِدٌ**, *diligentia, studium*.

Ji-INAMA (or **Ji-INAMISHA**), *v. refl.*, to stoop, to bow or bend one's-self (the whole body).

Ji-INIKA, *v. refl.*, to lie on the side; *e.g.*, **yuvana** enenda kua ku **ji-inika**, he walks stoopingly.

Jija, *s.* (la, pl. **ma**—) (**Kiung.**) (= **tápu**, la, pl. **ma**—), the squeezed substance of a cocoa-nut which is thrown away (*vid.* **tuja**, *v. a.*); **jija za nazi**, or **taki za nazi** = **nazi** *ilotújua* or *ilio-kamuliwa*.

Ji-JEA, *v. refl.*, to be afraid of, to fear; *e.g.*, **un-ji-jéa n'ti hi** = **ya ku ká n'ti hino**, I am afraid of this land, i.e., I am afraid of dwelling in this land.

Ji-Jini (or **Kijiri** or **Kikiri**), *s.*, a bribe to corrupt a judge; *e.g.*, **mali ya ku-m-pa kathi**, ku **páta hakki**, ku **amuliwa**.

Jika, *v. a.*, to strain hard, to be in travail; *e.g.*, **kuku ajika i** = **kuku adúka ku viá i**, the hen will lay an egg, she is in travail. It is equal to **yuna utúngu wa ku viá**, which is said of women and of animals; *e.g.*, **gnombe ana utungu wa ku viá** (*cf.* **utungu**), the cow strains hard in bearing; **yuna utungu wa ku tóa mafi** (kua **ngúvu**) **kua ku jika**, he strains hard in emptying the bowels.

Ji-KARADI, *v. refl.*, to borrow (= **ku toa kua karada**).

Ji-KATA MENO, to grate the teeth in a rage (*vid.* **Acts v. 33**).

Jike, *adj.*, female; **batta jike** (**kike**), a female duck; pl. **mabatta máke**.

Jiko, *s.* (*cf.* **meko**, **meko matatu**), the fire-place between the three stones which the natives use as a tripod in cooking; hence **mjiko**, a stone for a meko? **Tóá hindilangu**, uka-ni-tilie **jikóni**; **jiko ni jiwe kisúlo jangu já ku pika katika muótio**.

Ji-KUSHA, *v. refl.* (*vid.* **kuta**, *v.*); *e.g.*, **ku ji-kusha masháka kásidi**, to give one's-self trouble intentionally.

Jilia, *v. obj.*, to come to a person, *e.g.*, on business, **nijilia**, I may come at my convenience or at leisure (*cf.* **ku ja**, to come).

Jiliwa, *v. p.*

Ji-LISHA, *v. refl.* (*cf.* **lisha**), to eat for one's-self, enjoy; **ku ji-lisha maliyakwe**, to enjoy one's property, not only to heap it up, as the Bantians and other people do. **Mabaniani hayáli vitu vemu**, **hawa-ji-lishi maliyao**, ni **wegni joyo**, ni **mabáhi**.

Jiliwa, *s.* (pl. **majiliwa**), a vice (an instrument).

Jimbi, *s.* (la, pl. **ma**—), a cock (= **jogó**), **jimbi kwanza hakutasa ku cha**, **ku koli usika**; **jimbi la pili ni elajiri**; **jimbi lawika**, the cock crowing.

Jimbo, *s.* (la, pl. **ma**—), a district, place or part of the country; **jimbo ni nti palipo na maji miji**, si **barra tupu**; **jimbo zima** = **nti pia ote**, or **nti nzima lajúa maimbo haya**, the whole country knows this matter (*cf.* **mmbibo**); (2) **ku osha na jimbo**, to wash a new-born child with water and medicine (**St.**).

Jimbúka (or **timbúka**), *v. n.* (*cf.* **timbú**, *v. a.*), to begin to appear; *e.g.*, **muézi unafúza ku toku**, the moon begins to shine.

Jimbúka, *s.*, a kind of bird (?).

Jimla (or **júmla**), *s.*, the sum, wholesale; **ku uzaji**, to sell by wholesale (*cf.* **jibra**); **جَمْلًا**, *summa, universitas*.

Jimlisha, *v. c.*, to sum up.

Jina, *s.* (la, pl. **majina**), name; **jina lako nani?** what is your name? The Swahili generally receive three different names, (1) **jina la ufazi** or **la ku viuliwa nálo** (birth-name), *e.g.*, **Muegni Hamisi**; (2) **jina la ku tahiriwa** (circumcision-name), *e.g.*, **Muegni Hamisi** was called **Fundi** when he was circumcised; (3) **jina la mke** or **la mazi** (marriage-name), *e.g.*, **Muegni Hamisi** or **Fundi** on marrying a woman was called **Shibu**, by which name he is now generally called. The name of a child is usually taken from the name of the day on which the child was born; *e.g.*, the child born on Wednesday is called **Muegni Matáno** (if being a slave, only **Matáno**, because **Muegni** means **bana**, lord, master); **Muegni Hamisi** (or merely **Hamisi**, if being a slave) when born on Thursday. A female child born on Saturday is called **Moshe**, on Sunday **Muapili**, on Tuesday **Muatatu**, on Wednesday **Muegniámé**, **Muegni jumáa**, one who is born on Friday.

Jinamia *pro ji inamia*; *vid.* **inamia**.

Jinamisi, *s.*, (1) bending, bow; **máhali pa jinamisi** = **pa ku jinamia**, a place where one must stoop; (2) nightmare (*cf.* **ewodeka**), a spirit being supposed to press on the sleeping person; (3) the stillness of death; (4) a kind of fish.

dekisi, adj., much; *popo ni jingi*.

JINGINE, another.

JINI (or *CHINI*) (*Kiung.*) (*ya*) — *tini ya*, under, below.

JINI (or *JIN*), s. (*vid.* *Sini*), *China*; *kulla jombo*

jeauppe ni cha Sini, every white vessel (of clay) is called *Sini*, "belonging to China."

JINJANGU (or *TINDANGO*) *ya nima* — *vipande wia mnofu*, i.e., *nima usiokua na mfupa*, meat without bones. The butcher receives such fleshy pieces for his trouble (*vid.* *matuni*); *cf.* *mnofu*.

JINIKU, v. n., to bow one's self on the face — *ku inama* or *ku jipeta*; *amejinika kua uzuri* or *madaha* or *kua ku jifina*; *amegeusa muendo*, to change one's gait in walking, to please the ladies.

JINI MATO, *keni mato*, *kiweni mato*, *kilicho onekana*

mato kua uganga, jugglery (Sp.)? *vid.* *kilimato*.

JINJINOSHU, v. ref., to stretch out one's self, to straighten one's self.

JINNI, s. (*la*, pl. *majinni*) (*vid.* *chinni*) (*jinnu, geni*),

an evil spirit which is believed by the natives to dwell in water, while the *shetani* is thought to reside only on the mainland, especially in wildernesses. The superstitious views of the natives concerning demons and evil spirits are disgusting as well as unfathomable to a sober-minded man. The Muhammedans go in many respects far beyond the fancies of the heathen. There are especially three jinnis, to which the Suahili pay great attention. Every jinni has its peculiar *mganga*, i.e., doctor who knows how to expel it from a person: (1) *mganga wa pungua*; (2) *wa tani*; (3) *ushakini*. At first the doctor causes a drum to be beaten until the sick person becomes quite frantic from the noise and from the singing of the multitude of people attending the ceremony. When at last the jinni comes, the doctor asks him who he is and whence he came. All this is answered by the sick person, in whom the jinni is thought to reside. When he has stated who he is or whence he came, the doctor asks, "What do you want?" He says, "I want a bullock, or a fine cloth," &c. But before he speaks half a dollar must be put into his hands, i.e., into the hands of the sick person, who presents it afterwards to the doctor. After the jinni has received the bullock, &c., he declares that he is satisfied and that he will leave the sick person; whereupon the ceremony is over. The doctor gives the person an amulet, and according to circumstances a decoction of herbs, and receives his fee of about three dollars from a free-man, and one dollar from a slave. Although this knavery is so manifest, yet will the people place more confidence in it than in the most able European physician. The excitement, and the effect of disguised medicine, gives of course in many cases a temporary relief from the jinni

which is thought to have taken possession of the patient, or to have made him sick. This is what we may term "savage mesmerism," which may in former days have existed in a purer form among the nations. Majinni hayadaru mta, laken mashetani ndio yadurda, as *Katibi Ali* told Mr. Reb.

JINO, s. (*la*, pl. *majino* or *meno*), a tooth; *jino la mbelle* (pl. *meno ya mbelle*), incisor; *jino la m'bua* (pl. *meno ya m'bua*), canine tooth; *jego* (pl. *majego*), molar tooth (Sp.); *ward of a key*, *jino la ufungu*.

JINJI? (*vid.* *asa*); *kamba ya meno matatu*, a cord of three strands (St.); *jino la mkufu*, a link of a chain (R.).

JIO, s., the coming (ku *jia*, *kuja*) — *la usiku*, or *kijio cha usiku*.

JIO (*JIONI*), s., evening, toward evening; *chakula cha jioni*, supper; *cf.* *kialio*.

JIO, *vid.* *kió*, s.; *jioni*, evening.

JIOJO, s., *vid.* *jojo* or *iojo*.

JIPANDA, v. refl.; *cf.* *Luke xvii. 8*, *gnoka ukajipande bahari*.

JIPANGA, v. ref., to take a lodging with.

JIPETUA, v. r., to boast, brag, bluster, to behave like a great man.

JIPESHUHA, v. refl. — *jifania mpéfu kana mtu meima*.

JIRIA, *atji*, new (*vid.* *pia* or *pya*); e.g., *neno jipia*.

JIPOTUA, v. ref. (= *kuji-pamba*), to adorn, to dress one's self excessively.

JIPU, s. (pl. *majipu*), a boil; *cf.* *ipu*.

JIRI, s. (*Kipemba*) = *tembako mbiti*.

JIPUNGISA, v. refl., to humble one's self — *ku shusha nafsiyakwo*.

JIPURUKUHA, v. refl., to slight, not to take to heart, to be slow and lazy, to play the fool.

JIRANI, s. (*wa*, pl. *ma* — or *za*) (*cf.* *جران* ? *جران*).

Interior part, a neighbour; *jirani ndie mtu alio káribu na niumbayangu*, neighbour is he who is near my house; *jiranzangu*, my neighbour.

JIU, v. n., to come, to arrive; *vid.* *tekela* (*cf.* *جاء*).

JIU, fluxit, accidit, abiit proceomitque cum alio; *neno hili litajiri*, this word will be valid, of good effect.

JIWIA, s. (*la*, pl. *ma* —), (screw) vice (*cf.* *jiliwa*).

JISI, s., quality (St.).

JISIFU, v. refl., to boast or brag of —, to praise one's self; *ku-ji-sifu kua*, Gal. vi. 12.

JISIMA, s., body; e.g., *siwesi jisimayangu*, I am unwell in my body; *cf.* Arab. *جسم*, corpus, i.e., complexio corporis et omne id quod longum, largum et profundum est.

JISINGISA, v. refl., to feign, affect, dissimulate; *ku jisingisa ugufu*, to feign sickness.

JITU, s. (pl. majitu), a very large knife; *vid.* kissu.
JITUMAI, v. — ku fania kua nguvu na ku tunza vijana, to exert one's self.

JITUMWA, v. s. (= ku ondoka ndiani), to go out of the way, asionáne na mkuúwe alia-mu-oléa makué. It is a custom with the Suahili, Wanika, and Wakamba to avoid the sight of the muké (*vid.*), father or mother-in-law; hence when they meet him or her on the road, they immediately go aside, lest they should see his or her face in passing.

JITI (pl. majiti), a tree-trunk (St.).

JITIMAI, s., grief, sorrow; ana jitimai — hana furaha, to be grieved or afflicted; mulli umengia maji = majoni moyonimwakwe; anafania jitimai = roho yakwe haikutangamuka.

JITO, s. (la, pl. mato) (Kiung. jicho), the eye; jito ovu or baya, a good or bad eye.

JITO LA GÜ, the ankle, or rather the projection of the shin-bone; muana wa jito, the eye-ball; nzi wa jito, eye-brow.

JITTO (or KITTO), s. (cha); jitto cha pete, a ring of green colour?

JITU, s. (la, pl. matu or majitu), a big, large man, a fellow, but kijitu, a little man, mannikin, shrimp (expression of contempt); kijitu hili lina ndia, this mannikin causes difficulties; na-li-lisha hatia linakua jitu zima, sasa linakua tume la-ni-nenóa maneno ya upuzi (*vid.* tume).

JITÜKA, v. n., to spoil one's teeth, e.g., by eating rice not properly cleaned, it contains little stones, sand, &c. (*vid.* ku fania gansi la meno); mtello hu wakurúsa, hamku-dondúa; méno yana-jitüka mus mawe mtelléni.

JITUNDÜA (*vid.* tunda, v. a.), to do at random; Warabai wa-jitundia nazi zao shufu shufu (It.). Rob. thinks the particle ji signifies carelessness, purposelessness, thoughtlessness, at random. He may be right in reference to many reflexive verbs, but not to all.

JITÜMA, v. r., to lounge or idle (Ki., ku tuka); kua ufutu = hadáki ku fania kazi, adúka ku tembúa tu, he does not like to work, he wants only to walk about.

JIVI, s., a wild hog (St.).

JIVUMBE, s., perfumes.

JIWA, v. p., to be visited (*vid.* kúja, to come).

JIWE, s. (la, pl. majiwe or máwe), a stone, rock; niumba ya mawe, a stone house. There are three fabulous rocks which have fallen down into the sea from the rocky shore of the island of Mombas. The first rock is called Makame iwe. The story concerning it runs thus: "mtu alikuwenda vúa sámaki siku ya kibunsi, nafsiyakwe waitoa Makame; watu walikúa hawatembeli siku ya muaka wala kibunsi, nai akinenda vúa, aki-geuka jiwe, kua sebatá ya ka vúa katika kibunsi."

The second is called Kiwémtu. Ni jiwe iligaitoa Kiwémtu (kiwe mtu) alikuwenda akiwena siku ya kibunsi, akageuka akáwa jiwe. The third is called Mku gnombe (a man called Mku gnombe) akaenda akivua samaki akageuka. The substance of the above is: three men, named Makame iwe, Kiwémtu, and Mku gnombe were fishing on a holy-day. For this they were destroyed and turned into rocks, which, they say, remain in the sea as a warning to after-generations. In former times the people were more strict in keeping holy-days than now.

JIWWEKA, v. ref.; najiweka, I can manage (thou, I am unwell).

JIZUFA, v. ref.; ku jizufa na maovu, to abstain from evil or sin (1 Peter iv. 1), lit., to prevent one's self from —.

JÓA (cha, pl. víwa) (*cf.* kipépépé), a large red spot on the body to which the natives apply the leaves of the cotton-shrub, to facilitate the cure of the disease. Mr. Sparskott takes jóa for an excrecence on the body, mba of various colours (*cf.* mba).

JODARI, a kind of fish.

JODÓ (la, pl. ma—) (= jogoo), a rock — jimbi.

JOGÓWE, s., a long wooden pole with a hooked end to gather fruit from trees; kijiti cha panda cha ku angulia maénbe.

JONLU, s., a jewel; جواهر, gemmae, uniones, naturalis; (2) johári za mtu ni mbili; nkili and háya, these two are contraries, like ghatabu and tuma, anger and sweetness.

JONHARI, s., a bird, whose eggs are carried with great care, lest they be broken.

JONO, s. (*vid.* juoho), woollen cloth, great-coat (Er.).

JÓJO (or jójó or jójo), s. (cha, pl. vijójo); (1) a potter's kiln in which he makes a quick fire of sticks and grass; ku wakka uposi, viungu viupassúko; (2) jojo or jojo ndio páhali pa kúaudi pa ku okéa or ojéa viungu, a kiln; mukate wa jojo.

JÓKA, s. (la, pl. majoka or mijóka), a large serpent.

JOKA, v. n., to be tired; jokéza or chosha, v. c., to make tired, to weary, annoy, fatigue, trouble.

JOKO, s., a place to bake pots in (St.).

JÓKÓJÓKO, s. — kani.

JOKWA, v. a., to trouble one, to provoke one who would rather be at rest.

JÓMA, s., a bluegeon? (Sp.).

JOMBA, s. — rango nickundu (*cf.* ngéu).

JOMBO, s. (cha, pl. víombo), (1) an instrument, tool in general; jombo cha ku fania kazi; (2) a vessel, ship of native construction, dhow; jombo (la, pl. majombo), a very large vessel.

JONA, v.?

JÓNDA MTÜE (or KIONDA MTUE), the under-lip, especially that part which is most required in

delectating food; ame-m-piga fimbo aka-mu-uma kionda mtuzi, he beat him with a stick and hurt his under-lip (or rather the middle of his under-lip).

JONGOKA, s.; jongo ya m'būa, the canine tooth (not meno ya mbelle).

JONGEA, v. n. (ku song'ea), to come near, to approach; ujongo' utōe kitu hiki, come near and take this thing (cfr. Luke xiv. 10); jong'ea mbelle huyu, go up higher; jong'ea mvulini, move or go into the shade.

JONGEANA, v. r., to approach one another.

JONGELEA, r., to come or draw near to one.

JONGELEANA, to draw near each other.

JUJONGELEZA, v., to bring near to, to offer.

JAMJONGEA, r. c., to cause to approach, to bring near, to move towards; ku jongoza kasha hapa or huko (kārībisha), draw the box near here or there.

JONGEZANA, v. rec., to approach each other.

JONGEZA, r. obj., to bring near to.

JONGEZA, v. a., to cut a little off the panda la mnāzi (branch of the palm-tree), in order that the cocoa-liquor may flow more quickly (vid. gēma); ku jóngera mnazi upāte tona.

JONGO, s. (cha, pl. viongo); (1) a boss, hump (kama njundu za gnombe); mtu huyu ana jongo or afinaia jongo, this man is humpbacked and so cannot walk or stand upright; yuwapiga or inika jongo or kijongo or nundu, kinundu; (2) gout (Št.)?

JOXOU nene cha kunsu, the large seam of a native cloth; ku inika jongo uene.

JONGOE, s. (yu), a large kind of fish (whale); nimeōna jongoō ya buhari.

JONGOJA, s., a custom at weddings to carry the bridegroom on the shoulders (Er.).

JONGOO, s. (la, pl. majongoo), a milleped, a kind of black worm with a great many legs, the worm julus??

JONGÓYA, r. n., vid. ong'ya.

JONGÓTA, v. n.; ku washa kidogo; tombako hi hei-jonióti, hei-wáshi, ni dufu, ni mbiti (or jipūi in Kipenba), to burn only a little; e.g. this tobacco does not burn much, it is weak, unripe.

JONNI, s. (cha, pl. vionni), a novelty, anything which has not been seen before and consequently causes astonishment or admiration; jonni ni jambo lisilonekana, or lisilokuāmo, or laku-tajābu.

JONNA, v.; ku-ji-kondesha, v. ref., to pine away, to grieve at or for, to languish; vid. konda.

JONSOE, s. (wa, pl. vionsoe), a cripple; jonsoe ni mtu mniōnge, mēkīni ya Mungu.

JÓO (or JO) (cha, pl. vió), a necessary place; páhali pa kúgnia, ku enenda joóni, to go to stool.

JÓRA, s. (la, pl. ma—), vid. oya, s.

JÓRA, v. a., (1) to care, to do careful work; (2) to write blunderingly (ku jora wānaka kua wāhāya, pasipo usūri).

JÓRIA, s., a Georgian, the most valued and whitest of female slaves.

JORORO (RORORO), adj., soft; jiwe jiroro, si kiguma, a soft stone.

JOSHO, s., washing, a bathing-place; máhali pa joshóni = mahali pa ku oshēa mtu aliekāfi, a place for washing the dead; mahali pa vñóni, ku nenda vñóni, a place for washing clothes.

JÓSI, s., a black bird with a long beak, which drinks tembo on the cocoa-tree.

JÓTA, v. a. = ku téka kidógo, to take a little with one's fingers.

JÓTO, s., heat; muili unnjoto; cfr. ota.

JÓYA, s. (la, pl. ma—), a valued kind of cocoa-nut with a white spongy substance; joya la nazi = mte wa nazi ukikua, joya la nazi li telle ndani-yakwe, shina la mte, watu anála, ni támu.

JÓYO, s. (cha, pl. vióyo) = ubáhili, avarice, extreme parsimoniousness; cfr. báhili.

JÓVO, s. (from moyo, heart); joyo lina-m-āyúka (in anger).

JÓZI, s., a walnut; ^{sc} ~~ju~~ nux in genere.

JÓZI (or JÁZI or JEZI), a pair (Arab).

JĖ (or JĖU), adv. and prep., up, above, on, upon, over, on the top of, against; ju ya mlima, on the mountain; kitu hiki ju yáko wēwe, this may be or is upon thee; ju yangu, on my account; usiwo na nato jú jú, angalia tini, have not your eyes above, but look down (in order to go cautiously at night); buana yuko ju, the master is upstairs.

JĖA, s. (la, pl. majĖa), (1) sun; (2) sun-heat; leo júa káli, nti heiflogēki kua júa, to-day the sun is hot, one cannot tread upon the ground for heat; júa kitoani, noon; júa likiwa likitua (Luke iv. 20); kumetoka júa jingi mno, wala si kama lito-kálo siku zote.

JĖA (wa) (vid. chúa or tjúa, pl. viúa), a frog; júa wa ziwani yuwalia, the frog of the lake or water-pool cries. The Swahili people have the puerile idea, that in the western hemisphere there are people who draw the sun westward. At first the sun is pulled by boys, then by old men, and last of all by strong youths, until this celestial body falls down with a crash, which, however, is not heard on account of the countless number of people who, drawing water with their buckets (cfr. ndóo), wash themselves and say their prayers. Júa likitua, lafania mshindo, laken watu kawa-ikii kua ungi wa káta za ku oshēa, na wa watu wangi wegani ku salii.

JĖA, v. a., to know, to understand, to know about or how; najúa neno hili, I know this matter; s'júi maneno ya Kistuhili, I do not know or

amfomana Kienahili; enda kua ku juu, go thou with caution; na-m-jua aliko, I know where he is; tunjua ku fua chuma, we know how to work in iron.

JUANA, v. rec., to know each o'her.

JUJIA (or JUVIA), v. a., to cause to know, to acquaint one with.

JUJA (or JUIJA), v. obj.; mtu huyu wa-ni-kuza ku juia jambolangu, this man looked or inquired after me, to know my condition.

JUIA, v. obj., to put one in mind, to remind one of a thing; e.g., mtu anukuja ku-ni-juia kazi (kumbusha kazi), the man came to remind me of the work.

JUIKANA (or JUIKANA), v. n., to be known, to be knowable, to know each other.

JUJISHA (or JUIJISHA) (ku juishia or juvisha), v. c., to make to know, to teach, to make one acquainted with.

JUBA, s., a considerable river rising in the north-west of Kaffa and running into the Indian Ocean near the equator in East Africa. The Arabs call it "Jub," the Suahili "Wambu," the Galla "Danisa," and the Somali "Gowinda." There are cataracts in the river. The first is met with north of the Somali-town Bardera, where Baron v. der Decken (in 1866) was killed, after having lost his steamer at the cataract. Another cataract is said to be near the Somali place "Ganana or Ganali," farther to the north. It is a great pity that this river, which appears to be navigable to a great distance, has not yet been examined by Europeans. The German Government ought long ago to have made it their duty to send a vessel to Bardera, and to have called its chiefs and people to account for the murder of the Baron. On that occasion they might have ascended and examined the river. This river is no doubt destined to convey Europeans right into the Galla countries situated south of Abyssinia, when it will become important for the prosecution of geographical discoveries, of commerce, and of missionary work.

JUBBA, s. (la, pl. ma—), a large and strong chisel, a mortise-chisel; jubba la kazi.

JUBUI (or RUBUI); jubui ya mshipi (cfr. tūmie), a small stone tied to the fishing-hook to make it sink.

JUBU, v. a., to compel; cfr. *ju*, *roligavit*, *in-vitum adegit ad rem*.

JUGO, s., ground-nuts (St.).

JUJU, s., a hill of clay (kilima cha udongo) which the hogs dig up, and in which bees leave their honey (Sp.) (= *leu* in Kijomvu, and *tzulu* in Kimika).

JUJUA, s., a long large rope (refu la ku fungia); ujua, a small rope, kigua a very small rope.

JUHUDI, s. (ya), an effort, efforts, diligence, ardour; ana juhudi ya kazi, he works diligently; ku funia juhudi, to exert one's-self; cfr. *ad-*, *diligentia ac studio usus est*.

JUA, vid. JUA, v. a.

JUJU, s. (wa, pl. majiju), a tribe, which according to the geography of the Suahili are a kind of pigmies, who reside beyond the country of the Wabilikimo at the world's end, eating stones and sand. They will come to the coast, to eat stones, when the destruction of the world is at hand. In their country the sun sets with a crash every day. Cfr. JUA, a frog.

JUJUMA, v. n., cfr. *otama*, v. n.

JUJUMIA, vid. *chuchunia*.

JUKI, s., anger; yuna juki za moyo — yuna hasira, he is angry.

JUKIA, v. a., to make one angry, to offend one.

JUKIWA, v. n., to be made angry, to be offended; e.g., buana amejukiwa ni mtumawakwe, na mtuma ame-m-jukiza buanawakwe, the master was made angry by his slave, and the slave made his master angry; cfr. tukiza, tukiwa, and tukin, to provoke one to anger.

JUKU, s., risk; a word used by traders (St.).

JUKU, v. a. = tukua, to carry, to bear (cfr.).

JUKULU, s., a scaffold, scaffolding (St.).

JUKUMU, s., a cargo of goods belonging to various owners; jahazi yatukua jukumu; perhaps a corruption of the Amharic *shukūm*, 'load' (cfr. *shéhenk*).

JUMA (or CHUMA), s. (cha, pl. viuma), iron.

JUMA, s., (1) Friday (of the Muhammedans), their Sabbath; (2) week; leo ni juma, to-day is Friday, or siku ku ya juma, the great day of the week, i.e., Friday; 'The Muhammedans count in this way: (1) Juma, Friday; (2) Juma ya mozi or Juma n'oz, Saturday; (3) Juma ya pili or Juma pili, Sunday; (4) Juma ya tatu or Juma tatu, Monday; (5) Juma n'ne, Tuesday; (6) Juma tano (or ya tano), Wednesday; (7) Elkhamsi, Thursday; majumapa mmoja (= mwezi), one month; juma moja, one week; jumia nina, a whole week. In the Zanzibar dialect the natives say Juma n' mozi, a pili, a tatu, a nne, a tano; ya is changed into a.

JUMAL (or JUMALA), s., an assembly; vid. Arab. *Jama'a*.

JUMBA, s. (cha, pl. viumba), a little room; a small sleeping-room; niumba hi ina viumba vingi or pishali padogo, this house has many little rooms.

JUMBA, s. (la, pl. majumba) (magn.), a large house (= niumba kuba or bodari), an apartment kana jumba gerezani (Sp.), a room like that in a fort.

JUMBE, s. (pl. majumbe); (1) = kiumbe kilicho umboa, a creature; kiumbe ni mtu or ni mwanu wa Adamu; (2) a great chief (mte mkuu) or sheha; ni watu watawalao katika mlima = diwani, a prince, king.

- JUMBÉA**, *v. a.*, to heap one upon another; mtu huyu anapakia jumbéa (R.), this man embarks, heaping one upon another.
- JUMFI**, *s.*, salt (in Kipemb.); maji ya jumfi, salt-water (opp. to maji ya mto, sweet-water).
- JUMLA**, *s.* (ya), the sum, totality (pa pia pam'ja); *cf.* جملة, collegit; جملة, summa.
- JUMJISHA**, *v. a.*, to comprehend all together, to sum up, to add up.
- JUMU**, *s.* (za, pl. za) (*cf.* جم, potivit rem bonam malamve) = bakhti, fortune; jumu ngema, happiness; jumu mbaya, misfortune; sina junu mimi nai = hatupatani mimi nai, we do not agree with each other, myself with him; mua-m-tajia tu, ela siye, ni jumuzakwe kua vibaya.
- JUNA**, *v. a.* = tuna, to flay, to strip off the skin (vid. tuna).
- JUNDA**, *s.*, a place in the island of Mombas abounding in cocoa-nut trees (*cf.* mtahámuri).
- JUNGA**, *s.* (magn. of unga), a saw-mill? pounded wood for medicinal use (R.)?
- JUNGA**, *s.* (ya, pl. za—) (in Kipemb.), husks; junga za mifama = matao ya mtámu (in Kimvita).
- JUNGU**, *s.* (cha, pl. viungu), an earthenware cooking-pot; jungu la ku pikia, a cooking pan or pot.
- JUNGUA**, *s.* (la, pl. ma—), orange; (1) júngua la kinanazi. This kind of orange is of a large size and of an agreeable taste, brought from Zanzibar to Mombas. The orange of Mombas is of a sour and disagreeable taste; laken junguu la Unguja lina bered, lina táamu, laken la Mwituni kali. (2) Júngua za jensa ni ndógo kama mai ya batta, niekundu. This is the Persian orange; mjenea is the tree of this kind of orange.
- JUNIA**, *s.* (vid. gunia), a kind of matting-bag.
- JUNIU**, *s.*, a crust of salt; nini-óga maji ya poáni nalánia júniu, I washed myself in sea-water and got my body covered with salt (with a salt-crust) (*cf.* múnú).
- JUNNI**, *s.* (la, pl. ma—), a water-bird, white in colour and long legged. Its cry is considered ominous.
- JUNUBI**, *s.*, southern latitude (opp. shimāl); *cf.* جنوب, auster, ventus australis (جنوب).
- JÚO**, *s.* (cha, pl. viúo) (*cf.* júa, *v. a.*, to know), a book; manajuóni (pl. wanajuóni or viuóni, wana-vióni), a learned, the learned man; mtu asomai (pl. watu wasomáo) juo.
- JÚO**, *s.* (cha, pl. viúo) (cháú); júo cha ku fulia názi or madáfu (kifúo cha ku fulia názi), a stick fixed into the ground, its end being pointed like a tooth, so as to rip up the fibrous husk of the cocoa-nut. The natives very skilfully dash the cocoa-nut against the point of this stick, until the husk is torn off from the shell.
- JÚOKHO**, *s.* (ya), cloth of whatever colour it may be; júókho ikiwa neausi, ikiwa mimi mawiti, ikiwa neauppe; juokho ya sufa.
- JUPI**, *s.*, a bird, an ouzel?
- JUMA**, *s.*, a pair (St.).
- JURUKA** (or JURUSIKA), *v. n.* (*cf.* Kiuassa churura), to run down, to drop off, to gush, *cf.*, when the rain-water runs down from the gutter of a roof, or from a piece of cloth taken out of water.
- JÚRI** (or JÚRI), *adv.* (= ku shinda jana), the day before yesterday. The word is probably a corruption of ju ya siku, above one day; jázi ilé ya júzi, since six days or to-day the sixth; muaka juzi, the year before last; juzi usiku, yesternight; kijana cha juzi, a boy or girl of the day before yesterday = still young; tangu majuzi yálé.
- JUSSA**, *s.* (cha, pl. viussa), a harpoon; jussa ni mti uliotiwa juma cha nta cha ku pigia sámaki mkúba, kana pápa, ngú, téwa.
- JUSSU**, *s.* (pl. viussu), a kind of lizard (*cf.* mjussu, pl. mijussu).
- JUSTU** (or JÚZU), *s.* (ya, pl. ma—), (1) a small book, pamphlet; (2) a section of a book, especially of the Coran (= fungu la júo). Dr. Steere says, "There are in all thirty sections, which are often written out separately." All the juzuu together are khitima nzima; *cf.* جزء, partitus fuit.
- JUTA**, *v. n.* (ji-uta ?), to regret, to be sorry for, to feel grieved at heart = ku fania hamu or majónsi (*cf.* Arab. انزعج, anxit aliquem sollicitudine); najuta maovuyangu, tatúbu, I repent of my wrong-doing, I will act better; najuta ku enenda Rabbay, naumia burra, ngáwa nna kuen-deá-ni? sikupata kazi, I regret my going to Rabbay, I trouble myself in vain — for all, why did I then go? I have not found work (and therefore cannot earn anything); najuta mimi nafsiyangu ku fania neno hili or nangiwa or nashikiwa vi majúto.
- JUTIA**, *v. obj.*
- JUTISHA**, *v. c.*
- JÚTO**, *s.* (la, pl. ma—), a large river; magnifying form of mto, a river; kijúto (diminut.), a small river, a brook.
- JUV**, *vid. ju.*
- JÚVIA**, *v. a.*, to make to know (vid. júa, *v. a.*); juvisha, *v. c.*, to teach.
- JÚYA**, *s.* (pl. majúya), a drag-net (*cf.* jarifa), made of the bark of the mbáya trees or of ropes of cocoa-nut fibre.
- JUZA**, *s.*; sháibu la juza, very old (St.).
- JUZI**, *vid. jusi.*
- JÚZU**, *v. n.*, to suit one, to believe, to be obliged, to be under obligation; *cf.* Arab. جاز, permit, licitum habuit, fecit ut—; neno hili najúu nani

ku-li-ñia, I must (= ya-ni-pasha) *do this thing; mke huyu ajusu nawe ku-mu-ka, you must marry this woman; ngúo hi hai-m-jusu, this cloth is not good or not fit for him, or ngúo hi hajusu nayo, this cloth does not suit him.*

Jusia, v. obj., to compel (= stáhihi); *nene hili la-n-jusia ku-li-ñia, this matter compels me to do it; mke huyu a-ku-jusia ku-mu-ka, this woman compels you to marry her.*

K

Ka, a particle inserted in the imperative and subjunctives of verbs, expressive of the conjunction "and," e.g., enda uka-mu-óné, go and see him.

Ka, a particle signifying the past tense, and applied in the narrative style. The conjunction "and" is included; e.g., akakasirika, aka-n-piga, akanenda, and he was angry, and did beat him, and departed.

Ka (or káa), s. (wa, pl. za), a land-crab, cancer ruricola (Er.)

Ka (or káa) (ya, pl. za), a block with an incision in which planks are fastened to square them (R.).

Ka (or káa), s. (la, pl. makáa or makáa), a piece of charcoal (pl. coals); *káa la muoto, a burning coal, embers; káa zimúti = káa lililo zimúti kua maji, charcoal quenched with water = a dead coal, in oppos. to kaa la muoto (pl. makáa mazimúti or makáa zimúti or makáa yazimúti), coal become dead of itself (káa lililozima nafsiyakwe); káa la moshi (pl. makáa ya moshi or kamoshi), soot; ku piga makáa, to make charcoal.*

Kaa (or ka), v. n., to sit, to dwell, to stay, to remain, to tarry, to live in or at; e.g., máhali akaño sultani, the place where the king sits or dwells = the royal dwelling or palace; *ku kaa kitáko, to sit down, to remain quiet; wewe umekaa mno or sana, thou hast tarried or stayed much or long.*

Kalia, v. obj.; *ku-m-kalia matanga, ku kaa matanga, to sit mourning; ku-m-kaliq, to mourn for or over him; ku-m-kalia jema = ku-m-fanikia jema; ku-m-kalia támu.*

Ji-kalia; *ku ji-kalia tu, only to stay, to pass time, to have nothing to do.*

Kawa, v. p., to stay out, to tarry, to be delayed.

Kawia, v. obj., to delay.

Kawia, v. obj., to tarry for one, to loiter about a business.

Kawitika, v. c., to make one to tarry, to stay out, to be out a long while.

Kalika, v. n., capable of being inhabited; e.g., *nti hi haikafiki, one cannot dwell in this country, it is uninhabitable.*

Kawisha, v. c., to cause to stay, to delay.

Kalisha, v. rec., to delay one another.

Kakaa (or kaka), s. (la, pl. ma—), the palate;

kaakaa la ulimi = shina la ulimi, lit., the root of the tongue.

Kaa la kaa, the palate? (St.).

Kaamoshi (or kamoshi) (ya, pl. za) (= take za moshi), soot caused by the smoke; mahali or páhali peeushi (ponussi) kua moshi, a place which is black from the smoke. The cottages of the natives are full of soot from want of proper chimneys.

Kalinga (or kanga), v. a., to fry, to cook with fat.

Kaango (kango), s. (la, pl. makaango), an earthen pot for cooking meat in.

Kaba, s. (ya, pl. za) (Dr. St. has kaba la kanzu); kaba ya kanzu, a piece of cloth which is stitched into the waistcoat on the back of the neck, and a little down on the front, to give the kanzu more strength (ku tia kaba, kaba ya kisibao).

Kaba, v. a., to choke, to throttle (St.).

Kabaili (or kabaila), s. (wa, pl. makabaili); kabaili ya watu = watu wakuba, the principal men of a place; thambi kabaila (= thambi kuba), a great sin or crime; cfr. قَبْل, acceptit.

Kabala, s. (Arab. قبل), the being opposite to = over against (cfr. kabili).

Kabari, s. (ya, pl. za), a wedge = kipande cha mti cha ku passulia gogo.

Kabathu, v. a. (Arab. قبض), to catch (= ku guya); cfr. قبض, apprehendit manu rem, or قبض, manu comprehendit rem.

Kabithi, v. a., to give into the hand, to seize one so that he cannot escape; e.g., *amo-m-kabithi muegni deni, he seized the debtor; hence kabithi, s., husbandry, frugality; amekabithi = amezuia mali kua kua mkafu, to be parsimonious, to hold fast, not to squander money.*

Kabithisha, v. c., to cause to seize.

Kabibu, adj. (Arab. قَبِيْب, small, narrow, in oppos. to wide; e.g., sidaki nguo pana, nadaka ngúo kabibu, I do not want a wide cloth, I want a narrow one (cfr. قَب ? ?).

Kamila, s. (ya, pl. za), tribe, clan, a subdivision less than taifa (St.) (cfr. ufungu); *sid. Arab.*

كَيْلَة, tribus arabica, gens plures familias continens.

KÁBILI, *s.*, a flute-player — muegni ku piga mizmari (Er.).

KÁBILI, *v. n.* (Arab. قبل), to be before or opposite, to face one, to be opposite, to appear before one's face, to brave; ku onána usso kua usso, to take the direction, e.g., hakábili ku uza, i.e., he is not in the direction of selling, he does not seem as if he would sell it; hatwézi ku kábili báhari ilé, we could not navigate that sea; ulimengu unakábili mvúu, it is likely for rain; chakúla sasa kina kábili mizui, it is now my turn to supply food.

KABILIÁNA, *v. rec.* (= ku lekeána), to face each other, to be opposite one to the other.

KABILISHA, *v. c.*, (1) to confront, to bring one face to face, to set before; (2) to send one with something, to set before; *cf.* قبل, ante esse;

قبل, accepit, e regione oppositus fuit; usiponi-lipa malyangu, ta-ku-kabilisha na wáli, if thou dost not give my goods, I will bring thee before the governor; nime-in-kabilisha intu na wáraka ku nenda naye Pangáni, I have sent a man with a letter to the Pangáni-river; (3) ku kabilisha niáraka, to forward letters.

KÁBISA, *adv.*; this word enforces both the affirmation and negation, hence it signifies: (1) by all means, (2) by no means, (3) altogether, utterly, quite (= kónoo, mno, tu, sana, mamaju); sidáki kábisa kitu hiki, I do by no means want this thing, I do not want it at all; kabisa = asin, but asin is obsolete, e.g., wasisalia asin.

KÁNITHI, *v. a.*, to give one into the hand; *vid.* kú-buthu, *v. a.*

KABLA, *adv.*, before; kabla ya, before, ere (of time); kabla asijáfi, before he died; kabla ya siku jáje, ere long, in a few days; kabla el-fégiri, before day-break; kabla mvui haitassa kú nia, before the rain; kabla munga hautassa ku pita, before the lapse of a year; kabla or kabula nsitassa ku umia, before I suffer, Luke xxii. 15 (R.).

KABOS, *s.*; ku piga kabos, to harp (Sp.).

KÁNDLA, *adv.*, previous, before; anakúja mbelle kábula ya suláni hataassa ku tokéa, he came before N. N. made his appearance; kabula asijenda mesgidini, before he went to the mosque.

KÁBULI, *s.* (Arab. قبول), acceptance; hapána kabuli tena.

KÁBURI, *s.* (ya, pl. makáburi), a tomb, a grave (*cf.* kiunza and jenénza); Arab. قبر, inhumavit, sepelivit; مقبر, sepulcrum.

KACHA (KAJA), *s.* (ubabi), to fasten a clasp or list with nails on the sides (R.).

KADÁMISHA (or KADIMISHA), *v. a.* (Arab. قدم), praecessit, praevit, to go before, to advance, to send before (= ku tanguliza or péleka mbelle; n'mokadámisha watu kumi, I have sent ten men

before or beforehand. The word sounds like gadámisha, makáburi like magáburi, in the pronunciation of many Arabs.

KADÁMU, *s.* (Arab. خادم), a servant (عبد).

ministravit, inservivit; خادم, famulus; *cf.* Bp. Steere, page 288, "kadamu," a servant, the lowest of the three chief men usually set over the slaves on a plantation. On the Zambezi the man who stands at the head of the canoe to look out for shoals is called kadamo.

KÁDI (or rather KATHI, *vid.*), *s.* (Arab. قاضي), (wa, pl. makádi), judge = muámzi wa nti; *cf.* قضى, decrevit, judicavit.

KÁDIRI, *v. n.* (Arab. قدر), to think, suppose, estimate; Arab. قدر, potuit, valuit, magni estimavit, in magno pretio habuit; nakádiri maneno haya ni kuelli, I think this matter to be true.

KADIRIKA, *v. n.*, to be supposable; e.g., maneno yasiokadirika = yasioneneka, the words which cannot be supposed, cannot be said or estimated; anatakábari mno, hakadiriki, he is exceedingly proud.

KADIRIWA, *v. p.*, to be supposed.

KÁDIRI, *s.* (Arab. قدر), measure, capacity, amount, value, about, nearly (Arab. قدر, quod ordinatum est, quantitas, mensura, pretium); kádiri ya watu kumi wamekuja, about ten men came; amo-ni-pa kádiri ya reali mia, he gave me to the amount of 100 dollars (about or nearly 100 dollars); kádiri gani or kadri gani? to what amount or how much? kadri gani pipa bi ya barudi, what is the price of this barrel of gunpowder? what does it cost? kádiri akitia hukáza, whenever or as often as he puts in, &c.; kádiri utakaokúa, whenever thou art, &c.; kádiri utakapofániwa mavu, ni-pigia ukémi, nami ta-ku-tokéa mara, whenever you are wronged, give me a call and I will come to you at once.

KADÓO, *adj.*, small, little (*cf.* dógo).

KAFAFANÇA UNGO, *s.*, uncovering of the sieve; *vid.* kilíngé.

KAFÁRA, *s.* (ya, pl. ma—), a superstitious charm made of a little bread, sugar-cane, and the eggs of a hen, &c. It is thrown into a cross-way at night or early in the morning, to expel an evil spirit, which is supposed to have caused the sickness of a person. The kafára-maker writes some lines upon the eggs or cocoon-shells, &c. (ku fánia kafára). The natives make makáfara or masáfaka (sacrifices) in a time of general distress, e.g., in famine, war, &c. They blindfold a black cow with black cloth and bury it alive in

the dead of night, following the direction of the wind. This sacrifice is made, "ku sukumia mafuu," to avert an evil (*vid.* makafaru). If any one passing takes up the ingredients of the charm which have been thrown in the cross-way, he is supposed to carry away the misfortune or disease, &c.

KAFI, *s.* (*pl.* makafi), a paddle (*kasia la niúma*), a small oar used (in rowing a boat) by the man who sits behind at the helm.

KAFILA, *s.* (*ya*) (*Arab.* قافلة), a caravan; safari kuba; *e.g.*, inakúja kafilu ya Wakamba (*cf.* nganiúwa and kinúngu). The word kafilu is not much used by the real Suahili, but rather by the Arabs. قافل, reversus fuit ex itinere; قافلة, iter simul facientium cohors or turba ex itinere redeuntium.

KAFINI, *v. a.*; ku-ji-káfini, wana-ji-káfini ngúo or wavi nguo ku-ji-káfini (*R.*); *cf.* كفن, involvit.

KAFIRI, *s.* (*Arab.* كافر) (*wa*, *pl.* ma—*ya*), infidel, one who is not of the Muhammedan religion; káfiri wa Kinika, makáfiri ya Kisegeju ni makáfiri ya kwisha (*vid.* Masegeju), the Wanika and Wasegeju are the worst infidels; *Arab.* كفر, to exit, abnegavit; كفر, Dei beneficia abnegans, infidelis, Muhammedicas religionis dogmata negans. Majesiri, infidelis, pro makáfiri, is obsolete.

KAFIRI, *s.* (*Arab.* قفاري), the long upper-coat of the Arabs, resembling the European nightgown.

KAFU (*or* KAVU), *adj.*, dry; kitu kilicho káfu, a thing which is dry; kúni káfu, dry wood; mahindi makáfu, dry corn; kitu kikáfu, dry matter; *cf.* قف, aridus, siccus fuit.

KAFUKIA, *v.*, to cry, to call out, to raise a cry.

KAFULE (*or* KÉFULE), *s.*, dog! olda-baba! an exclamation of contempt; káfule wá or uwáe ngúo, ondóka or nondoke, if a child is seen naked, they will say, "Thou dog, wear a cloth and get thee hence."

KAFURI, *s.*, camphor; كافور, camphora.

KAGA, *s.* (*ya*, *pl.* za), a kind of swelling, tumour (uelle wa kaga) *R.*; kaga ya or za malimau, &c.

KANA, *v. a.*, to protect anything by means of a charm; *e.g.*, ku kaga muli, káburi, shamba, &c.; kua uganga; ku kaga káburi = ku fania nganga kaburini sisi asit-m-fukie meiti, to put a charm upon the grave lest the hyena dig up the corpse; ndilo kágo la sisi (*pl.* mágo ya sisi).

KAGIRA KAGIRA; alikúu hakujúa kágura kágura (*cf.* Kiriassa raga and laga), he did not know what to do (*R.*).

KAGO, *s.* (*la*, *pl.* ma—), protection of anything by means of a charm; *e.g.*, kago la ngúe, la mtu, la fasi, &c.; *vid.* kaga ya.

KAGONGO, *s.* (*cha*) = simbo fupi, a little stick; kakongo cha ku pigia usi = a nap.

KAGONGONGO (KAFUPI), a very little stick.

KAGUA, *v. a.*, to go over and inspect (*St.*).

KAHA, *s.* (*la*, *pl.* ma—); kaha la i, an egg-shell; ugóvi la kaha la i, the embryo in the egg-shell.

KAHANA, *s.* (*wa*, *pl.* ma—) (*Arab.* كاهن), a prostitute, male or female.

KAHADI, *s.*, an epidemic? (*R.*); the name of a sickness like cholera, small-pox; hi ni káhadi alio-tu-shushia Muegniewe Muungu; *cf.* كاه, incessat contracto gradu.

KAHAF, *s.*; ya kofia (*Sp.*)?

KAHAWA, *s.*, coffee; *cf.* قهوة, vinum et tum decoctum ex bacca nostrum kaffee.

KAHENGA, *s.*; ku fania kahenga?

KAHINAT, *s.*? *cf.* *Arab.* كهن, praesagivit, praedixit occulta, hariolatus fuit; *vid.* káhini.

KAHINI (*pl.* makahini), *s.*, a priest, a soothsayer; *Arab.* كهن, praesagivit, sacerdotio functus fuit.

KAIWA, *s.* (*Arab.* قاعدة), regularity (*St.*); ya kaida, regular; *cf.* also قاد, duxit, passus fuit duci so obsequentem reddidit, obedient.

KAIMA; akiliyakwo kaima?

KAIMU, *s.* (*Arab.* قائم) (*pl.* makaimu), (1) mueguli ku amúa máhali pa sultani, waziri or wakili wa sultani, the viceregent, representative of the king; (2) mganga, *vid.* ku punga pepo.

KAJUA, *s.* dimin., little sun (when he goes down at sunset); kájua ni kapi, where is the little sun? *resp.*, he is nearly down.

KAKA, *s.* (*la*), *vid.* káká (*la* ju and *la* tini).

KAKA, *s.* (*ya*) (*ugónjou wa vidólo pia*), a kind of disease which consumes the fingers, commencing with the flesh under the nails. The disease called mdudu consumes only the flesh of one finger (under the nail); ku fania kaka kido-léni.

KAKA, *s.* (*la*, *pl.* makákú), shell; *e.g.*, kaka la i, *la* limúu, the shell of an egg, or the rind of a lemon which is thrown away after having been used, pulp of oranges (*Et.*).

KAKA, *s.*, a brother (Kikadimu) (*St.*).

KAKAMUKA, *v. n.*, to groan like a woman in travail or like a person in severe sickness, or to strain (*vid.* jika), to say *eh* in lifting up a heavy load.

KAKASI, *s.*, a little bitter; *vid.* utungu; kitu kikasi, like tea without sugar.

KAKATA, *v.* = ku úma, to have mulligrubs (?).

KAKATUA, *v.*?

KAKAWANA, *v. n.*, to be strong, capable of great exertion, well knit and firm in all the muscles (*St.*).

KAKKI, *s.* (ya, pl. za), a kind of very thin and hard-baked cake, having many holes in it; mukáte mumbamba, una tundu tundu ndógo ndógo.

KALA, *s.*, *fox?* (2) *kala* or *kāl*, word; *kala esháiri*, the word of a proverb or the word of a verse.

KALAFATI, *v. a.* (Arab. كَالَفَاتِي); *ku* —, to caulk.

KALÁLA, *s.* (la, pl. ma—) (*sing.* ukalála wa mnázi); (1) *kalála* la mnázi, the *kalála* is a shoe-like covering of the *mkúa* wa mnázi (*vid.* *mkúa*). The leaf which conceals the flower-bud of the názi (*Er.*)?— (2) *Kalála* la niáki, honeycomb (*ásúli* ni ndáni).

KÁLÁMU, *s.* (ya, pl. ma—) (قَلَمٌ, *calamus scriptorius*), a native reed pen for writing; *kálamu* ya muázi, reed-pen. The natives like best the *kálamu* ya mainzi, which is a kind of black shrub. The ribs of this reed-pen are cut obliquely. Sasa fuza *kálamu* khiyári, now write with a good pen.

KALASHA, *s.* (Arab. قَلَاشَة), a little piece of ivory of the value of 4 to 5 dollars; pembe ya kalasha.

KALÁHI, *s.*, Mascare.

KÁLE, *adv.*, (1) old, ancient; watu wa kále, the ancients; niumba hi ni ya kále mmo, this house is very very old; mtu huyu ni wa kale; hapo kale palikuwa simba, long ago (in olden times) there was a lion; (2) *kale* (of a tree), alburnum.

KALFÁTI (*vid.* *kalafúti*) (ya, pl. za), caulking, the piece of cotton which is put between the planks of the vessel to make it water-tight.

KALFÁTI, *v. a.*; *ku-jombo* = *ku* túa pamba na mafuta jombóni, yasingie maji, or maji yasipate pita ndáni, to caulk with cotton.

KALFATIWA, *v. p.*

KALI, *adj.*, sour, sharp, savage, strong, fierce; tembo káli, strong (intoxicating) cocoa-liquor; kitu kikáli; mtu mkali, a savage; júa káli, a hot sun.

KÁLÍ, *v. n.*, (1) *ku káli*, to be, to exist (*ku kúle*); mtu huyu ákáli mzima, akaliko, akelo mzima or hei, he is still living; watu wákáli hei; úsaha ukali-mo, there is still something (yasa) in it; (2) *perhaps*, *pray*, *likely*; káli kitu hiki ni changu, this thing is likely to be mine; káli hatakuenda, *perhaps* he will not go; kali hata kuja, *sijui*; kali (lálunda) adúka ngome, *perhaps* he wants the fortress.

KALIA, *v. obj.* (*vid.* *kúa*), to sit up or wait for one, either to do him good or harm, to remain for; *ku-m-kalia* ndiáni, to wait for one or to waylay one on the road = *ku-m-otá*; *ku-m-kulia* mtu kua wema au vibáya; *ku-m-kalia* matánga or *ku ká* matánga, to sit mourning for one who has died. The *Suahili* make a mourning of three days over the dead. Afterwards the wife of a free-man keeps profound silence and remains at home for from three to five months; if she is the wife of a slave, she mourns for two and a half months. She speaks in a very low voice, does not

leave the room, &c.; this is called, "*ku-m-kalia* mume éda" (*ku-m-kalia* támu, to remain as he would wish).

KALIANA, *v. r.*, to wait for another, e.g., *ku pigána*.

KALÍKA, *v. n.*, to be habitable.

KÁLIBA, *adj.*, to be sharp, hot, acid; e.g., *siki ina káliba*, the vinegar is acid; *cf.* كَبِيب, vehemens fuit.

KÁLIBU, *s.* (ya) (قَالِب), *firma* in qua aes funditur vel ad quam res fingitur, (1) *mould*, *furnace* (*ku tia kalibuni*); (2) *kídóde* cha *ku fania* pópó, the instrument for making bells; *kídóde* cha *ku subia* pópó (*vid.* *júbú*).

KALIFU (or *KELIFU*, *KILIFU*), *v. a.* (= *kātā*), to do violence, to molest, to trouble, to be disagreeable to one, to inconvenience, to oppose, to contradict; *aine-ni-kalifu* maneno, or *aine-ni-kania*, *ame-sama sifo sifo kábisa*; كَلَف, *subire* *jusait* *rem molestam*.

KALIFIANA, *v. rec.*

KALIFISHA, *v. a.*; *ame-m-kalifisha* maneno yakwe.

KÁLÍMA, *s.* (*vid.* *mununguána*), *lit.*, word; e.g., *wutúma hawána kalima* ya mshizao, slaves have no words of their own, i.e., have no self-dependence, they are not of their own selves; *cf.* Arab. كَلِم, *verbum protulit*; كَلَمَة, *verbum, dictio*.

KALIPÍA (rectius *KARIPÍA*), *v. a.* — *ku fán'a ukáli*, to scold, to threaten; *cf.* كَلَف.

KÁLUBU (or *KULABU*), a hook (*vid.*); but *kalibu* is a mould.

KÁMA (or *KANA KUAMBA*), *conj.*, like as, as if, supposed; *ngúo kama hi*, a cloth like this; *kamáni* = *kamanini*? as what = very much; *kuna mpunga kamáni*, there is exceedingly much rice; *kama awezávio*, as he can; *kama hio alio-ku-ambia*, as I told you; *kama siku kumi mbelle* or *kadiri* ya siku kumi mbelle, ten days ago; *cf.* كَمَا, *sicuti*, *prout*.

KÁMA, *v. a.*, to milk; *ku kama* *gnombe masíwa*.

KAMIA, *v. obj.*, to milk for one.

KÁMOA, *v. p.*, to be milked.

KAMA MANGA, *s.*, a pomegranate.

KÁMÁSA, *s.* (*napata kámasa*), something beautiful?

KÁMÁSI, *s.* (ya, pl. ma—) (*Kin.* *mamíra*), mucus from the nose; *ku fúta kámási*, to blow or wipe one's nose; *yuna makámási mangi kama kondó*, he has much running at the nose like a sheep; *ku shikoa ni mafúsa ya kámási*, to take cold; *siwézi kámási*, I am ill from a cold.

KAMÁTA, *v. a.*, to catch (e.g., *muífi*), to arrest, to take, to seize; to be distinguished from *ku gúya*, *ku kábithi*, *ku shika*, *ku suia*, *ku kuta*; *ku gúya*, to catch a beast; *katika matámbo*, in a trip; *ku kábithi máli*; *kábithi maliyangu* *usi-m-pa mata*, take or keep my property, do not give it to any

man; ku shika, to take it into one's hand; ku zula, to seize or keep back; namula fethayáko, short mlipe Mkamba sobabu ya deni, I keep back your money to pay the Mkamba your debt; ku kúta = ku ona, nime-m-kuta mtu huyu niumbani mungu, I found him in my house.

KAMATANA, v. rec., to grapple, to seize one another.

KAMATIA, v. obj. (kamatia kuku).

KAMATOA, v. p.

KÁMBA, s. (la, pl. ma—), the cell-comb of a bee; makamba ya niuki ndio yalio na ázáli, yalio kamuliwa, ikatoléwa ázáli (vid. jana, s.).

KÁMBA, s. (wa, pl. za), a shrimp? (a large shrimp is called mkámbu, pl. mikámba), a crayfish.

KÁMBÁ, s. (ya, pl. za), rope; kímba ya makúmbi ya mázi, the husk of a cocoa-nut softened in water and beaten, and then twisted into ropes, strings, or cords. The kámba ya makúmbi (from the fibres of cocoa-nut shells) is to be distinguished from the ukambá, a rope made of mia or gnongo (pl. kambá za mia), and kámba aláyiti, a European or hempen rope, and kambá or kambá, a plaited thong or whip used by school-masters and overlookers.

KAMBA, s. (la, pl. makamba); (1) kamba la kikápu, the twisted handle; (2) kamba la níúki, the honey-cell, which having been squeezed out, is called tápu la níúki (pl. matápu ya níúki).

KÁMBO, s., a step-child; baba wa kambo, a step-father; mama wa kambo, a step-mother. Mr. Erh. writes "kambu."

KÁMBU, s. (ya, pl. za), a shoot, sprout; e.g., kámbu ya mgómbe = nite wa mgomba or mña; kambu za mgómbe za manáwe, but walio kando kando ni kambuzakwo.

KÁMBE, adj., said of ebbing (R.), quite dried up, utterly barren (St.).

KÁMI, s., a bulbous plant with large head of red flowers (St.).

KAMIA, v. a., to reproach, to threaten; ame-m-kamia sana ku-m-piga, he threatened him much to beat him; ji-kamia, to reproach one's-self; (3) to demand something from one, e.g., a creditor from a debtor who always endeavours to evade; na-m-kamia sana; (3) to be resentive.

KÁMILI, adj. (Arab. كامل), perfect, whole, complete = kúa kámili; كامل, integer, perfectus fuit.

KAMILIA (TIMILIA), v. n., to be whole or perfect.

KAMILIFU, adj., perfect, wanting nothing.

KAMILIKA, to be perfect.

KAMILISHA, v. a., to make perfect or entire (= timisha); e.g., nime-u-kamilisha muezivángu, I have made my month full = I have served a full month.

Kámbe, adv. (= kábisa), by no means, not at all, never: e.g., ndákí kitu hiki kámbe, I do not

want this thing at all. Compare the Kikamba expression, ká imúe, one time, once.

KAMU? kaskasi kamu, Ukambani? (R.); probably kumu, rising, travelling to Uhamhani.

KAMÚA, v. a., to press out by twisting or wringing, to squeeze well; e.g., ku kanda ipu, mafuta júngua, ngúo, dr. (cfr. tumbúu, popotóu).

KAMULIA, v. obj.; ku kamulia ndímu muilini, to press out lemons and put the juice upon the body.

KAMULIWA, pass., to be pressed or squeezed out.

KÁMES, s., Arabic dictionary.

KANA, s., a tiller (St.).

KÁNA, conj., if, as, like; vid. káma.

KANA, s., the wooden handle of the rudder (Sp.).

KÁNA, v. a., to negative, to deny, disown; baba ame-m-kána manáwe = baba ameséma, si wángu mana huyu; kwanza muifi amekana, sana yuwa unghama, the thief formerly denied, but now he confesses.

KANIA, v. obj., to deny or disown in favour of somebody; pror. ku-m-kania muifi, ni muifi yóe; baba ame-m-kania manáwe ku iba, the father denied for his son, he said, my son has not committed the theft imputed to him; baba amesema, manangu si muifi, hathubudu ku finia uifi.

KÁNIA, v. (= ku-m-katáza); mimi ninge kuenda, lakon baba ame-ni-kánia, I would have gone, but the father refused or prevented me; baba ame-m-kánia manáwe ku iba, amemkataza, nitendo jambo hili.

KANIKI, v. p. (Er.), to be denied by; muann amekanika, na suriyakwe uingine, si ya babai.

KÁNISHA (or KANIUSHA), v. c. (hakukirri), to make to disown or deny, gainay; soláni ame-m-kanisha nduguyo hakuyákwe, a certain man denied his brother's right; mtumke huyu amo ku-kánisha manawáko, this woman has denied thee thy child, i.e., she declared she did not get the child from thee, but from another man; she said, mana huyu si wáko; ame-m-kánisha = ame-mu-ambia muana huyu si wangu. They say, kanisha, kanusha, kaniusha, kanushia; ku kannisha moyo, to deny one's-self.

KANIWA, v. p.; ku kaniwa ni watu, tujáa si muifi, suisui tna-m-kánia, hatu-mu-oni siku zote aki-fania kazi hi.

KANADILI (pl. ma—), a little side-chamber in native vessels containing the chū or water-closet.

KANADINA, vid. darehe (R.)?

KANAMA (= kumbe)? (R.).

KÁNDÁ, s. (la, pl. ma—), (1) a great bag made of miá or of ukúnda or mfúmo leaves. In the Kimrua language kanda is called kitámbe. Dr. Steere calls kanda a long narrow matting-bag, broader at the bottom than at the mouth. (2) A thong; ku m-piga kanda, to scourge one.

- KANDA**, *v. a.*, (1) to knead with the hand uga (flour) or udongo (clay in potter's work); (2) to shampoo, to press with the fingers any part of the body which is in pain; ku kanda matumbo kua mafuta. This often gives relief, especially when done by an experienced person.
- KANDAMANA**, *v.*
- KANDAMANIHA**, *v. c.*
- KANDAMIZA**, *v. a.*, to press upon.
- KANDIKA**, *v. a.*; kua udongo ku kandika niumba, to plaster a house with mud.
- KANDIGIXIA**, *s.* (ya, pl. ma—), a kettle used for boiling water, tea-kettle.
- KANDI**, *s.* (ya, pl. ma—), a great mass or stock of stored things; hupheabiki, ni kandi, plenty, treasure; kitu kilijo kiingi or kāmili or kilicho wēkoa akiba, kandi ya māli. In the Kiambara language kandi or kande means "food or provision." Kande zika-mu-ishia, wakapatiwa ni ndia; kandi yenu ilipo, ndipo moyowenu nao utakapo kua, Luke xvii. 31.
- KANDIA**, *dim. of ndia*, a small path; kandia kadogo, a small slightly trodden path.
- KANDIKA**, *v. a.* (cfr. kanda, *v. a.*), to plaster; ku kandika niumba kua udongo, to plaster the wall of a pole-house with mud.
- KANDILI**, *s.* (pl. makandili), a lantern; Arab. قندیل, lucerna, lampas.
- KANDO**, *s.*, a deserted dwelling-place; mahali palipo tūmia, ndilo kando (cfr. gofu), narejea kandoni paugu, a house which has fallen. kiwanda? (R.).
- KANDO**, *s.* (ya, pl. za), side, brim, bank, coast, strand; kando ya bahari, kando ya or kando kando ya mto, beside a river or along by the side of a river.
- KANGA**, *s.*; kanga la muazi, the switch-like end of a coconut branch from which the vidako (vid. vidako) shoot forth, and from which the coconut-liquor is obtained; vid. guma, *v. a.* (cfr. tūwi, *s.*).
- KANGA**, *s.* (wa, pl. za), a guinea-fowl; niini wa vitōne tōne.
- KANGA**, *v. a.* (vid. kaanga), to fry, roast, to burn by roasting; ku kanga niima kua gai; kanga ni ku oka kua samli, laken ku oka or oja, ku weka mottōni halisi. Ku oka is to roast the meat on the bare fire, but kanga is to fry with butter or fat or any other substance; ku kanga motto. to warm.
- KANGA**, *v. obj.*; kangoa, *v. p.*
- KANGALA**, *s.* (la, pl. ma—), sword-grass in stagnant water.
- KANGAJA**, *s.*, (1) a small mandarin orange (St.); (2) a kind of fish without mamba and a little horn projecting from the head (R.).
- KANGU**, *s.* (pl. makangu), vid. kangu.
- KANI**, *s.*, energy, potency? cfr. 𐤏𐤍, acquirit.
- KANIA**, *s.*, a medicine applied for the mārādi ya mshipa. It is the root of a tree (kama kākima).
- KANIA**, *v. obj.* (vid. kana, *v. a.*), to deny a person.
- KANIAGA**, *v. a.*, to tread upon or to trample under one's feet; to be distinguished from ku vioga, which means to tread when walking; e.g., ku vioga mtānga or nti; vid. fioga; labuda kuku ana-m-kania, most likely the hen trode upon it (the hen-chicken).
- KANIAGIA**, *v. obj.*; kuniagiwa, *v. p.*
- KANIKI**, *s.*, dark-blue calico, called Nile-stuff, much demanded in East Africa.
- KANISA**, *s.* (ya, pl. ma—), church of the Christians; كنيسة, synagoga Judaeorum, et ecclesia (templum) Christianorum, from كنس, in latibulum se recepit doreas.
- KANISUA**, *v. p.*, to be persecuted backwards and forwards (R.)?
- KANJA**, *s.* (la), vid. pl. makanja.
- KANJI**, *s.*, arrowroot, starch.
- KANJU**, *s.* (la, pl. ma—), a cashew-apple, a kind of chestnut; mkāju huvia kanju, na kanju likawia dunge, na dunge likipefika huitoa kōrūaho. Dunge na kanju hukua sana sana, hatta kanju likifania uekundu wa ku iya, dunge limekua korosho, na watu wala.
- KANJU**, *s.*, vid. kanzu.
- KANO**, *s.* (la, pl. ma—), sinew of animals (kano la gnombe used for bow-strings) (Sp.); cfr. pambika and upōte.
- KANOA**, *s.* (la, pl. ma—), mouth.
- KANSA**, *v. a.*, to warm; kansa motto (vid. kanga), to heat.
- KANSI**, *s.*, a large knoll of a creeper (E.).
- KASTARA**, *s.* (ya) (Arab. قنطرة, pons, altum aedificium), bridge; more generally called dāruja ya m'to, a bridge of a river.
- KANU**, *s.* (wa), weasel (with white tail) (E.), or rather a kind of marten which eats poultry (Sp.).
- KANUDI**?
- KANUNI**, *s.* (cfr. قن, perquisivit; قانون, canon, regula), a matter implied by necessity, a necessary condition = yakini, thābidi, hālisi, of necessity, truth; najūa kanūni, I know verity, really.
- KANUSHA**? vid. kanisha.
- KANZI**, *s.* (ya) (cfr. كنز, sub terram recondidit thesaurum; كنز, thesaurus reconditus sub terram), (1) a treasure; (2) a dish or mass of food prepared of various ingredients (of metals, pojo, biari, meat, pilpil, samli, &c.) which a Msham-medun bride sends to her lover during the time of the Ramadan in sign of love (ālima ya ma-

pendáno), is return for which the bridegroom sends a handsome cloth (kimia joma); kijungu cha kani cha ku-m pelekéa mtumbawákwe adakai ku-mu-ka.

KÁZU, s. (ya, pl. za), coat; kázu ya juma, coat of mail; kazu is a long shirt-like garment worn both by men and women in Zanzibar. Men's kazu are white or of a brown yellow colour, with ornamental work in red silk round the neck and down the breast; they reach to the heels, women's kazu are generally shorter, and made of every variety of stuff, frequently of satin or brocade, but are always bound with red (St.) Kázu za chuma mbámbele, a coat of mail doubly lined

KÁU, s. (lu, pl. makáo) (= máhali akaúpo), a place of residence, dwelling place; kaolingu habibi, kikáo, the place where a few men sit and eat together

KÁOLELI, s., one whose words are not to be trusted, a double-tongued man (St.)

KÁOMI, s. (vid. káuma), calumba root

KAPA, s. (pl. ma—), a dress like a coat (ugúo kama kanzu), the sleeves of which are open

KAPI, where is it, referring to the diminutive form ka (kanja).

KÁPI, s. (ya, pl. za and makapi), a pulley, roller, kapi ya jománi, ya ku penikwa kámbe, a wooden block through which ropes run on a native vessel

KAPI (pl. makápi), bran, husks

KAPIKI ?

KAPU, there is not

KÁPU, s. (lu, pl. ma—), a large basket, kikápu small basket

KAPIAI, s., a kind of rice (St.)

KAR, s., a million (Indian expression)

KARAFI MAYITI, camphor (St.) ?

KÁRAMA, s. weight, value, importance; ulimi wa mtu huyu ni karama sana = ni sherifu maneno yakwe yana karama, that which he says has great weight (Sp.)

KARAMA, s., a special gift of God, an honour; كرم, generositate indolis et nobilitate superavit honoravit; كرم, nobilitas, generositas. Luke v 29.

KARÁMU, s. (ya), a feast, a festive entertainment in honour of somebody (takrimu). Food and drink is supplied plentifully on such an occasion, e.g., on the arrival of a stranger or friend or on holy days or after a successful journey

KARÁNI, s. (كاتب, legit librum; قارئ, lectioni deditus), a clerk, secretary, lit., a reader.

KARARA, the woody flower-sheath of the cocoa-nut tree (St.).

KARASIA, s., a vessel in which the people of Zanzibar fetch their milk (St.).

KARATA, s., cards (vid. Sp., who mentions the names of some), playing-cards.

KÁRATHA, s. (ya), a loan of money, borrowing, credit, trust without interest given or taken for a short period; nimetoa káratha ya reali mla kua Baniani, ya siku setta ku-m-rudisha; nadaka haja, nashikua ni úthuru, ni karathi, beina ya leo na kesho, kesho kítua taku rejeza muniewe or taku pa muniewe; قرض. (1) aes alienum contra-

trahit, قرض, aes alienum, debitum, citra certum temporis terminum; (2) retribuit, rependerunt in vicem bonum vel malum, atu-ku-karithi kama ulivio-m-karithi newe.

KARITHI (or KÁTHIMI or KARÁTHI, v. n., to borrow money for a short time without interest: ku jipasha deni is "to borrow money upon interest;" e a, to lend money, to accommodate one with money without taking any interest: ku m-pa setha kua karata; ku ji karathi (borrow) or ku toa kua Baniani ya siku sita ku m-rudisha

KARU, s. قرية, mba, pagus, town (old language), kúnia zote na mji ilikuwinda kikúndi, all men of towns and villages went en masse

KARUWA, s., a kind of cloth (R.)

KARU, 1) adj., near; 2) come near, come on.

KARIBU (KARABI) s. Arab قريب, pl (أقربا) (ya, pl. ya or ákribu), a relative, a near relative; mtu huyu karibuyangu, this man is my relative; watu hawa karibuzangu or ákribazangu, these men are my relations

KARIBU, v. n. Arab قرب, to come near, to approach; vid. jong'a, karibu na or ya, near to; karibuyangu or ákribu mimi, near me; walikuja karibuyangu, pale karibuyankwe, there near him; kúa karibu nni, to be near to one; hivi karibu, atly, lately; makela imakuja karibu ya (na) poani, the ship came near the coast

KARIBU, adj. (kúa karibu nai), to come near to one, to draw near to one

KARIBUWA, v. p

KARIBUWA, v. r, to approach each other; kari binau hata ku kúti karibu, to be near to one another

KARIBUKU, v. e, to cause to come near, to invite in, to offer, e.g., jakúla, kúti, &c

KARIMI, adj., liberal, generous; vid karima

KARIPIA (or KALIPIA), v. a., to rebuke, to reprove, to admonish, to scold, to use one roughly, to scold; ku-m-tama maneno ya ukali

KARIRI, v.

KARIKI, r. obj

KARIMISHA, v. a. to recite

KARO, s., wages, payment, fee, but given in natura, in corn, &c; (2) karo (= kano or hadra ya haraka), sudden anger; wa-ni-tania karo mimi, thou art angry with me suddenly (utungu) (Sp.).

KARTANI (or KARATANI), *s.* (vid. kortasi), *paper.*

KAN (or KANIRI), *less; e.g.,* reñli kan robo (‡) (*cf.*

Arab. قَمَر, abbreviavit).

KABA (or rather KAKHA) (wa, pl. ma—), *a turtle* (vid. KAKHA).

KABA (or better KAZA, *vid.*), *v. a., to strain, to draw, to take strongly, to tighten; ku funga or vuta kitu kua ku kaza hodari, si kua ku legéza, to tie or bind a matter by drawing tight, not by slacking off or loosening; كَز, contractus fuit; kasani or kaseni kidogo, tighten a little the rope of the sail; ku kázoa ni marathi.*

KASABI, *a cloth interwoven with gold; uzi wa kasabu ya fetha na tláhabu, tissue.*

KASAMA, *cf.* hadámu, *s.*

KASARA, *s., vehemence, anger; maneno ya kasarani; ku tukilia kasarani, offend (vid. muhali); ku-mtia kasirani moyonimuakwe. Uzi-m-tukulie kasirani moyonimuako, or uzi-m-fanie hasira, or uzi-m-kasirikie, or uzi-m-tukulie takisiri; all these are synonymous terms, meaning do not be angry.*

KASARANI, *s., grief, sorrow; cf.* كَسَر, fregit; كَسْرَة, contritio, afflictio.

KASANI, *s., revenge, retaliation, vengeance; cf.* قَمَر, rekucuit, retaliavit, coaequavit rationes: قَمَاص, talio, vindicta.

KASHA (la, pl. ma—), *a chest, a large bag. kasha la fetha, money-bag.*

KASHIFI, *v. a., to slander, depreciate (opp. to praise); cf.* كَشَف, detexit, vitia ostendit; كَاشَة, res ignominia afficiens.

KASHISI, *s. to the Kĩniassa word kapisi.*

KÁSI, *s. (ya, pl. za or ma—), business; vid. kazi; ku fan'a or tenda kazi, to work; kazi gani? what business?*

KASIA, *s. (la, pl. ma—) (cf. kása), our; ku vuta makasia, to row.*

KASIBA, *s. (Arab. قسيمة) (ya, pl. ma—) (cf. قسيمة, arundo, tubulus) (kasiba ya binduki), the barrel of a gun.*

KASIDI (or KÁMI:DI) (maksudi), *s. and adv. cf.* Arab. قَمَد, intendit, proposuit sibi; قَمَد, propositum, the intention, purpose: *adv., intentionally, on purpose.*

KANIKI, *s. (ya, pl. ma—), a large earthen jar; kasiki ya maji, ya áñili, samli, &c.*

KANIMBI (KAZIMBI), *s. = kazi mbi or mbáya, hard work or labour; kazi ya ngúvu or sílulu, kazi ngúmu. Prov.: kasimbi si mtesa mema, mtesawe hauna heshima or úgira, hard labour is not good play, playing has no wages, i.e., though*

hard labour is not play, yet a man gets money by it, but by playing, though it be pleasant, he gains nothing; kazimbi ni bora saidi ya mtesa mema, hard labour is far better than good play.

KANIMUI (or KAZIMUI), *s. (vid. kaa) (pl. makazimui), a dead wood-coal, in opp. to kaa la motto, live-coals which are burning.*

KANIRANI (= mfundo), *vid. sononeka.*

KASIRI, *s., end; قَمَر, brevitás, finis, extremum: قَمَر, brevis fuit, abbreviavit.*

KÁHIRI, *v. a., to provoke to anger (ku-m-vnula moyo), to make one angry, to vex one.*

KASILIKWA, *v. p.*

KASIRIKA, *v. u., to get angry, to become vexed — ku ji-tia kasira or kasrani or kiniongo, to take exception at or to.*

KASIRIKIA, *v. obj., to be angry at one; e.g., Saidi ame-wa-kasirikia Wairabu kua kutúa ku-m-fuúla manenoyákwé, Saidi was angry at the Arabs because they did not follow his words.*

KASIRIKIWA, *v. p.*

KASIRIHIA, *v. c., to cause one to be angry, to vex one.*

KASIRILANA, *v. rec., to provoke each other (or ku tukizana); قَمَر, violenter tractavit; but*

كَسْرَة means "grief."

KÁSIRI; lasiri kasiri, from 4 to 5 o'clock p.m., but "jua likiaga miti" is near sunset.

KANKAZI (KANIKAZI), *s. (ya), the time of the wind blowing from the north-west; wakati wa jásho na wa ku yabesisha nti, the hot season when the ground dries up from want of rain—in December, January, February, and March; kaskazi mkuba, when it is very strong; kaskazi matope, when there is much rain. The kaskazi is opposed to the kussi (masika) which is the time of rain, coldness and wetness of the soil (wakáti wa mvua na beredi, na maisimo wa nti); kaskazini, in a northern direction, to or from or in the north (= kibula); ussowakwe. ni kaskazi = unañgĩ-ána.*

KASO, *s., sound?*

KASSA, *s. (wa, pl. za), turtle, of which there are various kinds: (1) kassa, (2) gúmba, (3) dúfi, (4) kóu, (5) kóbe. The gamba is of great value on account of its shell, and must be delivered up to Government under penalty. The dúfi is sometimes poisonous, hence the natives rub its oily substance on the hand. If no itching pain be caused, they consider it safe for food. The kassa is caught by means of the tana fish, which the fishermen carry alive with them. When they see a kassa, they let the tana go after it, to stick fast to the kassa. When the tana has seized it,*

the fisherman throws a harpoon and takes the kassa out of the sea, the tana letting go instantly when exposed to the air. Hence, tana avindai kassa, a-m-gandamana, ha-mu-ati.

KASSA (or **KASORO**), less by (cfr. قَسْر, abbreviavit) (rid. kas); reali tano kassa robo, five dollars less a quarter of a dollar.

KASFI, s. (ya, pl. za), twine, linen thread; ku tia or pigia kassi, to twist, to twine, to tighten, to twist or twine thread; mtu alipotia kassi yuwaso-kóta poto (upôte) za ku shonea ng'ao; úzi unangia kassi; ussowakwo unangia kassi or ussowakwowa kassi kassi; ku enda kassi, to rush along (= to go with violence); cfr. قَسَا. darnit, obduravit se; قَامِي, durus; úzi hu umo-u-tia kassi mmo, you made this thread too tight.

KASSIMÉLE, s. (rid. kifumba, the pure milk of nazi without being mixed with water, the milk pressed from the grated cocoa-nut; tui la kassiméle = maji ya nazi yalio = kamuliwa mbello katika kifumbu, the first water which is pressed out of a cocoa-nut which has been ground on the mbúsi (rid.) and strained in a kifumbo. The first straining of the ground cocoa-nut; kassi = sito, méle = mbelle (unga wa kassi = ni unga msito, wa ku niumbuka) = tui la kwanza, mtu asitassa tia maji. Tui hili halina maji, ni tui halisi. But the second straining (tui la niumba), which is mixed with water, is first put into the cooking-pot, and at last, when the rice, &c., is nearly boiled, they put in the tui la kassi mele or tui la kwanza, which serves instead of ghee. Kassi mele, the heavy milk-like substance expressed from the ground nazi (Kisegua méto = milk, Kimarina mele, Kimarita maziwa).

KATÁ, s.; kata ya niumba, adjustment of the different apartments or divisions of a house (R).

KÁTA, s.; ku funga káta, to tie on a chain (cfr. shufu shifu).

KÁT'A, s. (ya, pl. makáta ya or za), drawer of water, scoop, bowl; káta ya ku ho'ea maji, a cocoa-shell used instead of a tumbler by the natives. This kind of dipper or bowl may hold from a quarter to half a pint.

KÁTÁ, s. (ya, pl. za), a bunch or ring of leaves or grass, &c., which the natives put on their heads to carry a water-pot or a load; kátá ya kuji-tuekea mizigo or kátá ya ku tukulia mizigo.

KATA = ukuraza moja, a leaf of a book, a section, a volume (Sp.).

KÁTÁ, v. a. (Arab. قَطَعَ), to cut; fig., to decide, settle; ku káta shina la mti, to cut the root of a tree; ku káta or tinda maneno, to cut short a matter, to decide upon, to settle it; ku káta ta-más, to despair; ndia ya ku káta, the nearest

way (the shortest way); ku káta nakshi (vid. nak-shi).

KATANA, v. rec.; wanakatana kwa visuu.

KATIA, v. obj., to cut for —.

KATIANA.

KATIWA, v. pass., to have cut or cut out for one; ni kiazia changu kama nalikatiwa mimi, it is my measure, as if I had been cut out for it.

KATIKIA, v. obj. = fundikin, to cut to or for one.

JI-KATA, v. refl., to cut one's-self.

KU-KATIKA, v. p., to be cut off, to be decided, to break; úgue unakatika selaki amekatiwa hukumnyakwo leo or hukumnyakwo imekatika leo, he has been sentenced, his judgment has been decided; amekatiwa hokumu ya ku wawa, he has been sentenced to death; ku katia ndia mbelle, to strike on the former road; ku katia, to cut off to in an account = to deduct; tufanie hesabu, tukatiane, to strike the balance; kassi ku katika, the N.W. wind is over, lit., cut off.

KU-KATIANA (= ku koleana), to upbraid or tw each other with a guilt.

KATĪ (or **KATĀA**), v. a., to refuse, to oppose one; wali ame-m-kātā, the governor refused him.

KATALIA, v. obj., to refuse to one, to check one, to refuse credence; ame-m-katalia maneno yákwé, he refused or opposed his word; haku-ya-ponda maneno yákwé neno ukatalialo ni neno gani?

KATILIKIA, v. p.

KATĪZA, v. c., to cause one to refuse or omit, to prohibit, to forbid one a thing; wali ame-m-katīza neno hili, the governor forbade this matter.

KUVAZWA, v. p., to be refused (asinende).

KATIANA, v. rec. = iana, to be due or owe each other. I owe him three dollars and he owes me two; tumekatiana ni-pa reali mmoja, zilo mbili zi kuangu.

KÁTABA, v. a., to write (Arab.).

KATA KATA, v. a., to chop up.

KATĀNI (or **KATĀNI** and **KETĀNI**), s. (ya), hemp or linen; úgue wa katāni, string made of hemp or linen which the natives buy from the Europeans. They like it on account of its solidity (úzi wa katāni); cfr. كَتَان, linum; كَتْن, cohaesit.

KĀHIA, s.; yuna kathu ya damani, he is in hurry, to go in damani; cfr. كَاه, pressus negotiis.

KATHA, v. n. = ku sili, to become too much; kazi iki-ku-kathi (iki-ku-sidi); كَا, gravavit ut bene respirare non posset; safari iki-gu katha = karibu sana.

KATHALIKA, adv., likewise; katha wa katha or kethe wa kethe, this and the like, this and many more, so and so; hili hili, such and such, such

things; Arab. كَدَّ, sic, talis, isto modo (compositum ex كَ and دَ).

KATHAKI, s., that part of the town of Mombas in which the Mission-house stands; kathāni is an old Swahili word instead of the handāki of the ng'ome (R.); cfr. قَصَان, incoluit locum.

KATI, s. (ya), inside, the middle or midst, the court within a house; ku sūn kati, to bore through, to perforate; kati na kati, in the middle.

KATIBU, s. (wa, pl. ma—), writer, secretary (= karāni) = mwandishi (كَتَبَ, scripsit); kātibu mdai, a quick writer.

KATIBU, v. obj.

KATIBIWA, v. p., to be written.

KATIKA, prep., in, at, about, as to, among; katika Mvita, at Mombas; katika nti hi, in this land; katika safari ile, on or during that journey; katika kuku huyu, as regards this fowl; sinama katika gonge, to stand as a precipice (E.); katika mumi hi ha-i-ūi tungu, as to this poison it does not kill the ants; hawatarejea katika upotovu, they will not return from their perverseness; nāmi nūno amalini na katika ku andā, I am in business and in preparing for the war.

KATIKATI, prep., lit., middle, amidst, between, among; katikati ya niunba, in the middle of the house; uta-m-pata manawāko katikati ya watu waliokutana, thou shalt find thy child among the assembled people.

KATI NA KATI, in the middle.

KATIKIA, v. obj. (vid. fundikia, v. obj.), vid. kātu, v. a.

KATILI, s. (Arab. قَاتِل) (mtu auwai watu), (1) a man-slayer; (2) one who is brave and courageous in war, and slays a great many enemies; cfr. قَتَلَ, interfect; قَاتِلٌ, intersector, persecutor.

KATILI, v. n., vid. kadiri.

KATILI, adv., little (St.).

KATIZA, v. ku katiza, to put a stop to, to break off, to interrupt (St.).

KATO (la, pl. ma—), a cutting, a breaking off.

KATŪ (or KATTU), s.: kātū ya ku tafunika ughnibu; kattu is a kind of gum brought from Arabia. The natives mix it up with popo, tumbu, tombako, and toka, and chew it with betel. It gives a red colour, as the popo also does. The kattu is also used for plastering the wound caused by the operation of circumcision (vid. uraibu toka, tumbu, tombako, utembe).

KATŪ, v. a., to clean, to polish, brighten (= ku ton or ondōa kātu, e.g., ku — bunduki).

KATUKA, v. p., to be bright, to be polished.

KATULIA, v. obj.; letta kigeregnēnsa cha ku katulia būnduki, bring a small potsherd to polish or clean the musket (by rubbing it with oil and potsherds).

KATULIWA, v.

KAUKA, v. n., to become or get dry; nti imekaka, imekūa kātu, the country is dry.

KAULI, word; Arab. قَال, dixit; قَرَن, dictum, verbum; kauli i-m-tokāyo mbele, that which comes first into one's mouth.

KĀŪMA, s., (1) calumba root; (2) ni msi wa ubūgu, kana viāsi, kana mandāno, ni dāu ya mshipa, ni utungu.

KĀŪMU, s. (ya, pl. za); kaumu ya Muhammadi, contemporary of Muhammed; قَوْم, populus, quidam, aliquot; pl. wakāumu, people; akwamu, soldiers.

KAURI, a cowry.

KĀŪSHA, v. c., to cause or make dry; ku fānia kātu.

KĀWA, v. n. (vid. kaa, v. n.), to be delayed, to remain, to stay out, to tarry; amekāwa hatta jua limefika vitoāni, he tarried till the sun arrived over the head, i.e., till midday; kesho ku endu ku kawa jua, to-morrow there will be fair weather.

KAWIA, v. a., to delay one.

KAWILIA, v. n., to remain long, to be late, to make delay, to loiter about a business.

KAWISHA (or KAWIKA), to cause to stay, to keep, to detain, to put one off; ku-m-weka mno lililo-n-kawisha neno gani?

KAWILISA, v. a., to delay one.

KĀWISHA, v. c., to cause one to tarry, to cause him delay, to put him off = ku-m-wēka mno.

KĀWA, s. (la, pl. ma—), (1) a plaited cover made of mūū in the shape of a pyramid; kidūdo cha ku finikia wali. The cover is used to protect food from dust, &c. The natives use this word also for the European millhopper, as the kawa has the form of a funnel. (2) Mildew, spots of mould; ku fania —, to get mildewed or mouldy (St.).

KAWĀDI, s. (pl. ma—), a bad man (a term of reproach).

KAWĀIDA, s. (ya) (Arab. قَوْلٌ عَدَل, pl. قَوَائِد), necessity, conjecture, supposition (cfr. kiasi); neno asiloli-ōna wala asilo-ambiwa, yuwatafika thānū baasi nafsi-nimunakwe, certainty which rests only upon guessing; nimo-m-pa kawaida ya pishi ya mtelle, sikupima, laken nathāni (قَلْبِي, opinatus fuit) ni pishi or saua saua na pishi, I gave him a measure of rice, but I did not measure it, but I think it is one pishi or equal to one pishi; ku fuaia kawaida ya kita hiki, kiwa, saua saua, to hit this matter right by guessing, so that it be equal to what it should be by measuring.

KĀWE, s. (ya, pl. za), a pebble (ya jiwe or jangawe); ka-iwe = contr. kawe, little stone. The kawe is to be distinguished from dongōa (la, pl. madongōa ya) udōngo, which is a jiwe la udōngo lililotimboa katika nti ya udōngo or madōngo.

- KAWILI**, v. n., *vid.* kawa, v. n.
- KAYA**, s. (la, pl. makaya), a kind of shell-fish.
- KAYA**, s. (ya), the chief place, the residence, meeting-place of the Wunika; the kaya is usually fortified in case of sudden war.
- KAYAMA**, s. (la, pl. ma—), (1) stalks of mtama which the people fill inside with grains, to cause a noise. It is used in dancing, and when the evil spirit is expelled from a sick man (*vid.* punga pepo). (2) A sort of rattle or siere.
- KAZA**, v. a., to fix, to tighten; ku kaza mbio, to run quick or hard; ku kazana, to fix one another, to hold together tightly; kazika, to become tight or fixed.
- KAZANA**, v. r., to adhere firmly; kitu hiki kina-kazana na muenziwe, this thing adheres to the other.
- KAZIA**, v. obj.
- KAZI**, s., work, labour, business, employment; kazi mbi si mtézo muema? is not poor work as good as good play?
- KAZIMU**, a dead wood-coal, in oppos. to the living coal.
- KAZO**, s. (la), pressing tight, nipping.
- KE**, female; m'ke, kike, wake, ke is the ground-syllable of this word; butia jike, a female duck; mabatta muke, female ducks.
- KEBABA**, s. (cha, pl. za), a measure, usually the fourth part of a pishi, but some natives use the kebaba cha utátu, not cha nne, therefore one must always ask in buying, "Have you a kebaba cha utátu = cha ku pimia vitátu kua pishi ku timia pishi kamili, or have you a kebaba cha nne?" in order to guard against deception. The people of Mombasa say "kebaba," but those of Kijomfu and Changamwe say "kigunda."
- KEBI**, s.; mufi kobi na mniagi (R.)?
- KEZO**, s., a lathe, a machine for turning.
- KÉPIA KÉPIA**, v. a. (*vid.* nionioesa, v. a.), to treat with contempt, to tease, to put in low spirits.
- KÉFU**; si kifu wewo (R.) (?), perhaps pro'péfu.
- KÉFULE**! *vid.* kafule!
- KWELÉWELÉ**, s., a shout; ku piga —, to shout, to make merry.
- KÉKE**, s. (ya, pl. za), (1) a drill, native borer; kidúde cha ku sulia mti; the iron is called kehée, the wood in which it is fixed mukano, the handle in which it turns jivu, and the bow by which it is turned uta (St.); (2) round bracelet of silver, which the native women wear on the arm; kekoo ya fetha ya ku vā mikomōni watwāko; each bracelet costs usually two dollars; *gr.* furungu, s.
- KÉKUVU**, s. (ya, pl. za), hiccup, occasioned by the kiunguŋa cha moyo (*vid.*).
- KÉKŪ** (or KŪKŪ), s., a weed (Kin. pékū).
- KÉKŪ**, c. n. (pro KŪKŪ) (kās) (in Kinika kās), to be, to exist; e.g., yūkālī, better yūkālī bei, he is alive; yūkālī, he is; perhaps contracted from ku and ele = kolo (R.); wa kolo ku ji-taabisha, ku kolo uniku, it is still night.
- KELEA**, v. a. (*gr.* kerūza) (= ku káta kua mu-ménō), to saw into, to jag, to turn, to notch in order to fit, &c.
- KELEEA**, v. c. (e.g., muotto); kenga cha ku kele-zéa muotto.
- KELELE**, s. (ya, pl. mukuléle), noise, alarm, outcry, shouting; ku ji-inulin sana kua koléle, ku zi-toléa n'de, to raise a great outcry, so that it is heard far; ku sema kua koléle (ku piga sumi), to talk aloud; mui-ni-woké koléle; kana lékoléle, he is not noisy (in Kinika).
- KÉLETTI**, v. n. (Kinr.), to sit.
- KELIKA**, r. (*vid.* hajiri), to be habitable? = kutika.
- KEMĀ**, v. a. (Kiamu) = ku isha, máliza.
- KEMA**, v. a., to use one roughly, rebuke, to scream (ku piga kelele).
- KEMBA**, v. a., to pour out into; kidude cha ku kembā.
- KEMUMBE**, s., hairs standing on end from cold or fever.
- KEMEA**, v. a., to snub one, to use him roughly, to scold (= humu), to bounce out in speech.
- KENDA**, adj., card. number, nine (Arab. نَعَم, novem); ord. num., wa konda, the ninth.
- KENDA**, v. n. = ku enda, to go; kendāpi fir ku enda wapi? (going where?) where are you going?
- KENDU**, s. (la, pl. ma—), scrotum, testicle; koko za makende.
- KENEKE**, s.?
- KENUA**, v. a.; Kinika and Kimrimu language pro-dungānia or susūa, to deceive, to cheat, de-fraud.
- KEXULANA**, v. r. = dunganiāna, to deceive each other.
- KENOŌA**, v. p.
- KENGE**, s., a large water-lizard with slender body and long limbs and tail (St.).
- KENGA**, s. (ya, pl. za), the blade of a sword, knife, &c. (without a handle); kongo or kongen ya upanga usio kipini.
- KENOŌE**, s.; (1) kengé ya jūa, the disk of the sun, use of the sun in the morning and evening, when his glare blinds or dazzles the eyes; (2) kengé ya mléli wa mbuni, &c.: kengé ndio mashina ulipoondōa mléli. Mléli are the large feathers of the ostrich or cock, of which the natives make the kirū, a tuft of feathers which they tie around their heads in battle or on other solemn occasions. After all the hairy part has been removed from the feather, it is called kengé.
- KENGELÉ**, s., a bell; ku piga kengéle, to ring a

KHELEBU (KHELEBUKA) = ku-m-fania hadi.

KHEMA (vid. hema), a tent.

KHUKI, v. a. (vid. hini), betray; خَانَ, deceptit.

KHITARI, v. a. (vid. hitari, v. a.), to choose.

KHITIMA NIMA, a complete copy of the Quran (Hitima); cfr. Juzuu.

KHOFISHA, v. c., to frighten; vid. hofisha.

KHOFU, s., fear, danger; vid. hofu; ku tia khofu, to frighten; kungiwa na khofu or kúa na khofu, to be afraid.

KHOROJ, s., a pad used as a saddle for donkeys.

KHUBIRI, r., vid. habiri and habari.

KHUSUMA, s. (vid. husumu), enmity.

KHUTUBU, r. a. (vid. hutubu), to preach.

KHUZUNJUNI (or HUTHURUNJI), a stuff of a brown-yellow colour, of which men's best kanzus are made (St.).

KI (see Dr. Steere's remarks, page 293).

KIA, s. (cha, pl. via) (Kimrimu); (1) a kind of latch; kia cha mlango (cha fungia mlango), the wooden bolt of the door, to shut from within; oppos. to komo, the bolt which shuts the door from without; akiisha kia kisingiti, as soon as he steps over the threshold he forgets it; (2) kia cha (pl. via via) mtili = flesh.

KIA, v. a. (= kiuku, r. a.) (Kimrimu), to step over; e.g., ku kia (or kiuka) gogo, to step over a trunk of a tree (ku tupa kua magu); ku kia, e.g., ante in the road.

KIWA, v. p.: isiikiwa, impassable.

KIA, s., a kind of latch (St.).

KIADA, s., slowly, distinctly; cfr. قَلْبًا, (1) tardum habuit incessum, (2) vocem kata kata edidit avis: katha?

KIAFIA, s., that which comes into one's nose and causes sneezing; e.g., yuwaenda kiafia cha ku jemua; roho ya kiafia, a changeable being? (It.).

KIAGANO, s. (1) promise, (2) place agreed upon for meeting; but maagano is agreement.

KIALI, s.: kiali cha motto (cfr. kitete), a spark of fire; kiali cha barudi, rocket? cfr. muili wa muotto.

KIALIJO, s. (cha, pl. visilio), (1) corn requisite for preparing the food taken in the evening; supper; ukisha kula kialio, utalila; in Kipemba kijio = jakula cha jioni; Kin. kilario; kialio cha mvua, rain with which one goes to sleep; (2) crows' pieces put in a cooking-pot to prevent the meat touching the bottom and burning (St.).

KIKAMA, s. (ja), (1) overflowing, inundation of the whole earth. The Muhammedan Suahili believe that at the end of the world the whole earth will be overflowed by water, after which will be the resurrection of the dead; (2) قَامَ, stetit, erectus stit; قِيَامَ resurrection, resurrection of the

dead in Arabic. Kiama kinetuka, uti imehambika, watu wote wamekufa, the deluge has overflowed everything (tuka = ghariki), the earth is spoiled and men have died.

KIAMAMBA, r. n., to become too dry by long exposure to the sun; intello hu unakiambaza sana, unaito ku kiamamba (yabesika) hantakuja ku sagika wama, this rice has become too dry, do not let it be dried too much, it will not be well ground, it will be difficult to grind it.

KIAMBA, s. (cha) (muamba mdogo), a small rock in a river or at sea.

KIAMBAZA, s., (vid. kiwambaza cha namba), the side-wall of a house made of poles and plastered with mud; to be distinguished from kiwambaza chamlia na cha ngao: pembe (pepe) ya kiambaza? jiwa la kitaa cha kiambaza, corner-stone, Eph. ii. 20.

KIAMBUKIU mimi, wewe, yeye, auani, nuguui wao, that which I say, &c.: kiambilecho wewe somo = hayo unenayo (It.).

KIAMBU, s. (Kip.) = muundo.

KIAMO (or KIAMO), s. (cha) (= dagna); maziwa ya muanzo ku via gnombe, beatings; tupike kiama tulo; when a cow calves for the first time she has a great quantity of beatings, which grows less with each calf.

KIAXA, s. (chu, pl. viana) (Kin. kibia chu ku finiki wali, the lid of a pot.

KIAXA, s. (chu, pl. vi) (vid. muanga), clear weather or sky after the fall of rain; ikipusa mvua, ni kianga cha juu: mvua hi ukomo wa ku filiza siku mbili hizi, siku ya tatu itatoka kianga cha juu, the coming out of the sun after rain; kianga cha mgema (vid. masu). Though all other work may be interrupted in consequence of rain, yet the Lord will grant at last the kianga cha mgema (vid. gena); inafania kianga cha mgema, a short interval of sunshine during the rainy season which the mgema (the tapper of the palm-tree) uses for his work.

KIANZI, s., vid. muanzi.

KIANZI, s. (cha); ku piga kianzi cha ubincha?

KIAPIO (pl. viapio), cry of jubilee.

KIARO, s. (cha, pl. viapo), an oath, an ordeal; ku la or fania kiapo, to eat, or to take one's oath = ku upa; (2) the sign of oath put up in the plantations to frighten thieves; ku-m-tilia or pigisha kiapo, to cause one to take an oath; vid. alia, r. c.

KIARA, s.: ku rusha kiara?

KIARABU, adj., Arabic; Muarabu, an Arab; maeno ya Kiarabu, Arabic words, Arabic language.

KIASA NUFF, ni dana for the homma ku ji-paka.

KIASI, s. (Arab. قياس) (cha, pl. vi-) = kipimo, measure; kiasi cha barudi ya ramia moja, or simply kiasi cha bunduki, the measure of gun-powder requisite for one charge, a cartridge;

kiasi gani? *how much?* muegui kiasi, *a temperate man*; neno hili linaanza kiasi, *long ago*; long since; kiasi gani unakūza, *at how much do you sell?*

KIATIE, *s.* (pl. vi—), *orphan?* (alioḱton).

KIATI, *s.* (pl. vi—), *a squib, cracker (of firework)* (Er.).

KIATU, *s.* (cha, pl. viatu), *shoe, a sandal (of the natives)*; viatu via mti, *a sort of tall wooden clog worn in the house, and especially by women. They are held on by grasping a sort of button (msuruki) between the great and second toe (St.).*

KIATUNU (or JIATUNU), *s.*; kitu cha tunu, kitu kisi cho kuuḱo katika mti, *kikipelḱoa kum rafiki wa mbali ku-m-tuukia, a desert of sweet pastry, any curiosity of food or other matter which is sent to a distant friend to please him with something which is not found in his own country or town, e.g., bungo (the fruit of a tree) is found at Mombas, but not at Zanzibar.*

KIAWAKIO, *s.* (pl. vi—), *measure* (pishi, kebabu); — cha ku gawania (Sp.).

KIAZI, *s.* (cha, pl. viazi), *a sweet potato*; kiazzi manga or kiazzi kikū, pl. viazi vikū, *yams, various kinds*, (1) kiazzi jḱauppe, (2) kiazzi cha budāda (of red colour), (3) kiazzi cha mriḱa (big, short, and white); kiazzi kikū, pl. viazi vikuu, *yam*; kiazzi cha Kizangu, *European potatoes.*

KIBABA, *s.* (cha, pl. vi— or za) (vid. kohāḱa), *a measure which is about a pint-basin full, about a pound and a half (St.), fourth part.*

KIBAGADA, *s.*, *dim. of pagada* (R.)?

KIBAGO, *s.* (cha, vi—), *footstool*; (1) kipānde cha mti cha ku kalia or weḱa mūgū, or cha ku ketia, *a kind of footstool, any piece of wood to sit upon (e.g., kibāgo cha mbūzi) or to put the feet upon*; (2) kibāgo cha ngāzi ya ku kuelḱa, *the round of a ladder or step of a staircase*; (3) kibāgo cha kisingiti cha ju na cha tui, *the lintel and sill of a door.*

KIBAGU KIBAGU, *vid. kipupū.*

KIBAKU, *s.* (cha, pl. vi—), *spot, stain, any mark which a sore or the small-pox, or the ghḱee spill upon a cloth, leaves behind*; mūhali pa alāma ioneḱanāyo katika muili au ngūo, &c.; kibaku cha jua, *the spot where the sunbeams fall into the room?* cfr. kipāra or dōa dōa or nsora.

KIBAKULI, *s.*, *a kind of mtama.*

KIBALI, *c. n.*, *to prosper* (St.).

KIBAMBA (rectius KIPAMBA), *s.* (pl. vi—), (1) *a little cotton dipped in oil and applied to* (Er.); (2) *cha mūā = makumbi ya mūā kada miba (bamba la mūā); kibamba cha mīama, kibamba cha mafuta, fat, grease.*

KIBANAWAZI, *vid. kibandawazi.*

KIBANDA, *s.* (cha, pl. vi—) (vid. bānda), *a little*

shed to shelter from the rain and sun, a bowl, a hut; (2) kibanda cha uso, *the forehead, which is also called kijunchu or kigomo cha uso*; cfr. kihōma, ulingu, and dūngu.

KIBANDE cha sakafu, *vid. kipānde.*

KIBANZI, *s.* (pl. vi—), *a splitter*; kibanzi cha ukuni cha ruka ukuni ukipaḱuliwa, *a piece of wood split.*

KIBAO, *s.* (cha, pl. vi—), *a small board or plank, a shelf*; *a large plank is called ubāo, pl. mbāo*; in Tunbatu *a chair is called kibao* (St.).

KIBAPARA, *a destitute man, a pauper (an insulting epithet)* (St.).

KIBARABARA, *a long-fish*; trop., *a talker, prattler.*

KIBARANGA, *s.*, *a cudgel, club.*

KIBARANGO, *s.* (cha, pl. vi—), *a small heavy stick*; simbo nḱene ilio fupi (kipigi in Pemba), *a small cudgel*; mbarāngo *is a large club.*

KIBARARE, *dim. of barare.*

KIBARAZA, *s.* (cha, pl. vi—), *a small seat of stone* (cfr. baraza).

KIBARRA, *s.*, *a little wilderness*: kibarra cha Makupa, *between Changanue and Makupa (near Mombas).*

KIBARḱA, *s.* (cha, pl. vi—), *a ticket, a note* (cfr. bārua or bāron); Dr. Steere says, "Kibaru is now used in Zanzibar to denote a person hired by the day, from the custom of giving such persons a ticket, to be delivered up when they are paid."

KIBATA (vid. mbāta, s.); kibāta cha kidāzi hiki ni kibātu, *hakikuniki kua mbūsi, chasukūka katika kifūfu, this little cocoa-nut has no water, it is dry inside, bakina tui.*

KIBATO NARO, *s.* (cha, pl. vi—), *the various colours of a leopard or a cow, &c., white, black, red, &c. (marakarāka), vid. bato bato (la, pl. ma—), variation of colours in general.*

KIBATU, *s.*, *vessels of tin, plates of tin.*

KIBAURO, *s.* (vid. madoro), *miserable talk.*

KIBAWA cha kanga, *a kind of serpent, resembling the guinea-fowl in colour.*

KIBAYA, *adj., bad (physically)*; *vid. baya.*

KIBE, *s.*; ku-m-tia kibe katika mateso ya tūngūja za mitune; cfr. mademi and kodue; cfr. kodue.

KIBEḱERU, *ndefu, ya mbūzi mume* (vid. beheru).

KIBERAMU, *s.*, *vid. berāmu, s.*

KIBETE, *s.*, *a small foot*; e.g., kuku hḱyu yuna mūgū mafupi kua batta, *this hen has small feet like a duck*; ndio kuku kibete.

KIBETI, *s.*, *a dwarf* (?).

KIBIA, *s.* (cha, pl. vi—) (kibia cha ku ḱukia wali), *a dish (not glazed and of clay, to cover the boiled rice, an earthen pot-lid)* (cfr. kibungu, kibungu); Kimv. kiba = diana (in Kilindini).

KIBILIBILI, *s.*; gushe la kibilibili, *the usual*

woollen hair, in contradistinction from gnelle in
singa (vid. singa).

KIMBUHU (cha, pl. vi—), a person bent by age and
infirmity (kibóbu).

KIMIRIKI, s., vid. birika.

KIBIRITI (or KIBERITI), s. (Arab كبريت), via
kibriti, sulphur; *pl. viberiti, matches.

KIMTI, adj., fresh, green (vid. bitii).

KIBOA, s. (pl. vi—), vid. jiboa, a dog.

KIBÓBU, s. (cha, pl. vi—), a piece of cloth tied
round the loins by women when working or
dancing; ku jikáza or ku jifúnga kibóbu o
mkumbú or ngúo pána kinúóni ku pata ngúv
za mulli katika kazi. This has reference to
piece of cloth which the women tie round their
loins when they pound corn in a mortar or per-
form other hard work. It serves to fasten their
dress and strengthen them in their work. Ki-
bóbu is to be distinguished from mkápa w
mfúzi afungai matumbo na kitámbi kichúu, yai
kúe makúba. A Swahili woman, after parturition
is bandaged with a long piece of cloth, to preserve
her form. The Wauka woman, who do not ob-
serve this Kiswahili custom, are much distressed.

KIBÓBU, s., a little piece of wood with which
rope is drawn tight.

KIBÓBU (or rather kiboví), adj., bad (morally and
physically), decaying, worm eaten.

KIBÓBU, s. (3a); kibófu cha gnombe, &c., (1) bla-
der; (2) the crop of a bird (R)?

KIBÓBUSHI, s. (cha, pl. vi—), (1) kifuko cha ngúfi, a
small skin or leather bag for money or powder;
(2) kibogóshi cha ku kania (vid. kania) maziwa.
The Galla make fine bags from ropes capable of
holding milk.

KIBÓKO, s. (cha, pl. vi—), a hippopotamus (mfúzi
in Kikika), niama mkúba aketie majini na ju ya baina.

KIBÓNDUE, s. (cha, pl. vi—), rice ground with water,
anything which is only pounded, not cooked, e.g.,
pounded mawelle and scraped nazi, kibóndue
cha mawelle; mawelle mubivu yatavundon
yakisha vúndoa, yapépétoa, sitóke kumfi, zilipo-
tóka kumfi, mtu avunda názi akúna, akisha
kuna, atia na takizákwé, akapónda tena hatta
ku tangamána nazi na mtoto wa mawelle; ma-
tangamáno haya ndicho kibóndue (cf. búmbú).

KIBÓNGO, s.?

KIBÓNGWE (pl. vi—), glass-beads (E).

KIBRÁNI, s. (ya) (= teida) (vid. jibráni), profit, ad-
vantage; *ya, benefecit; *ya, beneficium; laetitias.

KIRIKIKA, v. n.; ku pata feida, to obtain profit.

KIRIKIKA (= ku-m-pa or ku-m-patia feida), to
make one obtain profit.

KIBIRITI, s. (cha, pl. vi—) (vid. kibiriti), (1) sul-
phur; (2) match, pl. vi—, matches.

KIBUETA (KIDAUATI), s. (cha, pl. vibueta) (vid.
búeta), a little den, box, canister

KIBÚGU, s.; ku unika kibúgu mnanini, to hang
the kibúgu to a cocoa-nut tree for tapping cocoa-
nut liquor (vid. ku gama).

KIBUUNA, s. (vid. kipukuma), disease among cattle.

KIBUHUDI, s., grief (= sumázi, sigitiko); kibuhud
kime m-gia robóni; ameshirikiki kibuhudi, grie-
f overtaken him, and he took it deeply to heart; *cf.
كرب, molest, him, to feel, griefs afflict.

KIBULA (and KIBILI or KEBLA or KEBLA), s., the
point towards which Muhammedans turn in
prayer, viz., in the direction of Mecca, which is
situated nearly north of the Swahili coast, where-
fore kibula means "north" in general; ku lokén
kibula, to turn to the north; *cf. كِبْلَة, tractus
antiorsum oppositus, per quo quis se dirigit inter
precandum, regio templi Hierosol; mitali vel Mec-
cani, amiri ndie kútubu kuhéli na kabilia, find
ruler south and north.

KIBUWA, s. (cha) (dim of bumba) (la, pl. ma—),
a small case or box of anything; cha tómbako
kibúmba, packet of tobacco; tómbako hulúna
(kátoa), ikisha katon ikaiton ku pata juu roho
ya saa, ikauondokwa ikakaton na majini ya
magómba, yakutandikoa mahali pamoja, ika
toaliwa tombako, ikawekoa iote, ikatoaliwa ma-
gomba mangino yakafuikoa tombako, kuamba
mapate beredi ikaharibika, ikatoaliwa na magómba
ikawikoa juu, ku lom'au hatta siku ya tatu, siku
ya tatu ikauondokwa tombako, ikawisha iya,
makúu nikúndu, ikafungoa juu ya miumba isio na
motto, wal'isokua na beredi sana, ikakúka, ikishu
kauka ik'iondolewa ikakuagniliwa (ku kuagnika
ikafungoa mabumba kua miá, ikatiwa gandamu
hilitiwa mikile maji ya póani, ikafungoa ika-
lowakwa hatti Wabariwa wakija wakimúu kua
dóu na fetia, k' bumba cha názi, clew of thread;
niuki wanakú kibúmba, the bees sit in clusters
when they swarm; kibumba cha udongo, ki-
bumba or kitopa cha mashúke ya utáma, the
head of ripe maize (vid. kitopa), kibumba cha
unga, lump of flour.

KIM'ACHU, s., a large tress-work (containing ginili
w'ili) for preserving corn.

KIM'ACHU, s. (bungú la udongo la ku poz'a uji):
kimbungu cha ku pakulia wali, a dish of clay for
boiling boiled rice; kikángu cha ku tania mtúzi.

KIMANI, s. (cha?), the end of the year (Neruzi),
روز, Pers., primus anni di-a apud Persas, novi
anni principium, et temporis illius festum (ku tia
siku za kibuni).

KIBUANI, s. = kibuni

KIBUKE, s., bronze wing-dove (R).

KIBURI (or KEBURI), s. (ya), pride (cf. Arab. كِبْر,
magnitudo, superbia), haughtiness; ku enonda
usafiri or kiburi.

KIBURIPEME, s. a native bird (St.).

KIBU?U ?

KIBUYU, *s.* (*dim.* of buyu), *used in ku gema; ku umika kibúyu* (R.), *to hang up kibuyu.*

KIBUYU MIMBA, *s.*, *supposed pregnancy* (Sp.).

KIBUZI, *s.* (KIUZE) (*dim.* mbuzi), *a kid; nina kibuzi changu na kúsa.*

KICHAA, *s.*, *lunacy; muegni kichaa, a lunatic.*

KICHÁKA, *s.* (*cha*, *pl.* vi—) (*cf.* kitáka), *a heap of wood or sticks, a thicket.*

KICHÁLA, *s.* (*cha*, *pl.* vi—), *a bunch; kichála cha mzebibu, a bunch of grapes.*

KICHEKO, *s.* (*chë*, *pl.* ki—) (*vid.* kitëko), *a laugh, a giggle.*

KICHIKICI, *s.* (*cha*, *pl.* vi—), *the small nuts contained in the fruit of the palm-oil tree* (St.).

KICHILEMA (*cha*, *pl.* vi—), *the heart of the growing part of the cocoa-nut tree, which is eaten as salad and in various ways* (St.).

KICHU, *s.* (*cha*, *pl.* vi—), *a fear, danger.*

KICHÁ (*for* KITO), *s.* (*cha*, *pl.* vito), *head* (*in* Kiang).

KICHOSHEVI, *s.*, *an instrument for pushing wood farther into the fire, the act of pushing.*

KICHOSHOKO, *s.* (*cha*, *pl.* vi—), *a very narrow passage generally left between the houses in Zanzibar* (St.).

KIDÁKA, *s.* (*cha*, *pl.* vi—), (1) *the cocoa nut in its first stage of growth. 1, Kidáka, 2, kitále, 3, dáfu, 4, kóroma, 5, nazi. These are the different stages of the cocoa-nut. At first it is very small (kidáka), then it gets water (kitále), after that it gets flesh and agreeable water (dáfu, la, pl. ma—), then the water becomes sour and the flesh hard (kóroma), at last it becomes nazi, when it is only sought for cooking, not for drinking.* (2) *Kidaka* (*cha*, *pl.* vi—) *cha nimba, a niche or recess in the wall of a house; (3) kidáka cha kanoa? (cf. kirinda masira in Kinyasa).*

KIDÁKO, *s.* (*cha*, *pl.* vi—), (1) *hemorrhoidal piles; kidáko ni shina la or uwindu wa úme, which, if destroyed by continual sexuality, the evacuations and urine do pass involuntarily; (2) kidáko is the suture between the anus and the penis; mtu akitoka kidáko, ni mgónjwa; huyu anatoka kidáko.*

KIDÁNGA, *s.* (*cha*, *pl.* vi—); *limúu jángu lianzálo vialiwa, hálina maji, a young juiceless lemon; émbé kidánga, lianzálo toka uáni; émbé hili ni kidanga, the mango just after the blossom. When it is a little larger, it is called ombé janga (vid. njanga); ndógo linakúa kana i la kuku, linakúa rika, it is grown as large as the egg of a hen, neither large nor small, but middle-sized: ma-ámbe vidanga or vidanga via macmbe.*

KIDANGU, *s.*; *ku piga kidangu cha máa (cf. furari).*

KIDANGU (or KIDANGU) (*obscene*).

KIDARO; *kidápo cha homma, shivering from fever; vid. kitapo.*

KIDÁRI, *s.* (*cha*, *pl.* vi—), *the breast-bone, sternum, chest, breast of meat* (E.); *kidari is used of men and animals, but kifú refers to men only.*

KIDÁTA (KITÁTA), *s.* (*pl.* vi—), (1) *a bandage; (2) pounded simsim, which when squeezed is called shudu (also utata); kidúta cha mafuta, oil-cake when not fully expressed.*

KIDAU, *s.* (*cha*, *pl.* vidau), *a small vessel (or boat); hence kidau cha wíno, an inkstand.*

KIDAUATI, *s.*, *a little box, case (cf. kibweta), a band-box; cf. كِبْزَة, atramentarium.*

KIDAWATI, *said of vessels or instruments for making bricks? (R.).*

KIDAZI, *vid. kibata.*

KIDÉVU (or KIDÉVU), *s.* (*cha*), *chin and beard on the chin; ndévu, beard in general (or kiléfu).*

KIDÉMBE (or KILÍMI), *s.*, *speaking with the tongue always on the teeth; mtu huyu yuna kidémbé, yuwafumba manéno ulimi, hainói ulimi, yuwafafina or zuia ulimi kua meno.*

KIDÉRE, *s.* (*cha*) (*Kimrima*), *vid. kisafu (kando ya tumbo lililo na máfi), the large intestines; vid. kisafu and tumbo.*

KIDÉRI, *s.* (*cha*); *ni makóngo or mārathi ya kuku, disease of poultry and cattle, from which they die suddenly.*

KIDÉTE, *s.* (*cha*), *a little four-footed animal, the size of a rat, with a long tail, weasel?*

KINĪ, *r. n.*, *to be enough or sufficient; cf. كَدَى, كَدَى, sufficient mihi.*

KIDIA, *c.* (*vid.* kifia or toshéa), *to satisfy one.*

KIDIKU, *s.*, (1) *a certain precious stone from Jaggu (R.); (2) something broken, e.g., kisuchangu kinakatika, ni kidiku; cf. Kinyasa kidúka.*

KIDIMBU (*cha*, *pl.* vi—), *a pool left on the beach by the falling tide* (St.).

KIDIMU; *kuku wa kidimu or wa kibarawa or kuku kidimu, a fowl with naturally ruffled feathers* (R.). *In Kis. kuku wa kibarawa (malaika-yakwo yasimama).*

KIDINGA POPO, *s.*, *the dengue fever* (St.).

KIDISIKIRI, *s.*, *a small poisonous fish — muegni in Kinika (R.).*

KIDOGA, *adj. and adv.*, *little, small, a morsel, crumb.*

KIDÓKO, *s.* (*cha*), *smacking with the tongue, a click; to smack or clap with the tongue into the ear of one's wife, to invite her for embrace (an expression of conjugal mysteries, wherefore this word must not be used in common language); ku piga or ku-m-pigia kidóko.*

KIDÓLE, *s.* (*cha*), *the little finger (vid. ule ule) (cf. udóle); kidóle, a finger, a toe; kidóle cha gumba, the dumb.*

KIDÓNDA DÓNDA (*pl.* vidonda donda); *ku fania (—) tondúka mure, to get many sores (cf. tondúka), a small sore, a scound.*

- KIDONDO**, *s.* (cha) (cha kúni), *thin sticks which one collects in the vicinity of his house to kindle a fire quickly, twig, sprig* (kijidondo, fuel).
- KIDONGE**, *s.* (cha, pl. vi—), *a very small round thing, a pill, a lump in flour; kidonge cha daua; kidonge cha úzi = kibumba, dew of throat.*
- KIDONGE**, *s.*, *a small clod of clay* (vid. dongón, madongón) *as hard as stone. The land where such clay is found is called nti ya ndungu. The Swahili like to plant rice on such land; vid. mgagnando.*
- KIDOTO**, *s.* (cha), *a piece of cloth or mat tied over the eyes of camels while turning the oil-mill, to prevent them from seeing and drinking the oil; kidoto cha ku finikia mato ya ngamia, wasiúno mafúta ya kinúni, wasiúno; ku funga vidóto. to blindfold; ndia ya kidotóni.*
- KIDUDE**, *s.* (dim. of dude), *a little thing.*
- KIDUDU**, *s.*, *confusion or perplexity about a way which one at other times knew well; ku shikoa ni kidudu* (E.), *to be perplexed.*
- KIDUDU**, *s.*, *pembe ya kungu ya ku lindia unguú usiku mashambulani asile mahindi; ku piga.*
- KIDUGU**, *s.*; *kidúgu kimoja* (vid. ndugu) (ku penda na kidúgu).
- KIDULU** (or **KILUDU**), *velvet?*
- KIDUNÁRI**, *s.*; *mpunga wa kidunári, this sort of rice is short and broad* (mbéu ya gassi), *opp. to mpunga wa mindano, which is thin; mpunga wa kinika, red and not very good; ndio uhisa-biwao damu* (E.).
- KIDUNDU**, *s.* (cha) (= kitóma), (1) *a calabash. The Lamu people use the word kidundu for the Mombasian expression "kitóma" and "kibori" in Kigúnia; kibundú in Kimerina.* (2) *Kidundu cha uso = kikómo, the forehead, brow; dim. of tundu (a hole), vid.*
- KIDUNGA**, *s.*, *dim. of dungu (= dsenkua ya kuuu in Kisiassá), a broad-edged basket.*
- KIDZU**, *s.*, *a small knife* (dim. of kisu).
- KIJUZI**, *adj.*, *referring to the Wanika, who are called Wadzo (siyu, Mdzoi) by the Wakamba.*
- KIELEA** and **MUELEA** NA MAGONJE (on a net), *of the mgosa and mbawa tree* (E.). ??
- KIELEZO** (or **KIELELEZO** or **KIELELEZI**), *s.* (cha, pl. viélézo), *a pattern; ku elekiza kazi, to imitate any work from a pattern; ku toháma na ku suáa; but ku endeleza (from endelea, to go on, to spread about), to spread about, so that the matter runs farther, e.g., ku endeleza kelélu* (vid. kiendelezo, s.).
- KIEMBE**, *s.* (cha, pl. viembe), *a small mango* (vid. émbé).
- KIGAMBA** (or **JEMBE**), *s.* (cha), *the triangular point or head of the kigamba, which is that part of the arrow which is of iron fixed into the wood.*
- KIKIDOLEZO**, *s.* (cha) (cfr. kielezo, s.), *progress*
- kianzo or janzo, the beginning and progress of a work, e.g., ukianza utendeleza mbello kua ku suka alupátu; kiendelezo cha kazi, the progress of the work.*
- KIKINGE**, *s.* (cha, pl. vienge); *kiéngo cha motto, a bunch of dried cocoa-leaf* (makúti), *to set anything on fire, e.g., in destroying the sháfu, a kind of ants, but kingu cha motto is a firebrand, a piece of wood burning.*
- KIKENZI**, *s.*, *a rude kind of bier or litter.*
- KIKU**, *s.*, *vid. kidófu or kidóvu.*
- KIKI**, *s.* (cha, pl. vifa); *kiká cha bunduki, the pan of a flintlock* (nipple of a percussion gun?); *ku tia burudi kikini.*
- KIKIDÓFO**, *s.* (cha) = *kikohózi cha vijána.*
- KIKIÁLA**, *s.* (cha) (= kichá), *epilepsy, fits; amepáton or amekamatóa ni kifúfa, to be epileptic; Arab. قَفَّ furtim subduxit aurripuitque; قَفَّ, erecta fuit prae terrore coma; قَفَّ, tremor febrilis.*
- KIKALÓME**, *adj.*; *Tangai anannda jombochakwe kifalume* (or kisultani), *Tangai built his vessel like a king* (in a kingly manner).
- KIKAMFANI**, *s.* (Kimerina) (or **KAFANI** or **PANI**) (kama kupá), *an insect* (like the bug) *which stinks dreadfully. It is said to exist at Zanzi-bar. It is a great nuisance in Taita and Umani-bara and other countries.*
- KIKANI**, *s.*, *the like, a similar thing* (pl. viláni).
- KIKANO**, *s.* (cha, pl. vi—), *image, likeness = sura; kifano cha mtu, the likeness of a man* (ku fanána).
- KIKANÁA**, *s.* (vid. fanáa, v. a.), *uncovering; kikanáa cha mgo, the uncovering of the sieve; vid. kilinge cha nganga.*
- KIKARANGA**, *s.* (cha, pl. vi—), *a chick, a pullet, which does not yet lay eggs. The various stages of development of a fowl are: (1) kifaránga, (2) póra, (3) metéa, (4) kó, which lays eggs the first time* (yuna mimba ya kwanza) (kó la kuku). *Reb. takes kifaranga for cockerel.*
- KIKARÁSA**, *adj.*, *French: manéno ya Kifarasa, the French language; Mfarasa, a Frenchman. The natives distinguish manéno ya Kiengreza (English), ya Kipanióla (Spanish), ya Kiamerikáni (American), ya Kiportugué (Portuguese), ya Kifarasa (French).*
- KIKARASI**, *s.* (cha) (Arab. قَرَس with s of comparison), *a little horse, or like a horse, horse-like; yawénda mbio kifurasi (= uenénda kua ku ruha, si kua ku fúza mágu), he walks quickly like a horse.*
- KIKAKU**, *s.* (cha, pl. vi—), *rhinoceros (= póa, Kiri-póa), a small rhinoceros* (cfr. kalarupfu in Kisiassá).
- KIKATUKU**, *s.*, *royalty, a kingly kind; ya kifáumo, kingly, royal; aneváa ngúu za kifáumo, the more royal garments.*

KIFAUONGO, *s.* (= *Kin.* kifolongo) (R.), a beetle which on being touched feigns death.

KIFFI, *vid.* kivi.

KIFIA, *v. obj.* (كَفَى, *r. n.*) (كَفَى, *antis* fuit, *sufficit* alicui), to give one sufficient, so that it be enough for one's purpose; e.g., amo-ni kifia hajayangu = kituangu = ame-ni-toshéa or ame-ni-kidia (*vid.* kidi) hajayangu, he has given me enough, so that I need not buy more elsewhere.

KIFIALIA (or rather KIVIALIA), *s.* (cha, *pl.* vi—), a person, especially a slave, born in the country where he at present resides, in contradistinction to slaves who came by sea and with the beating of the drum; mtu, alievialiwa hapu, usiekuja na goma; kifialia means in general "a native whether he be a slave or free man" (in Kiamu mazulia). When a ship arrives with a cargo of slaves, the sailors make a great noise with drums, hence mja na goma = a fresh or new slave or teké (*pl.* matoléa); mtumia aliekuja na mama maongoni, a slave who arrives by land but is still a young child carried on the mother's back. All fresh slaves are called wajinga (*idiots*) wasiojua maneno ya huko (laken ákili anazo) (*cf.* kiviao kivialo, *vid.* mpinguifu).

KIFIAZI (or KIVIAZI), *s.* (cha), (1) birth, the act of giving birth; kifiazi cha mtunke huyu ni jema, hakusumbuka, amevia marra moja; kifiazichao ni kimoja; kifiazichao cha milangowau, tangu asiliyo wafanano; kifiazi cha mlango wa watu hawa haikutangamana na mbeu niengine, imekua mbeu ya Abrahami tupu (R.) (*of* one kindred); (2) generation, kabila.

KIFIDIO, *s.* (*pl.* vi—), payment made also in natural products (ku fidilia).

KIFIFU (or KIVIFU), *adj.*, lazy.

KIFIKO, *s.* (cha, *pl.* vi—), arrival, the end of a journey.

KIFINIKO, *s.*, a coverlet, small cover or covering (*vid.* mfiniko), generally that which covers or stops the mouth or aperture of vessels: kana kibia cha ku finikia wali. It must be distinguished from kisibiko, stopper (cork).

KIFIMI; ku kifiri (= kuenda), to the stool (joóni), to continue (R.)? *cf.* جَاءَ, secutus fuit vestigia.

KIFIMFIMI, *adj.*, one who does not wish to have to do anything with another (mufimfimi); mambo-yakwe ni ya kifimfimi or ufimfimi; جَرَّ, recessit ab aliquo.

KIFITOFITO, *s.*: mamboyakwe ni ya kifitofito, he endeavours to conceal or hide everything (*vid.* 'ita, *v. n.*), this is his habit (R.).

KIRO, *s.*: hawakuona kifochakwe alipoknia, they did not see where he died; *vid.* kú fá, to die.

KIRO (or KIVO), *s.*, overplus, surplus, yielding much: from kúvā = ku fura (*cf.* falia, *v. n.*), to

yield much, to swell up; e.g., unga unafania kifo (= baraka) sana, the flour yields much more than was expected (unga unavā); kifu, kiki chāvū; niama hi haina kivo, this meat (cage) has not yielded as was expected; waliwakwa hana kivo (*cf.* the word n-túpa in Kinasa) or haukusania kifo, his rice did not prove abundant; kifo langu a-ji-fia kwa uongo (R.)?

KIRU, *r. n.*, to suffice; كَفَى, *vid.* kifia.

KIRU ADUGU, (1) the os coccygia, the bone which the Muhammedans say never decays (St.); (2) a pain in the chest in connection with a cough, but without kámasi.

KIFUA, *s.* (cha), (1) breast, chest, cough (?); (2) kifua cha m'ti = kihéro cha mti (kijáno), a small trencher. It is not deep, and is of a circular shape; kifua cha ku oshéa mikono. A large one is called jáno.

KIFUETE, *s.*, squirrel?

KIFUFRU, *s.* (cha, *pl.* vi—); kifufu cha nazi ilikúnoa, the hard and empty shell of a cocoa-nut, which has been scraped out; nazi isiokúnoa is called kisio.

KIFUFRU? *adj.*, blue?

KIFUKO, *s.* (cha, *pl.* vi—), a purse, pocket, a small bag cha ku tafunika ugháibu; kifuko cha ku tibia fetha, a money purse; (2) a small jar for carrying water (mtungo ndógo wa ku tukulia maji) (Kimrimu).

KIFULA, *s.*, shade, shadow (cha mtu); nfuli wa mti.

KIFULIFULI, *s.*; fuli ni—

KIFUMASZI, *s.* (Kinika); kifumázi cha Kihindi, a little bell brought from Arabia and India, called njúga in Kiswahili. The natives, especially the women, tie it to their loins to attract the attention of people and of lovers especially. It is different from muangalla (*vid.*).

KIFUMBA, *s.* (cha, *pl.* vifumba) (*vid.* fumba, ya, za); kifumba ni jamvi lisilopasuliwa ku jista beredi, a mat made up in the form of a bag, with which the sailors, &c., cover their bodies to protect themselves from the cold.

KIFUMBI, *s.*; leo kuna kifumbi cha kaskasi.

KIFUMBU, *s.* (cha, *pl.* vi—); kifumbu cha kutajia nási, a small round bag or basket made of miá, used for squeezing out the cocoa-nut after it has been scraped on the mbúzi (*vid.*). The thick matter remains behind in the bag, after the milky substance has run through it. This milky substance is boiled together with the rice. It looks exactly like cow's milk (*vid.* kasimale, *s.*).

KIFUMFU, *s.* (cha), grief, affliction, dejection.

KIFUMI (or rather KIVUMI), *s.*, (*pl.* vivumi), humming (e.g., kifumi cha watu wangi wakikuta); kifumi cha ng'oma, the sound of a drum; ng'oma hi ina kifumi = yakima sana.

KIRUMO (or **KIVUMO**), *s.*; kifumo cha mgurumo, the rolling sound (mlio) of thunder (*vid.* mtitimo); kifumo cha simba (= mgurumo wa simba), the growling of the lion (with anger, or when he catches his prey), different from mlio wa simba, the roaring of the lion; mshindo wa magu ya simba, the noise of the footsteps of a lion.

KIFUMU WALE, *vid.* muale.

KIFUNDE, *s.*

KIFUNDO, *s.* (cha, *pl.* vi—), knot; (1) kifundo cha ng'oo ku fundika kitu, a knot made in the cloth to bind up something, e.g., ku fundika reali nguoni (*vid.* fundo) (kifundio); (2) kifundo cha mguu, the heel (*St.*).

KIFUNDO FUNDO, *cfr.* marugu rugu.

KIFUNGE, *s.*?

KIFUNGO, *s.* (cha), anything which binds or fastens: (1) a button, e.g., kifungo cha kanzu; (2) a prison, confinement; (3) kifungo cha pingu (mimo), with shackles or fetters of the legs; (4) kifungo cha mkatole, when the legs are put into the stocks; (5) kifungo cha muiio = mkuffu mrefu shengoni, with chains on the neck; (6) kifungo ja dini. The followers of Muhammed represent him as the "button of religion" (kifungo cha dini), as ndumbézi (pro muombézi) wa kiamáni (the intercessor at the judgment), and as the utungu wa úmini (the angry one with the faithful). In his letter addressed to Herkal, the Greek governor of Damascus, whom he admonished to adopt the Muhammedan religion, he lays a stress on these qualities.

KIFUNGU, *s.* (*dim.* of fungu, part), small part.

KIFUNGU, *s.*, an opener or unsfastener; e.g., ki fungua kanoa, breakfast, early food; kifungua mlango, a present made by the bridegroom to the kungu of the bride before she allows him to enter the bride's room on the occasion of his first visit (*St.*).

KIFUNGO, a little key.

KIFUNGU, *s.* = kitumbotumbo: ku lala k'funifuni = ku fuma or funamia, to sleep on the belly; *vid.* fuma and wama.

KIFUNIKO (or **KIFINIKO**), *s.*, a cover or lid; *vid.* kifiniko.

KIFUNO, *s.*, harrest (*Rev.* xiv. 15), crop.

KIFUNO, *s.*, *vid.* funua, *v.* a.

KIFUNO (cha, *pl.* vifun), a stick which is stuck in the ground to rip the husk off cocoa-nuts with.

KIFUNO, *s.*, *dim.* of mfunu, a bone.

KIFUNO, *adj.* (*vid.* fupi), short; kidogo kua kimo.

KIFUNU, *s.* (cha), something bound or tied up in a cloth, a small packet or parcel, e.g., of rice, flour, &c.; a large one is called furushi.

KIFUNO, *s.*, rubbish found in old buildings.

KIFUNO (cha, *pl.* vi—), a cocoa-nut shell.

KIFUNO, *s.* (*pl.* vi—), a snag (*St.*).

KIGAI (or **KIGAYA** or **KIAYA**), *s.* (*pl.* vigai), a

piece of broken pottery or glass; kigai cha kupalia (pa) motto, a potsherd for taking off or catching fire in (kegerengema); kigaya is often taken for the tiles of the roof of a palace, e.g., of the house of the Sultan of Zanzibar.

KIGANDA (or **KITANGA**) CHA MTKONO, the palm of the hand; (2) *dim.* of ganda.

KIGANDA (cha), — mukono (*cfr.* kitanga) cha —, palm of the hand.

KIGAI (cha, *pl.* vige)?

KIGAI, *s.*, *vid.* kiléta and kijégo, *s.*

KIGAIKIGAI (*pl.* vi—) (*vid.* kijelejéle), shouting, a shrill scream which is a sign of joy on certain occurrences, e.g., when a governor is appointed or a child is born, &c.; ku piga kigolegole.

KIGERANA, *dim.* of geraha.

KIGERENGESA, *s.* (*pl.* vi—) (kigerengema cha niungu), a splinter, a very small piece of potsherd about the size of a dollar; kigai is larger.

KIGENO, *s.* (juguko).

KIGUGU, *s.*, changeable, fickle: maneno haya ni ya kigeugu.

KIGIRI, *s.*, a bribe.

KIGIRI, *s.* (cha kuku) pallet.

KIGIRI, *s.*, *vid.* kigniemi.

KIGIRI, *s.*, a tickling, a tingling.

KIGIRI (or **KIGIRI**), *s.* (cha mafi), (1) human exertments (mali yaliioza); (2) dirt, filth in general; mukonoyakwa yuna kigniemi; mafi ya gnombe yauafania kigni kua kua mengi mno; kigni hiki mfanicho ni cha nini? Niasi zinaja niumbani, niumbi mufania kigni kua taan kua ningi.

KIGNIO, *s.* (*from* kigni); kignio cha ku gniia mafi (*Kiika*). In *Kiuhili* *vid.* ukundu.

KIGNIO, *s.*

KIGNIO, *s.*, a traw; ku sema kua puani, to speak with a traw.

KIGNIO, *s.*, dough, paste (*R.*)?

KIGNIO, *s.* (*dim.* of ngoi, a skin, hide), a little skin or hide.

KIGNIO, *s.* (*R.*)?

KIGIGO, *s.* (cha), (1) a short but thick trunk of a tree, a block; (2) the crust of a wound; kienda kina kigigo.

KIGIGI, *s.* (*vid.* ingimba), a small banana-tree.

KIGIGO, *s.*, *dim.*, *vid.* gome.

KIGIGO, *s.* (cha), (1) a club; kigigo cha mti = kibarango or simbo neno; (2) the hump of a humpbacked person; mweni kigigo, a humpback (*St.*).

KIGIGO, *s.* (cha), a bend, a hook; simbo hi ina kigigo, this stick has a hook, curvity; mtu huyu ametaketa motto, amefania kigigo cha mukono, this man burns his hand, he got a curved hand or an arm which cannot be straightened.

KIGOTA, *s.* (pl. vi—), a sweet stalk of mtania which maybe chewed (ku tafuna); nabúa haya ni vigota.

KIGUBA, *s.*, the rolled leaf of the mgaddi tree; *vid.* guba.

KIGUDŪIA, *s.*, a pitcher; *cf.* kuzi.

KIGŪE (or JŪGUE), *s.* (cha, pl. vi—), cord, string, especially for lacing or bordering a cloth; (1) kigūe cha uzi meauppe, meaussi, muckunda cha ku vaa kiunóni or shengóni, for ornament, a string or little cord of thread of various colours which men wear on the loins, or women on the neck for ornament; (2) kigūe cha mtámbo cha ku tegēa niáma, a cord used in traps laid for animals.

KIGŪGU, *adv.*, close together; mtama hu ulipanda kigugu, this millet is sown too close together; inawelle haya ni ya kigugu (*cf.* kigugu in Kúiaasi, and *cf.* also mpada); niumba zile zambúzo kuamba zi karibu karibu, ndizo zina-jengua kigugu or ndizo ziambiwazo ni pada pada, which is not used for plantations.

KIGUGUMIZA (or KIGUGUMIZI), *s.* (— chū maneno, stammering, faltering of speech); mtu huyu ana —, this man stammers; hawazi ku sema sana.

KIGUGŪTA, *s.* (cha) (— cha hindi), the cob of Indian corn when the grains are plucked off; mahindi yamepukúsa or puiwa.

KIGŪLI, *s.*, horror, fright (anakufia kua kigáli, he died from terror) (*Er.*).

KIGŪMBA, *s.* (cha) = kiembe cha m'fi, the iron barb or head of an arrow. *Pro.* kigumba kuna ungúe, kuna milimengu kiutúgu. The arrow-head is meant for the wild swine, nobody will mourn when it is killed, but there is great mourning when a dweller of the earth (a man) is killed.

KIGŪMU, *adj.*, hard; *vid.* gumu.

KIGUXAMÁWE, *s.*, a kind of small fish (ni vidago na vigumu).

KIGUNDA, *s.* (*vid.* kungu), an antelope's horn, a war-horn.

KIGUNDU, *s.*; fulani ana kigundu cha juu kiipo dandasika (*R.*) (*cf.* dhuri, *s.*).

KIGUNGU (*cf.* kibúngu), refers to the kikombo cha udongo, which is not glazed as in Europe.

KIGUNNI, *s.* (cha, pl. vi—); kigunni cha tendo = kanda la tendo, the small oblong matting-bay in which dates are brought from Arabia for sale on the Suahili coast. A large bag, guni or gunni (la tendo).

KIGUNZI, the day before the siku ya mwa.

KIGŪTA, a grove; ni mahali pegni mizimu.

KIGŪZO, *s.* (*dim.* of ngúzo, support), a little post.

KIHÁLIMU (and MUHÁLIMU)? (*R.*); *cf.* حَلَم . and حَلَم .

KIHARURI, *s.*, cramp (*St.*).

KIHÉMA, *s.* (cha) = kibánda (cha upánde m'ja)

cha ku-jiftia mvua majira akilinda shamba, a little shed which is open in front, to look upon the plantation. It shelters the watchman from rain and heat.

KIHÉRE HÉRE, *s.* (cha moyo), (1) palpitation, trepidation (of the heart); (2) doubt, anxiousness, fear, impatient haste.

KIHINDI, *adj.*, of the Indian kind; maneno ya Kihindi, the Indian language.

KIHÓRI = kidau, a little canoe.

KILINGU, *s.*, a small cloud (*cf.* uwingu).

KIINI, *s.*, (1) the heart or pith of a tree; mýo kati-káti ya m'ti; (2) kiini cha i or yáyi, the yolk of an egg; *cf.* uto.

KIINI CHA YÁYI (Kiung.) or CHA I, the yolk of an egg.

KINIMATO, *s.*, juggling tricks, artfulness.

KINIMATO = kiini cha mato (*cf.* tofúka), spoiled as to the eyes = blind (*cf.* kilimato). A great sorcerer who professes to be able to blind the pupil of the eye, and to render himself invisible. He can carry off a man's property in his presence without his knowing it. Kasimu Angarábu (the name of Kasimu's father in Gassi) was a kiinimato sana, aka-ji-geza kisiki cha mti, wa meida hawa-mu-oni, anaona kisiki tu; angangu muerovu ana kiinimato, yuwa-ji-gonza kwa uganga, or bugu kuba (*cf.* jamba cha jito and kiini).

KINŪA MGÓNGO, *s.*, drink-money, gratuity (*R.*); *vid.* mgóngo.

KISHIA (or KIMIA), this being ended, afterwards.

KIUUVUVE, *adj.*, ash-coloured.

KIJA (or KICHA), *v.* n., to dawn; kesho ya súbukhi ku kija tafúnia kazi kéthú wa kéthú, to-morrow at dawn I shall perform this or that business; ku kija = ku anza ku pasua uwingujua; kuna kuja, kuna kwisha kuja; kuna kúa kuja, kuna kuja, kuna kwisha kuja. *Opp.* (1) jua latua; (2) linakua latua; (3) jua linatua, the sun sets, has set, is setting.

KUÁ, *s.* (cha), frenzy, madness; mtu huyu ana kija = yuna wasimu, this man is mad.

KIJAJE (or KICHACHE), *adv.*, a little (*vid.* chache or jaje).

KIJA KAZI, *s.* (cha, pl. vi—), a little slave-girl (*vid.* nyakazi) (anakuja kazi).

KIJALŪBA, *s.* (cha, pl. vi—), a small metal box, also a box made of wood or mūa which the women carry on their breasts; kibúta kidogo cha mūa or kuni, of fetha, &c.; ku tika wanda, sábadí, ambári, toká, popó, &c.

KIJAMÁNDÁ, *s.* (cha, pl. vi—), a small long-shaped box or bag of mūa in which the natives carry the (ughuibu) betel and areca-nut (*vid.* jamánda, la, pl. ma—).

KIJAMBA, *s.* (pl. vi—), a small rock (*cf.* maamba).

KIJANFI, *vid.* kitanga.

KWANA, *s.*, *dim.* of *muana* (cha, pl. vi—), a boy or girl between 7 and 12 years of age; *kijana* *manamali*, a girl between 10 and 15 years.

KWANGA, *adj.*, unripe, green, young; the various stages: (1) *mana mjangwa*, (2) *kijana*, (3) *mana*, (4) *msulana*, (5) *mtu mzima*, (6) *mzè* or *shāibu*: *kijana jāmè* or *kike* or *kiūmè*.

KWAPI, *s.*, the sign which the people of Jugga u Usambara make on their foreheads (It.).

KWARANA, *s.* (pl. vi—), a small wound or ulcer = *kidonda kidogo* (vid. *garaha* or *geraha*); *kijaraha* cha *mbooni*, sores on the penis, syphilis, chancres.

KWEGO, *s.* (cha, pl. vi—) (cfr. *kileta*) (vid. *jégo*), cheek-tooth. Children born with cheek-teeth (upper teeth) already protruding (*mana alievialiwa na mono ya jū*) are considered as bad omens portending distress befalling the country. Hence they are strangled by the pagan *Wanika*, who assert that such a child will become a criminal. But the *Suahili* take them to the mosque and read the *Coran* over them, leaving them in the mosque over night. If the child be found alive in the morning, all very well, but if taken away by an angel (as they suppose), the child would have become a nuisance to the country, therefore God took it away just in time; u *kijégo muana wewo*, thou art a villain, reprobate (timfi).

KIJELEJELE (or *KIGELEGELE*), *s.*, the cry "elele, elele elele," shouting, exultation (vid. *kigelegele*).

KIJENJELE (cha *ajāri*), an acid sauce prepared (for ships) of mango and sweet tembo; *kijenjele* ja *ngōo*, a good dress; *kijenjele* has reference to something that is good and excellent.

KIYBOA, *s.* (cha); *nuana wa mboa mdogo*, the son of a dog, a young dog.

KIYBOKO (pl. vi—), a little hippopotamus.

KIJICHO, envy, an envious glance (St.); *lit.*, a little eye.

KIJIEŦ (pl. vi—), a little leg.

KIJIZI, *s.*, a little torn (cfr. *mji*). *Acta* v. 16.

KIKIKANGO, *s.* (vid. *kikango*); *jungu kidogo cha ku kanga niama*, a small pan for frying meat.

KIKIKIJI, *vid.* *kichikichi*.

KIJIKO, *s.*, a small spoon (a large one *muiko*).

KIJIMBI, *s.* (cha, pl. vijimbi), a cockrel.

KIJINGAJINGA (vid. *mjinga* or *ujinga*); the *Monbassians* say that the language of *Zanzibar* is *maneno ya kijingajinga*, i.e., the language of fools.

KIJO, *s.* (cha), the coming, advent. In *Kipemba* *jakula cha jioni* = *kialo kija cha usiku*, the coming of the night.

KIJIRI, *s.* (cha, pl. vi—), a bribe given to a judge (ijiri or kikiri); *ku toa jijiri* = *mali ya ku-m-pa kathi*, *ku pata haki* or *ku amaliwa*, to bribe a judge to obtain his verdict in one's favour.

KIJISKAFIRI, *vid.* *mjikafiri*.

KIJISU, *s.* (*dim.* of *kisau*), little knife.

KIJITANU, *s.*, a very small branch.

KIJITI, *s.* (pl. vi—), a small tree, a splinter, a piece of wood, a bush, a shrub.

KIJITO, *s.* (pl. vijito), a small stream, a brook (vid. *mtu*) (vid. *kijito*, a brook, rivulet).

KIJITO (or *KIJICHO*), a small eye (vid. *jito* or *jicho*, eye); *yuna kijito cha rohoni* (= *yuna husuda*), he is jealous, he wants all that he sees, he is a covetous man; *hana kijito nawe*, he is not envious of thee; *ana kijito rohoni* = *ku tamāa*, to covet: *kijito ya ku ona kitu cha mtu adaka ku toa*, he wishes all that he sees (*mtu wa roho jaje*); *ku fania kijito*, *lit.*, to make a pinky or little eye, i.e., to envy, to be jealous of —; *kijito*, jealousy.

KIJITOŦA, *s.* (pl. vi—), a little head; *muigni kijitoa*, a man with a little head.

KIJIVI, *adj.*, thievish (St.).

KIJIVI, *s.* (pl. vi—), a small stone; *vijiwe vijiwe* denotes a slight eruption on the face, especially incidental to young children; in reference to a person who has this eruption, the natives say: "wapendua," "he is loved" (It.).

KILO, *s.* (cha, pl. vi—), fear, apprehension, danger (*nil. ku ja* or *cha*, to fear).

KIDOBUA, a little bunch or cluster (It.).

KIDOGO, *s.* ?

KIJODOO (pl. vi—), a mussel, a kind of shell-fish (St.).

KIJOLI, *s.*, a band of slaves; *kijoli kimōja*, about six or eight slaves belonging to one master; *kinūimba kimōja* *tu tumba muōja huvia mja na muungu-ina*, brothers and sisters who have the same father and the same mother (*tumba muōja*).

KIJOMBA, *adj.*, referring to *Suahili*; *maneno ya Kijomba*, the *Suahili* language; *Mjomba*, a *Suahili* man.

KIJOMBO (*dim.* of *jombo*), a little vessel or boat.

KIJONGO, *s.*, *dim.* of *mongo*, back? (the *nombesi* sickness is said to produce *kijongo* or *kidari*; cfr. *kigongo*), bending, bent, inclining, hump-back; *mtambo unapindamana unafania kijongo*; *mtu huyu yuna kijongo*, this man is hump-backed.

KIJORORO, *s.* (*kilācho kuku sana*), a wild animal very destructive to fowls (which eats poultry). (very likely a *Kisegua*-word) (R.).

KIJORO (*dim.* of *moyo*), a heartlet, little heart; *sebu sebu na kijoro kimūmo*, he refuses a thing, and yet he would fain have it (It.).

KIJUKO, *s.* (cfr. *kiduku*), a great-grandchild.

KIJUMBA, *s.* (*dim.*), a little house, closet, hotel.

KIJUMBA, *s.* (cha, pl. vi—), a go-between (a match-maker, St.).

KIJUNCU *CHA USSO*, forehead (R.).

KIJUKU, *s.* (cha), cfr. *jungu*.

KIJÚNI, *s.* (*dim.* of káuni), *a little piece of wood.*

KIJÚNI, *s.*, *a small bird; cfr.* niúni, *bird.*

KIJÚTO, *s.* (*dim.* of mto, *a river*), *a brook, rivulet.*

KIKANGO (or KIKANGO), *s.* (*pl.* vi—), *a small earthen pot for frying with oil or fat or for cooking — kijungu cha ku ojéa or cha ku pikia mtúzi (vid. kibungu, kibia); dim.* of ukango, *a frying-pan*

KIKÁKA, *s.*, *hastiness; kuani ku fania kikaka cha moyo? why are you so hasty? nimesania kikaku hatta ku seliaú jakúla cha ndia, I was so much in haste that I forgot to take food for the road.*

KIKÁKA, *s.* (káka, *la, pl.* ma—), *kikáka cha limáu, the lemon-rind which is thrown away after the lemon has been squeezed out*

KIKÁLE, *adj.* (*vid.* kale), *of old, of the old style or kind; ya kikale, of old times, e.g., niumba ya kikale, a house of the old style, kind, or time*

KIKÁLI, *adj.*, *sharp, acid, sour (vid. kali).*

KIKÁMBI, *adj.*, *referring to the Wakamba people or their language.*

KIKANDU, *s.* (*dim.* of kanda), *lit' bag.*

KIKÁNZU, *s.*, *a little shirt; kikáanzu cha mtóto, a little shirt for children.*

KIKÁO, *s.* (= mahali pa ku keti, makási), (1) *seat, residence or dwelling place; e.g., kikaojangu or inakaojangu ni Rabbai, I reside at Rabbai, there I have my permanent residence, not at Mombasa; (2) a company of men who eat together = mess; (3) kikao signifies the dignity of a chief; Muegini Ngusi anaitoa kikáo cha nduyuyo Shehe, Muegini Ngusi took the chieftancy of his brother Shehe; (4) kikáo = conduct; kikaochakwe vi jema, his conduct is not good (R)*

KIKAPU, *s.* (cha) (*dim.* of kápu), *a small basket (kápu, a large one), a matting-bag.*

KIKASIKI, *s.* (cha, *pl.* vi—), *a small pitcher with a handle and neck for liquids and preserves; kikásiki cha áwili, &c.; kitu kitiwájo or kikaájo eiki.*

KIKÁLE? (R.); *cfr.* mukúto or mukúte (*dim.*)

KIKÁLE? (or KÁLE? or KÁFU?), *vid.* noca and kávu.

KIKÁVI, *adj.*, *dry (vid. kavu).*

KIKÁWE, *s.* (*pl.* vi—), *a small pebble (káwe, vid.)*

KIKÁWA (cha, *pl.* vi—), *the pieces of wood above the windows of a house, timber over a window or door.*

KIKE, *adj.*, *feminine*

KIKIWE, *s.* ? (R.).

KIKETI, *s.*, *a kind of blue bead, especially valued by the Wakamba in the Interior.*

KIKETIKU, *s.* (*vid.* koukou), *a little sobbing; kikoukou cha ku líá.*

KIKIA, *s.* (*dim.* of mkia), *a little tail; wana wa pánia wana vikia.*

KIKIWI, *s.* (*vid.* jijiri or kijiri), *a bribe.*

KIKITHI, *v. a.*, *to pull about, to scramble for?*

KIKIMBA, *v. a.*, *to speak in broken words; ku soma kua ku kikissa, i.e., kua ku tafita or kua ku tossa júa manono sana; manéno yame-m-kikissa! — hatoléi manéno n'le sana, yuwaséna kua wito; jambo hili lakikissa — halipatikána kua upési.*

KIKO, *s.* (cha, *pl.* viko), *a pipe, tobacco-pipe with a nazi. The native pipes consist of a vessel half full of water, with two stems, one leading to the bowl and one to the mouthpiece; the water-vessel is properly the kiko. See the Author's more enlarged description under the word bori, page 28; cfr. tōza, digali, malio, shilannu.*

KIKO, *s.*; (1) *kiko cha mukóno, the elbow-bone; (2) kiko cha muotto (pl. viko), a fire-place out of doors and without meko; watu waasha motto viko vitatu.*

KIKO, *s.* (cha); *kiko cha Wagalla, a Galla market-place; máhuli pa n'de pa ku fánia bíkashern. Such a Galla kiko is for instance in Barria (or Béria, in the territory and on the frontier of the Wamika of Kiriama, in the vicinity of the river Sabáki. Galla, Wauika, Wakamba, Wamuhili, and Arabs go there on mercantile business, and live peacefully together for some weeks.*

KIKÓA, *s.* (cha, *pl.* vi—), (1) *a banquet among friends given according to agreement by turns (kúli kikón); chakúla cha shíríka; kikóo cha chakúla na muenziwákwe; leo kikoachángu (kúli kikóo); watu wála kikóo majira ya masika hatta mvúa kungia. The people save in this manner many expenses and trouble of cookery, especially when victuals are scarce, or before the rainy season. Prov., m'la kikóo asilípe ana kipára jeauppe. If a partner in kikóo will not take his turn to give an entertainment when it comes round, his head is shaved in several parts, in order to put him to open shame; chakúla cha shíríka; leo kikoachangu kúla. (2) Kikóo ja fetha kú tin katika búnduki or jambia, silver ring on a gun or dagger (mabámbe ya fetha) as an ornament.*

KIKÓAKU (or rather KIK'AKU), *s.*; *pepo ya kikóakui, a whistling.*

KIKOBA, *dim.* of mkoba (*vid.*)

KIKOGI, *s.*, *the inside of the fingers.*

KIKOGI LIZI (dolu and kidófu)?

KIKOHÓZI, *s.* (cha) (*dim.* of kohózi), *a little cough, a dry cough, constant coughing; kohózi litomoólo is a cough where mucus is vomited; cfr. ukohózi.*

KIKÓI (cha, *pl.* vi—); *ngúy ya kikói, a white cloth around the loins with coloured stripes below (near the border).*

KIKÓKA, *the name of a species of grass which grows around heaps of stones.*

KIKOLÓLO, *s.*; *kikolólo cha mtózi, a sauce made by roasting peas, grinding them, and cooking*

thema wata cocoon-nut milk, &c.; ni mtusi wa mbasi kavu ku kung'ia, sikasag'ia unga sikafanicia mtusi (Sp.).

KIKOMBA, s. (cha), a ravenous appetite; ndá ya kikomba or kikomba cha ndá or makázo ya ndá, an intense hunger, in which a man eats anything he can find; devouring famine. Erh. takes it for the "hungry evil."

KIKOMBE, s. (cha, pl. vi—), cup; kikombe cha kánoa káhawa, coffee or tea-cup; kikombe cha bilauli, a drinking-glass (vid. kombe); kikombe cha nuru, lustre?

KIKOMBO (ja), a little crooked thing (cfr. ukombo); kitu kilicho kombo, kilicho potoka, a curvity; e.g., mti ukisongamána.

KIKOMO, s. (cha, pl. vi—) (ja), (1) the end, termination; e.g., kikomo cha ndia (ndia ilipokoma), there where the way ends; (2) kikomo cha usso, front, projecting forehead, brow; usso ulipokoma, pasipo mea nielle, mbelle ya usso, ju ya mato.

KIKOMU, adj., fully ripe (cfr. pofu); kikomu is properly a Kinika word.

KIKONDÓ, s., a little sheep; cfr. kondó, sheep.

KIKONGO (or KIKUÁTA), s., a large curved thorn.

KIKONGOMA, s., a little worm of a red colour (R.) (perhaps Kinika?).

KIKONGWE, s. (pl. vi—), a very old person (mtumke mzé).

KIKONIO, s. (pl. vi—), flower and fruit-stalks, the stalks of cloves (St.).

KIKÓNO, s.; (1) kikóno cha upánga wa imáni (una vikóno viwili) (vid. kitára); (2) the hand-like prow or beak of a small native vessel (kikóno cha ómo); cfr. gubóti.

KIKÓPE, s., the eyelid; vid. kópe.

KIKOROMBUE, s., a cry made into the hand by way of signal, a call (St.).

KIKOSI (or UKOSI), s. (cha, pl. vi—), the nape of the neck, the lower part of man's neck from behind, the hollow part of the neck below the back part of the head; niama ya shéngu ni kikosi; kishógo, the dimple or pit of the neck; kógo (occiput), then kishógo, and then kikosi.

KIKOTÁMA, s. (vid. kotáma); kissu cha kotáma, a long knife.

KIKÚTO, s. (cha), a kind of whip made of mää (ku suka kua gnongo) ku piga watoto used in schools; overlookers of slaves also use this whip (cfr. fiatia; kikúto?); ku songa or piga vikúto, to treat (— cha nulle); (2) a bracelet of brass-wire (cfr. vitanga, tsango, miganau in Kinika) (R.).

KIKÚTUX, s., a long and flying fish.

KIKÚZ, s., a band of men who watch for and way-lay somebody; kikúzi cha watu, kikúzi via watu; kame-ji-funga kikúzi cha watu (kádiri ya watu

wanáne or kumi) na selakhazao, ku-m-gojéa mtu fuláni ndiani, akipita wa-mu-é; ku kati or ku ka kikosini; askari mak kikózi, sentinel; kikózi cha askari, a company, party, body of soldiers (cfr. kitúngu).

KIKÚZA, s.; the root of the mlilana tree which grows on the coast; its fruit is called kungurusi (ni kónde za mlilana).

KIKUÁJU, s. (cfr. mkuáju); ku piga kikuaju is case of the umbézi sickness (R.).

KIKUÁKÚ, s. (cha, pl. vi—) — pepo za ku sung'ika, a gust or puff of wind, a whirlwind (kikulukúlu or kuakui).

KIKUÁPA, s. (cha); kikuápa cha tómbako, the small leaf growing on the stalk of the tobacco-plant; the kuápa is always cut off, to promote the growth of the shrub; (2) kikuápa cha kánoa, the bad smell of the mouth, e.g., fuláni anúka kuápa (R.); (3) the perspiration from the arm-pit.

KIKUÁZI, s., stumbling-block (from ku kúfa or kuñ, v. n.).

KIKUÁTA, s., a large curved thorn (vid. kigongó), mimosa inga et Farnesiana (R.).

KIKÚNA cha mkúdi, mti utofu maria moma ya háruifu, watu wako wapenda (vid. mkadi); (2) kikuba cha dau la mbáo (the name of a luat); (3) great, vid. kuba.

KIKUWE, s., a ladder, a flight of stairs (R.).

KIKUI (pl. vikui), a thousand, ten thousand (chiefly used in poetry). The pl. vikui for vikui is obsolete.

KIKUULI (vid. kuili), a kind of serpent.

KIKUJIA, s.; kikuja cha ukúja, (1) a little piece of the root of the nail, a piece torn off from a nail of the fingers or toes; e.g., mtu liuyu amo-ni-úmita kikuchia (pl. vikuchia via) cha chanda cha mukóno, kikuchia cha ukuja kina toka, kinaúna sana; (2) vikuchia via mkéka, the ends of ukiundu which are left to remain on one side (cfr. ku tabúu ukuja).

KIKUJU, s., elbow? (cfr. kikúyu cha mukono).

KIKUKU, s. (cha, pl. vi—), an arm-ring of lead (an ornament of women), a bracelet; kikúku cha ku paudia ferasi, a stirrup; kikuku cha pingu (vid. mli).

KIKUKU, s. (dim. of kúkú) = kitu cha kale, an old matter, something of the old time (R.)?

KIKULI, s., cfr. kiwewe.

KIKUMBA UNGUWE, s. (lit., the passing or sweeping by of the hog), a small knob of Turkish corn which the wild hog passes by, snatching rather the larger ones (kikumba unguwe = kisogere or kimbágue).

KIKUMBO, s. (cha); ku-m-piga kikumbo = ku kumba, to thrust or push one aside by with the arm; ku pigana or sukumana vikumbo, to thrust one another with the arms, to shove-out of the way.

KIKÚNDA (in Kilindini) = kebaba in Kimv.

KIKÚNDI, s. (cha), a small company of men (from 12 to 20); kuaja kikundi cha watu, there comes a troop of men (cfr. kinungu and kitungu).

KIKÚNDU, s.

KIKÚNGU, s., vid. mfinánsi.

KIKUÓPA, s. (Er.) ?

KIKUTA, s., a small wall of stones (vid. kuta); kikuta cha káburi, tomb, monument.

KIKÚTI, s. (cha) (= nta ya kuti), the top of the kuti, *boag* of the cocoa-nut tree; (1) kumbi, (2) kuti, (3) kikuti, *dim.* of kuti; *fig.*, kikuti jema = bakhti ngema, happiness; e.g., nimetia mukono wa mbelle chakulúi, na mtu huyu wakuja kikúti jema, níni mema.

KIKÚTU, s., tiger (Sp.); rather mböa mitu, jackal.

KIKÚYU CHA MUKÓNO, s., elbow.

KILA, s. (= khófu), fear, dislike; rokhoyangu inangia kila, I am afraid; Arab. ^جقل, tremor, or ^جج, languor, calamitas.

KILÁLO (or KILALIO) (pl. vi—) (ku lála, v.), a camping- or sleeping-place on a journey; kilálo cha kwana, cha pili, cha tatu, &c. Tumelala vilálo kumi hatta túkafika. Kilalo means also a native sleeping-place made of sticks, which rest on little forked posts fixed into the ground (kilálo cha mtu).

KILAMO, s., beatings.

KILÁNGO, s. (pl. vi—), (1) a narrow entrance; kilángo cha bahari, a strait or straits of the sea; (2) kilango cha jaha, the gate of paradise.

KILE, pron. demonat., that, yonder; kilo alichó lália, vid. Luke v. 25.

KILEFI, s. = kidau or kihóri, small canoe (kiléfi cha ku tezéa).

KILEFU, s., vid. kidéfu, s.

KILEGESAMBUA, knee-bone, knee-pan (R.).

KILELE, s. (cha, pl. vi—), a summit, top, a pointed shoot in a tree or plant, pinnacle; kilele cha mnázi = nta ya mnázi, the summit of a cocoa-tree; Arab. ^ققل, cacumen rei, vertex montis.

KILELETA, s. (cha), apex = kilélo cha nta, top of tree, pinnacle.

KILEMA, s. (cha, pl. viloma), a blemish, a deformed or maimed person; si wema ku teka (cheka) muegni kilema, it is wrong to laugh at one who is deformed; cfr. bunduka in Kiniassa; cfr. Luke xiv. 13.

KILEMBA, s. (pl. vi—), (1) a turban, diadem (given as a present to great men); ku piga kilemba; (2) a crest, the comb of a cock.

KILEMBÖE (KILEMBÜ), s.; kilémböe cha titti, the nipple of the breast (kilémböe cha mtu na niamu).

KILÉO, s. (cha, pl. vi—), any intoxicating matter, intoxication (kitu kiléshácho) = sákára, ulúfi; mtu huyu yuwála viléo, e.g., afumi, jabang,

tembo, mayúni, winiu, all these things are viléo; kiléo kimo-m-páta = ameléwa, he is tipsy.

KILETA, s., a child which cuts its upper teeth first; muegui méno ya ju mbelle (cfr. kijégo). A child born with the upper front-teeth is taken into the mosque, and the Quran is read over him (ku soméwa mesgidini) lest some distress come upon the country. The Wanika strangle such an unfortunate creature.

KILETE, s. (pl. viléto), metal reasloaks (St.), crutches ?

KILEVU, s. (vid. kidevu), the chin.

KILICHO, that which; e.g., kitu kilicho jema, a thing which is good (vid. Gram.).

KILIFU (pl. vi—), the cloth-like envelope of the young cocoa-nut leaves (St.).

KILIHAFU, s., first stomach in quadrupeds (katika tumbo la gnombe, the maw, belly, paunch (tumbo kuba).

KILILI, s., a small bedstead; *dim.* of ulili, bedstead.

KILIMA, s. (pl. vilima), a rising ground, a hill, a mountain.

KILIMANJARO, s., the mount Njáro, a snowy mountain in the Kijagga country.

KILIMATO, s., lit., all eyes; mganga aonai killa mato, mbelle na niuma na kando, a sorcerer who by means of witchcraft looks in every direction before and behind; his eyes reach everything. The leaders of caravans frequently ascribe such a power to themselves, and their superstitious followers believe firmly in their manifest impositions (cfr. kiini máto) (cfr. kiwi cha máto). Yana kilimato, he who covers his eyes or makes people sleep when he wishes to rob them.

KILIMBILI, s., the wrist.

KILIMI, s., the umula ?

KILIMIA, s., the Pleiads; kilimia cha niota (?).

KILIMO, s. (cha), a piece of cultivated ground, agriculture, produce; muaka hu amepata kilimochakwe miso (m'so = 60 pishi) setta mia; muaka hu watu anaongokéwa ni kilimo, mashambanimuho; vilimo vina-wa-ongokéa or vina-wa-vilia (ku via, to burn) havi kuongoka; kilimo cha nini? what will the crop be or become? vilimo vipia premices = first-fruits.

KILINDI, s., the deeps, deep water.

KILINGE, s. (cha), complicated question, dark or unintelligible language; manéno ya kilinge ni ku lotta neno kwa mifano linlokua kile wakakile; cfr. kingózi. Kilinge cha mganga is the cunning and mysterious process through which an mganga goes in curing rheumatic pains of the legs, &c. When a person has this disease, he calls for an mganga, who promises to cure after having received the agita wa mifano, the magic of calling, which consists of a jamba (various lies). Having

arrived, he asks where the pain is. When told the pains to be in the leg, he says, "It is an *ámali*," i.e., a secret medicine applied by an enemy who wishes to kill the person by having put nails, needles, &c. into the leg. The *mganga* promises to remove the *ámali*. Then he demands half a dollar and five pishi of rice for going to the forest to fetch medicine by digging roots, &c. (*uinda*). Having returned from the forest, he boils the roots, &c. in a kettle, and covers the sick man with a mat, to saturate him with the smoke of the medicine. Then he touches the body until he comes to the place where the *ámali* is hidden. At once he puts his hand to his mouth and sucks, as it were, the *ámali*, and spits it then into another kettle, which he covers quickly with a sieve. After that he requires a hen, which is the fee for the *kifanúa ungo* or the uncovering of the sieve. At last he says, "Now open the kettle," which the people do, and in which they, to their surprise, find an *ámali* or amulet filled with nails, needles, &c. "Now," they say, "we have found the cause of the pains. Some enemy intended to kill the sick man, but the *mganga* has defeated his design by the *uganga*." He then gets one dollar, the sieve and the kettle. But the deceived people do not know that the impostor brought the *ámali* with him, and put it secretly into the kettle. However, the sick man thinks himself cured. (2) *Humbug, trick*: *watu hawa vilingo hivi wa-ni-faniaño ni via nini?*

KILINGO (ja); (1) *ku piga kilingo mti* — *ku tonga kua shoka la tini*, to plane a tree with the hatchet, planing, hewing; (2) *ngáso nno yaliosimikoa shambáni ku lindia niáni wasile mtáma, a shed erected on four pillars and used in guarding a plantation against birds, &c.* It is like a rostrum or balcony. A large one is called *ulingo*.

KILINGO, s., (1) notch (E.), protuberance, prominence, boss; (2) a shed for squaring timber in (*ku linga, to aim at*); *kilingo cha jua*; (3) *udia ya kilingo ni ya ku zunguka* (vid. *ku linga* = *ku dadia, dadia*).

KILINZI, s. (cha), a bracelet of beads; vid. *kikúku and kingéja*.

KILIO (cha, pl. *vilio*), a cry, wailing, weeping, mourning, lamentations; *kilio cha utungu*, Rev. xviii. 9; *ku niámáca watu kilio*; *ku-m-tia kilio*; *ku-m-kumbusha kilio*.

KILIWA, s., meal; cf. *كزف*, edit consumat; *كزف*, quidquid editur.

KILLA (or *KULLA*), every, all; e.g., *killa kitu*; *killa sendápo, wherever he goes, or every time he goes*; Arab. *كُلّ*, universitas, omnis.

KILONGOLA (pl. *vil-*), the guide for a journey; *watu hawa ni vilongola* (*ku longola in Kin.* —

ongoa in Kis.); *kilongola huyu ni muema*; cf. *ku rongora, to lead into, to guide* (cf. *rabani*).

KILUBE (KILUPE?), red and roundish beans? (R.).

KILUDU, s. — *ngáo kúdu* (Kis.), a red cloth (cf. *kidulu*).

KIMA, s. (cha) (Arab. *كَيْمَاء*, valor, pretium), (1)

price, account, value — *támáni*; *kimaqhakwe ni kadrigáni?* how much is its price? (2) then, afterwards, finally, like *mulaho* and *batima*.

KIMA, s. (wa, pl. *sa*), a kind of ape, a monkey with long hair; (1) *kima*; (2) *tumbiri, baboon*; (3) *mbéga*; (4) *niani* (large).

KIMÁDA, s., counter of eggs (R.)?

KIMÁDO *ku iba kimádo* (vid. *Kiniassa mbádo*), to make an attack for plunder (*kimádo kimádo*).

KIMÁJI, adj., damp.

KIMAKO, s. (R.)?

KIMAMU? (R.) (cf. *كَيْمَام*, res quo a domo scopis evolvuntur, quisquilias), sweepings, dirt.

KIMÁNDÁ, s. (cha); *kimánda cha mai ya kuku*, the beating of eggs, to make a kind of omelette; *ku pika kimanda cha mai ya kuku*.

KIMANDÁNO, s., something yellow (vid. *mandáno*).

KIMÁNGA, s., (1) a kind of very fine grain like *uimbi* (vid.). (2) Arabian, Arabic from *Manyá, Arabia*. Hence *ku bádlili Kimangáni kua Kisuahili*, to translate from the Arabic into *Kisuahili*.

KIMANUO, s.; *tui* or *chui kimangu*, a full-grown leopard.

KIMÁNGO, s. (vid. *mango*), (1) a small, round, hard and heavy stone used in grinding flour; (2) a nickname for a hard and avaricious man.

KIMANNI MAWITI, cf. *ukukui*.

KIMASHAMBA, s., belonging to the country, a country dialect (St.); *ya kimashamba, countrified*.

KIMÁTO, s.; *ku lala kimato, to watch, not to sleep*.

KIMBA, s. (cha, pl. *vimba*), carcass, dead body; *nimeóna kimba cha mtu, I saw the corpse of a dead man*; *kinabúgoa kimba* (= *Kiniassa ku fa tumbi*).

KIMBIA, v. n., to flee, escape, to run away, to go quickly — *ku enda mbio*.

KIMBILIA, v. obj., (1) to escape to one or from one; *mtuwangu ame-ni-kimbilia, my man ran away from me*; *ku kimbilia roho, to flee for one's life*; (2) to run, to pursue, to fetch him; *mkimbilie upesi, go quick to catch him up, to come up with him, to overtake him*.

KIMBILIKA, v. p.

KIMBIRIZA, v.; *udongo ukimbiriza uhi maji, uka kauka, buta-u-weza, prov., beat the iron while it is hot, do thy business in time, do not defer it*; *ku kimbiriza ku-li-tumbúa haraka ipa lisilo tassa ku ivúa*.

KIMIRIZA, v. c., to cause to flee, to make to run away, to put to flight.

KIMBIZIA, *v. obj.*, to cause to run away from one
amo-ni-kimbizia watumawangu, he caused my
slaves to run away from me.

KIMBILIZA; ku-m-kimbiliza mtu ipu, to open too early
a tumour or swelling, to be too rash in speaking;
wa kimbiliza-ni?

KIMBIZI, *s.*; maji ya kimbizi, when the flow follows
the ebb immediately.

KIMBOSANON, *s.* (cha), a kind of fine red beads which
are polished and highly prized (*vid. mar-jani*).

KIMBÚGUE, *s.* (Kimar.) (cha, *pl. vim*—); kimbúgue
cha hindi (= kisegere cha hindi), small Turkish
corn, which is not grown to any extent; hindi
linavia or linaharibika kua jua, gugalalakwo ni
fupi or ndogo, the corn was burned or spoiled by
the sun, therefore, &c.

KIMBUJA, *s.*; maji yakimbuja, i.e., maji yaanza ku
aika or ku kua, kua mangi (*Sp.*).

KIMBURU, *s.*; kipanga kidogo cha ku guya kuku
wadogo na niuni, a vulture, a bird of prey.

KIMBÚYU, *s.*, standstill, stop, cessation; e.g., maji ya
kimbúyu = maji mafu (*lit.*, dead water), neap tide.

KIMELÉA, *s.* (R.), that which is grown of itself, e.g.,
a wild tree which has not been planted; mtambo
wa kimeléa, a trap made of a young tree which
grew on the spot.

KIMENE, *s.* = kiburi or kibri, pride.

KIMÉNTI (or KIMERITI), *s.* (probably for bünduki
ya Merki (*Ameriki*?) = tabanja, a pistol. The
natives speak of a bünduki (1) ya viandi; (2)
ya gumegume; (3) ya shugalo; (4) ya Merki (=
ya mráo, a matchlock gun); (5) bunduki ya
buferokin, a double-barrelled gun; (6) bunduki
ya Sérbocha, a flint gun; (7) Rngu (*vid.*), short
and big (probably a blunderbuss); (8) bunduki
ya pisto (*Arab. buftak*), pistol? (9) kizári bú-
guma, percussion gun (?).

KIMÉTE (KIMÉTA), *s.* (cha, *pl. vi*—), splendour,
sparkling; kimete cha jua, the glare of the sun,
brightness; muoto unafania kiméte.

KIMÉTE MITE, *s.* (cha, *pl. vi*—), a firefly, glow-
worm, an insect flying at night from one bank to
the other on rivers (kimete mete cha mtoni);
mdúdu wa ku meta, *lit.*, a worm of to glitter, glitter-
ing insect. An mdúdu wa mawā mawili (of two
wings) is an insect of red and black colour. When
it opens the wings the red colour is seen; when it
shuts them, huona kiza, it is dark. The natives
maintain that this insect gives pain under the
nails of man's finger, so that mdúdu wa kidóle
(paronychia or whitlow) will be produced; jua

KIMIA, *s.* (cha, *pl. vi*—), silence, stillness; mtu wa
kimia kimia, a still, quiet man; ku sali kimia
kimia, to pray silently; ku niamása kimia; kimia
kingi ni mshindo mkú (a circular casting-net, *St.*).

KIMIO, *s.* (cha), ulcer of the throat, quinsy, crop, especially with children, who easily die of suffo-
cation (maradi ya ku fura mio); mtu huyu
yuwaugúa maradi ya kimio, this man has an
ulcerated throat, which the natives consider very
dangerous, they therefore very promptly dip
their finger into butter and tear up the ulcer
(kimio ipu la rókho). Dr. St. takes this word
for "an enlarged uvula."

KIMISHA, *v. a.*, (1) to be angry at one, to reprove;
(2) to satiate; niama hi ina-ni-kimisha, the meat
will satiate me.

KIMKUMKU, *s.* = urongo, a lie; maneno ya kim-
kumku, lying words (R.).

KIMO, *s.* (cha), stature, size; e.g., kimo cha mtu,
the size of a man; a-ku-pitaye kimo, one who
is greater than thou (*lit.*, one who surpasses thee
in size).

KIMO, it is or was inside.

KIMOJA (or KIMUA), *v. n.*, to be tired, weary, dis-
gusted with one's business, not to like it; ku juka
or kúa na udia; tuajun kuamba unakimua; ku-
m-shibisha hatta yume kimoa kua chakúla.

KIMÓJA, one; *vid. moja*.

KIMÓYO MÓYO, fear, apprehension (*Kin.*).

KIMRIMA, *vid. Mrima*.

KIMTUMTU = madarajali (R.).

KIMU, *v. n.*, to be out or stay out above one year.

KIMUA = ana juki, haste, sudden anger (R.).

KIMUGUNIE, *s.*, a small kind of gourd resembling
the egg of an ostrich (*cf. mtúma*), a kind of
cucumber.

KIMUI? (R.); gupulia ju ya kimui?

KIMUMUNIA, *s.* (Er.)?

KIMÚNGU (ja, *pl. vi*—), corn-bird, weevil, calender
(katika mtama, &c.).

KIMUÓNDÓ (pl. vi—), a missile, a shooting star,
because they are said to be thrown by the angels
at the jinns (*St.*).

KIMURIMURI (pl. vi—), a firefly; *cf. kiméte mite*.

KINA, *v.* (cha, *pl. vina*), depth; kina cha bahari =
shimo kuba la bahari, nanga heisimami, a depth
of the sea which does not allow anchorage.

KINA, *s.* (ya), genus, family, race, lineage, house,
blood. Watu hawa ni wa kina nani? or ni wa
nani? resp., wa kina Rashidi = ni wa Rashidi,
of whose family are these people? resp., of
Rashid's. Ni hawa kina Rashidi makusha haya
ni ya kina nani or ya nani mategiwe? or *pl. ya*
kina nani wegniwe? resp., ni ya kina Rashidi,
to whose family do these boys belong? to the
family of Rashid. *cf. كين*, qui tenet ab herede
possidet, matre et patre servus.

KIKI, *v. n.*, to be self-contented in a good, but more
especially in a bad sense, to be self-satisfied,
to want nothing from others; mtu huyu amekipila
sana = ameshiba sana, this man is full of him-

self, surfeited, loathsome, to nauseate, revolt at; mimi nime kinai, *I feel persuaded* (cfr. قَنِى, contentum reddidit, acquisivit); ana-ku-kinai wewe, *he wants it from thee; cfr. also قَنِع, contentus fuit.*

JI-KINAI, *to be full of one's-self; e.g.,* Seidi améji-kinai kua ngúvu, hapána awezai ku pigána námi, *Seidi is full of himself on account of his power, for he thinks nobody is able to fight him.*

KINAIKA, *v. p.*

KINAIISHA (KINISHA P), *v. c., to make one unable to eat any more, to withhold or take away the desire of —; chakúla hiki kina-ni-kinaisha rohozi, this food has satiated me, so that I now loathe it; maneno haya yame-ni-kinaiisha, these words have disgusted me, I cannot any longer endure them, I must express my angry feelings; ata-ku-kinaisha siku m'moja, he will disgust thee in one day.*

KINAMASSI, *s., (1) wet ground; nti ya rishái, nti ilio na maji maji or beredi beredi, palimoápo mpúnga, a moist soil fit for rice-cultivation; mtúnga wa Usambáni una kinamassi — una rútaba, unazizima kua beredi, the soil of Usambáni is moist; (2) curdy matter; e.g., mafúta yamefania kinamassi, the oil has got a crust or become thick* (lakayúkwé ililogánda).

KINAMIBA, *s., stillness of death* (E.).

KINAMIZI (or **KINAMIZI**), *s., (1) the stooping or bending of a person to his work, e.g., in slaughtering an animal; niáma ya kinamizi is that portion of meat which is given to the butcher as a kind of wages for his trouble. He receives the shingo. Kinamizi sebabu ya ku ináma akitinda niáma* (cfr. matúni ya niáma). *(2) An abandoned or deserted place.*

KINÁNDÁ, *s. (cha, pl. vi—), a stringed instrument, a kind of guitar; uguewákwo ni utúmbo wa mbúzi.*

KINAPU; *ni kitu jema? (R.), something that is good, agreeable.*

KINARA, *s. (cha, pl. vi—), (1) a little tower, a candlestick; (2) ku tia vinára, to put in the lower seam of the collar* (a tailor's expression); كِنَارَا, oithara.

KINÁYA, *s. (ja), want of respect (= usáfíhi, kibúri), pride, self-complacency, insolence* (asiejali watu); neno la kinaya, kináya.

KINDA (la, pl. ma—), *chicken, a young one of fowls and birds in general* (kinda la níúni); kinds kibóá, *a whelp* (used of dogs).

KINDÁRA, *v. n., to contradict, to object to, to stand in the way of —; this verb seems not to be truly Swahili.*

KINDANIA, *v. obj.*

KINDI, *s. (wa, pl. za), a little animal with a long tail, squirrel; kindi yawála mahindi.*

KINDORO, *sweet potatoes* (in Kiyemba) (míókúe in Kis.).

KINDU, *s. (la, pl. ma—), the fruit of the mkindu tree* (cfr. ukindu).

KINDUGU, *s.; mambo ya kindugu, relationship, brotherhood* (the abstract of ndugu).

KINÉMBE, *s. (= manióta ya kúma, kana kilima katikati ya kuma), the clitoris in its natural state.*

KINÉMI, *s.; kinémi cha mvúa, cha mto.*

KINÉNA, *s. (— cha surúáli), (1) flap of the trousers; (2) mons veneris* (Er.), *the lengthened clitoris as is the custom with the Wamiasa and Wagninda.*

KINENE, *adj., big, thick.*

KINGA, *s. (cha, pl. vinga), (1) a brand; kinga cha motto, a fire-brand, a half-burnt piece of fire-wood, &c.; (2) = bakhti, fate; kingachángu kua Mungu, my fate, misfortune, accident is from God; e.g., gnombesangu, mbuzizángu pia wamekuffia, ni kingachangu (bakhtiyangu), nialile, my cows, goats, &c. are all dead, this is my fate, I shall not weep on that account; (3) a limit or stop put to a matter; (4) kinga, s. (chu), a conduit of rain-water running from trees.*

KINGA, *v. a., to parry, to ward off a stroke by protecting one's-self or by being protected by another with a shield, to obstruct, to protect, preserve, to guard or shield, shelter in general* (ku kinga na—); nimekinga muiliwángu kua ngáo, upánga wa Mgalla usi-ni-páte, *I protected my body with a shield so that the sword of the Galla could not reach me; kinga, jiwe hili lita-angúka, guard thyself, this stone will fall; Mungu ame-ni-kinga = ame-ni-núsúru or linda, God has preserved, protected me; ngáo ya ku kingia sélákha za ádui, a shield for guarding one's-self against the weapons of the enemy; ku kinga mvúa, to put something to catch the rain-water.*

KINGÁNA, *to protect each other by a shield.*

KINGÍA, *v. obj.*

KINGÍKA, *v. n. (mkingíko).*

KINGIZA, *v.; m-kingize apate ku pita palipo watu.*

JI-KINGIZA; *ku ji-kingiza invúa or júa.*

KINGÍJA, *s. (cha, pl. vi—), a string or bracelet of beads, worn by females on the middle of the arm, and mixed with corals.*

KINGALINGALI, *adv., backward; ku lála kingalin-gali or kitanitani, to sleep or lie on the back* (ku tanuka).

KINGÁMA, *v. n., to lie across; e.g., gogo linakin-gáma ndiani, sipáti ku pita, a trunk of a tree lies across the road, therefore I cannot pass; mti umekingáma ndiáui, a tree lay across the road; ndia nyingine inakingáma ndia ya kitófu or ndia ya mbelle ilionióka, another way crosses the right way which lies before us.*

KINGAMANA, *v.*, to go across to each other; tume-kingamāna mimi nai.

KINGAMIA, *v. obj.*, to lie across before one, to prevent him; e.g., nioka ame-ni-kingamia ndia, sikuwēza ku pita mtu ame-ni-kingamia ndiani, a serpent lay across the road, therefore I could not pass it, a man lay across my way.

KINGAMBIA, *v.*, to cause to lie across = to spoil, thwart, stop; amekingamisha manenoyangu = amepotisha amehāribu, amebātili, amefania kombo, yasimlōke, yasitendēke; amekingamania nishoa ni kitu or kitu kime-m-kingamia.

KINGANA, *v. r.*, to protect each other by a shield; *vid.* kinga, *v. a.*

KINGAWA, *s. f*

KINGI, *adj.*, much; kitu kingi, much matter.

KINGILIZI CHA MAJI, a groove (?).

KINGINE, *adj.*, another; kitu kingine, another matter.

KINGIZA, *v.*; ku-ji-kingiza kua ku salli salla ndēfu, hawa wataōna hūkumu ya ku sisi ku batilison, Luke xx. 47 (patilison).

KINGO, *s.* (skin, hide); inafunda kingo kando kando (R.).

KINGOJO, *s.* (cha), watch, guard, place or time of watching; ku linda kingojo, to be on the watch or guard = ku kōleti zāmu or ku pāna zāmu; ku ngōja or keti kingōjo, to be upon duty.

KINGOJÉZI, *s.* (cha, pl. vi—), *vid.* kingojo (cfr. mgojési).

KINGOZI, *s.* (ja); (1) manéno ya watu wa kale, old dialect, especially of Malindi and the northern region; (2) manéno ya kirōfu (?) or ya fumbo, mtu mungino asi-li-jūe neno hili, dark and unintelligible talk (*vid.* kilingo); e.g., when a guest or stranger comes to you and it is necessary to treat him most liberally, but wishing to save expenses, you talk to your servant in a somewhat unintelligible language. The stranger, understanding it superficially, thinks that you have given the strictest orders regarding his entertainment, whereas your servant, who understands you, will take great care not to comply with the high expectations of the stranger. You would say to the servant "m'pe, usi-mu-ime (= usi-mime) utukūni (= sokūni) asunde, wala kitōgo asiōmbe," lit., give him, refuse him not, he must not go to the market (to buy food himself), and as to kitōgo, he shall not be obliged to beg for it. With all these smooth words the Swahili wishes to say, m'pe kidōgo or m'pe kua hādiri, give him a little or give him moderately. In this respect kingōzi is cunning language, and in general a play upon words.

KINGUBUA, *s.*, the spotted hyena (St.).

KINGUNE, *s.* (*vid.* mgune), a small crippled mkōma tree, of a small size; hence mtu huya ni kingune,

hana kimo, ni mtu mpefu, laken ywawunda anafundika fundika ni mfupi, this man is of short stature like the kingune, he is a full-grown person, but he is under-sized. It implies a nickname (neno la ku-m-tharau mtu); e.g., muashi Hamis kingune or kifupi, the mason Hamis, the under-sized (better mfupi).

KINGUO, *s.*, a piece of cloth of a small size (*vid.* ngūo); *prov.* kikulajo kinguonimwako, that which eats or bites thee is in thy own cloth. This expression refers to the bug which is in a man's cloth and bites him. But the proverbial meaning is "you have your enemy in your own house or family, like Judas Iscariot," John vi. 70, 71.

KINI, *s.*, the heart of a tree (pl. vini); (1) the centre or hardest part of a tree; (2) kini (pl. vini) cha mato, pupil of the eyes; (3) kini ni hali za mtu; kinizakwe hasikadiri kani; kiini, yell; kiini cha yāyi, yolk of an egg.

KINI, *v. n.*, to be true or probable; khābari hi yakini, this news is true; yamkini viombo ku vunda, it is probable or rather true, that the ships were broken; hai-m-kini, it is not true to him, he does not believe; hai-m-kini kuja, probably he does not come; cfr. قَنِ perscrutatus fuit, perquisivit.

KINIĀ, *s.*; kiniā cha māfi, human excrements; ndia hi heipitiki kua kiniā cha māfi.

KINIAGO, *s.* (cha, pl. vi—), rhyme, verse; viniago via uimbo; kiniāgo cha ku-m-tesea muari (*vid.*). The Swahili cut the branch of a tree and fix it into the ground (at no great depth). Then they order the muari to pull out or draw out the branch, which he cannot do, until the instructors show him the reason. This is a kind of play with the natives. They fix the branch like an anchor in the ground, so that it will not come out. Kiniago signifies also a thing to frighten people, such as a mock ghost, &c. (St.), and a ngoma ya watoto (muari) (Er.).

KINIEGERE (KINIECHERE), *s.*, a ferocious animal, of which the natives tell many exaggerated stories; felix lynx? It is of the size of a large dog, of an ash colour; it puts to flight bees and mice by the stink emitted from its posterior, eats the honey, and catches the mice; it attacks even man, especially near the privies. One must never mention its name, for in this case a spear, musket, &c., will not kill it. It can only be destroyed with clubs. Ku pigoa pigogo hami ni kagolākwa, it jumps high over walls. This is the native account concerning this animal, rather fabulous animal (the *Dryolestes*?).

KINIEMI, *adj.*, good, pleasant; cfr. nemu, grace.

KINIKI, *v. n.*, to be certain or ascertained, it is credible; ya-m-kinika Seidi ku sika kando, it is ascertained, it is credible, that Seidi will depart to-morrow; hai-m-kinika kama (mtu) ka kama

some hill; ya-m-kinu or ya-m-kinika ni kuelli; haita-wa-kinu ku-mu-ata; yakini, it is true; lakada ni kuelli.

KINIKI, *adj.*, (1) belonging or referring to the Wamika, their country, language, and manners; (2) to be certain or ascertained about; *cf.* kinu, to be true.

KINIMATO, *s.*, playing at hide and seek, taking one's-self away, making one's-self invisible; *vid.* kilimato and kiinimato.

KININGINA (*pl.* viningina), great-great-grandchild.

KINIOA, *s.*, a drink, or kinioaji, *s.*, a beverage.

KINIÓNGA, *s.*, chameleon.

KINIÓNGE, *s.* and *adv.*, weakness; ku keti kinio-ge (*vid.* kiníáta) = to sit lamenting like a man imploring mercy.

KINIÓNGO, *s.* (*dim.* of nióngo), bitterness; rokbo-yakwe ni suafi, haina kiniongo; ku enda kua kiniongo, or kua kisengesenge.

KINIÓRI, *s.*, name of a sickness from eating nazi (*R.*) (*Kin.*).

KINIOKI, *s.*, a barber (at Zanzibar).

KINIÚMBA, *s.* (*vid.* kijoli, mbari), kindred on the mother's side; (2) a kept mistress.

KINIÚME (or **KINIUMA**), *s.* and *prep.* (*cha*), (1) afterwards, behind, after; kiniumechangu, behind or after me; kua kiniume, on the contrary; khabari ya kiníume sijui, the subsequent (late) news I do not know; (2) alteration, an enigmatic way of speaking, in which the last syllable is put first (*St.*); kiniume cha ku tumai ameamini kua ku tumai, *Rom.* iv. 18; kiníumo niame, backwards (obsolete), too late.

KINIÚMIA, *s.* (*cha*, *pl.* viú—), a kind of bread mixed with honey, flour, tembo, &c.; sima ya mukáto-butiwa ááli ya ngizi; (2) a little cake made to try the quality of the flour (*St.*).

KINIÚNDO, *s.* (*dim.* of niundo), a small hammer.

KINIÚNDU, *s.* (*vid.* nundu, a hump), a little hump.

KINIÚZA, *s.*, lengthened clitoris (*Et.*).

KINJUKUJI, *s.*; ku kata —, to shave all the hair except one long tuft (*St.*).

KINOA, *s.* (*pl.* vinoa), a mouth; *vid.* kanoa.

KINOAJI, beverage; *cf.* kú nóa.

KINOÓO, *s.*; maji yanoówa (hunoówa) na kinoo-matápu yasonga moyo, this prov. refers to him to whom water is offered, but who is hungry and wants to eat, not to drink (*R.*).

KINÓRU, *s.* (*cha* niama ?), *cha* unga, dough ?

KINÓRO, *s.* (*pl.* vionoro), a falling.

KINÓO (or **KINÓ**), *s.* (*cha*, *pl.* vionó), whetstone, *hona*; jiwe la ku nóa; a large grindstone which is turned like a wheel is called jérobe (*cf.* nóa and nóa) (kú futa kinó?) (kinó cha mkono).

KINUA, *v. a.*, to refuse, to negative, to dispute, quarrel about (ku ámia ubishi), to object, to contradict.

KINSAKA, *v. rec.*

KINSANTA, *v. obj.*; wa kinsanta-ni, about what do they dispute? usi-tu-kiss maséno, do not object to our words (*vid.* ukinsani, shindania).

KINU, *s.* (*cha*, *pl.* vianu), a mortar for pounding, a mill, oil-mill; kinu cha ku tuangia; kinu cha juma, a mortar of iron; kinu cha mti, a wooden mortar; kinu cha ku shindikia, a mill for pressing oil; kinu cha moshi, a steam mill.

KINUA MCHUMI, the imperial, the place where the imperial grows (*St.*).

KINUBI (*pl.* vin—), a harp (*St.*).

KINUKAMITO, *s.* (*R.*), a restless moving about from one place to another.

KINUNDUNUNDU, *s.* (only used in the *pl.* vi—), little lumps or knobs of lime or clay formed by water which runs down on the wall.

KINUNGU, *s.* (*vid.* nungu); — kikindi kidógo cha watu, a small land or company of men, from 12 to 20; kinungu cha Wakamba wegni biáshara, a company of Wakamba traders; but nganiáwa is a large caravan of 300 or 400 traders.

KIO (or **KIÓ**), *s.* (*cha*, *pl.* vió), a looking-glass, a piece of glass (kidudo cha ku tezamia).

KIO, *s.* (*cha*, *pl.* vio), a fish-hook (*cha* ku vulia súmaki).

KIODARI, *s.*; ngáo ya kiodári, a checked cloth (ya marakaraka).

KIÓGA, *s.* (*cha*, *pl.* vio—), a mushroom. There are various kinds of mushrooms which the natives eat: (1) kióga cha kumfi, (2) cha mbáwi, (3) cha ndófu. The last kind is the largest. When a Swahili finds a great number of kioga cha ndófu in one place, his superstition considers it a very bad omen. He cries out, throws off his garments so as to become quite naked, and destroys all the mushrooms.

KIÓJA, *s.* (*cha*, *pl.* vio—), a curiosity, a fearful sight; vionja vitisháfi (*Luke* xx. 11).

KIOKÓRI (*pl.* vio—), a reward for finding a lost thing and returning it to the owner.

KIOMO; kiomo cha nti, lit., lip of the land, i.e., neck of land.

KIONDA, a taster or tasting; kionda mtúzi, tasting of gravy.

KIÓNDA, *s.* (*cha*, *pl.* viónda), a wound; ku-m-tia kionda, to wound a person; nashuku kionda = uathanni tafania kionda, I suppose or suspect I shall get a wound or sore; (1) kitóne ja tonesha (muanzo wa kiónda); (2) kitoróngo, which is about the size of a quarter-dollar; (3) kionda kikúba (large wound) (*vid.* tondoa); kionda ndugu, an old wound which refuses to be healed; ku-m-tia vionda vionda, to bring many wounds upon one.

KIONGOTO, *s.* = kungója chakula, the time of tattling and eating, from sunset till late at the mtama time.

see; *ganga* lasimama kititi, ku cimika miti kititi
mama alie simama kititi, in oppos. to tam-
busha.

KIRO, s.; kito cha pite, a red precious stone
(carneian?) worn in a ring on the little finger
of the left hand. It comes from Jagga, where it
is called mboro.

KIROA, s. (cha, pl. vitoa), head.

KIROAKITOA, topey-turoy.

KIROAMONGOMBA, s. (vid. pindo), tumbling, somer-
sault; ku piga kitoamongomba or ku piga kitoa
pinda or ku pindukia ya kitoa, to tumble over, to
make a bob (ku enenda vitoa pindu); fig, the
head hanging downward like the fruit of the
banana-tree; kitoa tini kana mgomba The
Wadanga (sing Muanga) of Pemba are reported
to be celebrated tumblers. There is an abomi-
nable set of men and women on that island, said
to go naked in the forest on their statuettes.
They place themselves on their heels with their
legs pointed to heaven. They kill persons and
hang them on a tree, until the corpse is eaten by
the worms and one piece after the other falls to
the ground. The last woman is rotated and
ground, and from that powder they prepare the
unga wa ndere, which, when eaten, is said to
destroy man's life to a certainty.

KIROANA, s. (= kijana kidogo kiljo nunuliwa), a
slave's c.; opp. to kijukazi, slave-girl. A full
grown slave is mtanaa 'rud' (mtu muna) (kitu
mana = kitoana)

KIROZO, s., vid kitoléo, s.

KIROZU, s., navel; tifu, a large navel such as an
ocean protruding with many Wamla and Saa
kili, &c. It is an hereditary evil in many
families. It protrudes two to three inches.
Kitofu lindi? (R.)

KIROJA, s. (ja), the needle-like end of a certain
species of grass (of great length) which pricks a
little. The species is called niasa ya m. w. pl
maúndo.

KIROKA (or KIROKA), s. (ja), hatchet kiroka cha
ku katia miti, for cutting trees, &c.

KIROLEO (or KIROLEO or KIROLEO), s. (cfr. toea or
toelea), some relish with wali, vegetable, herbs,
pulas (= kitu kitiwajo katika wali), something
which is put into the boiled rice or utama, &c.,
to make it more relishable, e.g., fish, curry, fowl,
meat, ghee, &c. Mboga ya mlangu, ya kundo, ya
Kihindi, ya munguni, &c., are likewise sought
for the kitoleo. The wali is too dry to be re-
lished, there must be some sauce or relish added
to it.

KIROKA, s. (cha), a general name for calabash

made of a small round pumpkin or gourd; hagu
la mtama is the creeper of which the tama is the
fruit. The pumpkin is placed near the fire for
some time, until the (moyo) core is dried. When
the neck of it has been cut off and a little of the
core has been taken out, the natives put hot
ashes into the hollow. Afterwards they take a
long awl of iron and pierce the core until it falls
out little by little, when the calabash will be
ready for water, milk, or grain.

KIRONATONA, damu ila ikali kironatona (R.).

KIRONA, s. (1) a drop; (2) kirona cha kionda, a
little wound of the size of a serpene. When it
becomes as large as a quarter-dollar it is called
kitoronga.

KIRONA, s., a chief, great man (with the Wakamba
(= bana in Kia). Hydrocele? (R.).

KIRONA, s. (cha, pl. vi—), food pressed into balls
in the hand and conveyed to the mouth (vid
muna, r a).

KIRONAJO, s., a village (Kiamu)

KIRONOOTOLO, s., one eyed, a side ^{eye}, y, mtu
huyu una usafihi yuwa-mi te' ^{adjo}, ngotungu,
this man is proud, he looks a ^{no} ^{Be}
side he shuts one eye, yu ^{jo} ^{moju}
(mark of contempt)

KIROA, s., the bunch of ripe maize (mta) =
kibumba cha mashiko ya mtama = cha mu
kiti, tangale (vid kibumba), cf. inganda.

KIROA, s. (cha), the fruit of the mtama tree. It
is edible (kana limu or bungu)

KIROKORAF, s., a bowl larger than kirona (vid);
when the kitoronga gets as large as a quarter
dollar it is called g'ula

KIROFO, s. (kichoch'o in Kiung), a pair of tongs,
ye' which a piece of wood (having burned off a
little) is taken and thrust into the fire again (ku
totia vinga via motto = ku song'ama ndani na ku
papa motto) Kirofo ni kol'o ni kuel'o cha
ku totia motto

KIROFO (pl vi—), (1) a little child, adj., childish;
kijana kitoto kiume, kitoto kichanga, a baby; (2)
a narrow space between two houses; ananiba
vitoto, he blocked up the narrow passage; (3) a
small basket

KIROFO, s., a kind of whale fish

KIROFO, s. (vid kitofu), the narul

KIROWE (pl vitowe), vid kitofu or kitoleo, a
something to be eaten with the rice in other vege-
table food, a relish (vid. kitoleo).

KIROWA (kishakim) (R).

KIRO, s. (cha, pl. vitu), a thing, matter (mwigano
yetu haina waume kitu), ku-m-tatia kita, to

give one one thing after the other, e.g., cloth, gold, silver, &c.

KITŪA, *s.* (pl. vitūa), (1) the shade of a tree; tūa, a large shade of a large tree; hukēti kitūāni, let us sit in the little shade of a shrub which is (tepukūzi) from three to ten feet high; (2) a small shrub or bough, mambi ya mti ndiomatūa, yasiba jūa. Tepukūzi is the shoot, sprig of a tree which though cut off shoots again; kitūa is a small shrub sensu proprio; tūa (la), large shrub (pl. matūa), a bush.

KITŪANA, *s.* (eba, pl. vituana), a boy; mtuana, a youth; tuana (pl. wa), a full-grown youth = mtu mpefu.

KITŪA, *adv.*, alone, solitary; mtu huyu akēti hapa kitūa, this man lives here quite alone; mtu huyu yuna rokho ngūmu, this man is strong-minded, because he is not afraid of living alone.

KITUGŪTA, *s.*, cheek-bone (R.).

KITŪTŪI, *s.*, a small quaking bird on the shore (ni kijūni ch-^ooani, chawinia winia).

KITŪKA, *s.* (pl. vitūka), a body (= manonoyakwe hayana kitūo, jambo, espas).

KITŪKŪKA, *s.* (pl. vitūka), fright, startledness, shrinking back at the sight of a monstrous thing, e.g., of a serpent (cfr. kutūka, v. n.); ku tia watu vitūko via khōfu, to make people shrink back with fear; mtu huyu yuna kitūko = mtu muōga, a man who is afraid, a timid man; nti hi kuna vitūko or imengiwa ni kitūko, this country is full of fear.

KITŪKŪ (or **KITUKŪ**), *s.*, a great-grandchild; cfr. njukū or mtukū.

KITŪKŪTA (?) *s.* (= ku fānia kitūko or ku-ji-tuka), to startle.

KITŪLIZO, *s.*, a quieting or soothing thing; cfr. ku tūliza.

KITŪMBA (?) *s.*, cfr. tumba.

KITŪMBI, *s.*, dim. of tumbi, a basket made of green leaves of the cocoa-nut tree.

KITŪMBO, *s.*; kitūmbo cha mfūmo, the bough of an mfūmo tree; (2) dim. of tumbo; muana huyu yuna kitumbo kama mnāra, this boy has a belly like a tower; (3) ali-ni-tia kitumbo maji.

KITUMBOTUMBŌ (kifunifuni), on the belly.

KITUMBŪA, *s.*, a kind of pancake; mukāto mdōgo uliopikwa kwa mafūta, uliotumbuliwa naye (cfr. maandāsi). It is baked in oil, and is perforated, in order to promote its ripening, as they call it. It is made on special days, e.g., at Kibuni. The people of Zanzibar like it.

KITŪMOA, *s.*, cfr. punguāni; anatangamāna na maji ya kitūmoa.

KITUNARI, *s.*; mpunga wa kitunari; a kind of rice,

short and broad (mbēu ya gani); opp. to mpunga wa msindāno (thin); ndio ubandikwa damu, laken mpunga wa Kimika is red and not so good.

KITŪNDA, *s.*, a chess-pawn (St.).

KITŪNDU, *s.*, a water-jar (Tumbatu).

KITUNGA, *s.*, a small round earthen dish.

KITŪNGU, *s.*, a little heap (tānga, large heap); e.g., ku weka niāma iliatiādo kitungu vitungu, to put up the meat of a slaughtered animal in little heaps for dividing amongst the people; (2) kitungu cha watu = kikundi, a little heap of men (a little troop); watu wana simama kitungu (cfr. kundi, kikundi); cfr. kifungu, kikosi, here a company, there a company of men.

KITŪNGU (or **KITUNGU**), *s.*, an onion (pl. vitungu).

KITUNGULE, *s.*, a hare; (1) kitungile wa māgū manne, yuwakēti mitūni; (2) kitungile ndogo wa māgū mangi hutamba viambazani, a spider.

KITUNZI, *s.*, a large fish which devours men when they are bathing or diving in the sea; kitunzi ame-m-tūnaka mtu, the kitunzi has swallowed a man (vid. wimuka). The natives believe that a ghost or *Sajan* sits in the fish and instigates him to swallow a man.

KITŪO, *s.*, (1) a resting-place or encampment on the road, usually under a large tree, &c.; mahali paipo na uvili wa mti, watu wapumakāpo; huondāke sasa kitūni, hushike safari, tuende-zetu; mtumko huyu hapa kituo, this woman is never quiet at home, she always goes about to others; (2) hana kituo, he is unstable; hasubothu mtu kutu (vid. kitukizi); Kisuahili hakina kituo, the Suahili language is not settled; (3) section or paragraph of a book (chapter ?).

KITŪPA, *s.*, a little bottle, a vial (vid. tupa).

KITUPA (pl. vitushi) (R.).

KITUTANI, *s.*, environs (R.); Rabbi na kitutani-chakwe, Rabbi and its environs.

KITUTUMI, *s.* (E. ?), little horn (tu tūmi).

KITWA, *vid.* kitoa, head.

KITWANGOMBA, a somersault; *vid.* kitomgomba.

KIU (cha) (niod'a), thirst; nina kiu, rukhoyanga imekaūka, nadāka maji, I have thirst, my spirit or throat has got dry, I want water; kua na kiu, to be thirsty; ku ona kiu, to feel thirst.

KIŪA, *s.*, the name of a fish.

KIŪALI, a thing which kills; cfr. mēaji.

KIŪKA, *v. n.*, to step over (vid. kiu, s.).

KIŪKIA, *v.* (kirukia).

KIUMA, *s.*, a fork.

KIUMA MBŪI, a small, dark-colored lizard (St.).

KIUMAKI, *s.*, a little insect which kills flies, &c.; kiumaki (ku ūma n'zi) ni adui wa n'zi.

KIUMBE, *s.* (cha, pl. viumbe), a creature, that which is created (ku umbu); kiumbe kinali ku ūmbu-ela kwa siku ya kufa, a creature is subjected to

continuous changes till it dies; *kiimba* cha *mana* Adam or *viimba* via wana Adam, human creatures (*vid.* umbo).

Kiimba, *s.*, beating of the drum accompanied by the song "Shetani ndo, tupigane timbo"

Kiimba, *adj.*, male (*vid.* ume), askari ndume bora, very heroic soldiers.

Kiimba, *s.*, a certain trap (*R.*) ?

Kiimba, *s.* (*cha*, *pl.* vi—) (*Pers.* bustān), (1) a plantation of fruit-trees; *kiimba* ni mahali pa ku ya minazi, miimba, miimbe, midāni, maji-ngo, migūmba, &c.; *kiimba* is different from *shamba* (*vid.*); (2) *kiimba* — a suburb, the outskirts of a town; *kiimbani*, near the town.

Kiimba, *s.*, a kind of red fish.

Kiimba, *s.* (*cha*, *pl.* viungo), union of various parts, hence (1) joint of the body (*kiimba* cha imani, article of faith); (2) condition; kitu kikali cha kuunga mtizi or *kiungiwiyo* mtizi or *kiungamano* cha na mtizi, something acid or sour which is put into the mtizi, *g.*, malinau, mufu, siki, maumbo, mabiti, &c. (*vid.* dibu), samli, maliman, muniu, &c., used to add a uniform and better taste to food, huko viungo vina atana, in this region or place, joints leave each other; *maneno* akwe haifu (hayana) *kiungo*; (3) makuti ya *kiungo* or ya iko, yaliokoa ni watu wako (*vid.* makanja)

Kiunguana, *adj.* and *adv.*, noble and free; *maneno* ya *kiunguana*, the language of the free men or nobles, not of slaves, gentlemanly, noble, rare, civilized, courteous, becoming a free man, ntu huyu yuwafaa *kiunguana* or *kikondō*, this man dies like a nobleman, or like a sheep, which does not cry nor resist; *manamke* wa *kiunguana*, a lady The Masrui (the former dynasty of Mombasa) were like sheep, they died nobly (as becomes great men) when they were expelled (by Said-Said); *Masrui* ni *kikondō*, wafa *kiunguana*.

Kiunguana, *adj.*, referring to matters or to the language of Zanzibar.

Kiunguana, *s.* (*kiunguana* cha moyo), rising of the stomach, eructation, rumbling, a breaking of wind, heartburn; *n'afania* or *n'na* *kiunguana* cha moyo, nilambe ivu la motto, my stomach rumbles, I have heartburn, let me lick the ashes of fire (which is considered by the natives to be a remedy against eructation); *cf.* kekofu

Kiunguana, *s.*; *kiungurimo* cha tui or jui, the growling of a leopard (*vid.* ku ungurima).

Kiungu (*cha*, *pl.* vi—), the loins, the hip; *kiungo* cha *kiungu*, that part of the trousers which covers the loins.

Kiungu, *s.* (*cha*); *kiungu* ni ubao wa ku sika niufu kufunika, the board or plank which is laid over the dead in the grave. The corpse, after having

been carried on the *jamana* (*vid.*) to the grave, is lowered down to the bottom, where it is covered with the *kiungu*, so that it rests, as it were, in a box. In place of a plank, the Swahili put a quantity of branches over the corpse, and then fill the grave with earth. Coffins are not used.

Kiungu, *s.*; *kiungu* cha *maneno* ya *kinidume* ni *maneno* or *maneno* ya *kiungu*, the turning or contortion of the words, so that they are not naturally pronounced, the last syllables being spoken first; *e.g.*, maji they pronounce jima, wali they spell liwa, tupa — patu, mafuta — tamafu, mkeba — bemke, nenoma — maneno.

Kiungu, *s.*, an edifice of wood; *ku unda* — to build a ship (*chomvi* *kiungu*)

Kiungu, *adj.*, bitter, acid; *kitu* hiki *kiungu*, hakitamu, hakiliki, kana shibiri, this is bitter, it is not sweet, it cannot be eaten, it is like aloes.

Kiungu, *s.*, killing, murderous, deadly; *niama* *kiungu* (*pl.* viungu), a wild beast (ku ua, to kill), in general everything which kills, like sumu, bunduki, &c.

Kiungu, *s.*; *maneno* haya nda *kiungu* — *kinidume* ni *maneno* ya *fumbo* (*R.*), *ndia* *maneno* ya *kinidume* ni *maneno*

Kiungu, *s.*, the elbow

Kiungu, *s.* (*vid.* *kiungu*, the girth of a tree), the circumference

Kiungu (or *kiungu*), a ferry, a ford, a crossing-place (*vid.* vuka)

Kiungu (*pl.* viungu), a shade, shadow (a ghost).

Kiungu (*pl.* vi—), a roaring, howling sound (ku vuma, to roar), or noise.

Kiungu (or *kiungu*), *s.*; *kiungu* cha *nuelle*, long hair; *yuwaweka* *kiungu* cha *nuelle*, hazi niobi kana intoro, he lets his hair grow, does not shave it as the *robba* do. The Wanika let the hair grow in time of mourning.

Kiungu, *kiungu*, *kiungu*, the bearing (child), birth; *vid.* *kiungu*, *kiungu*.

Kiungu, *muana* *kiungu* ulimi wa *kiungu*; *unasema* na ulimi wa *kiungu*

Kiungu, *adv.*; *ku anguka*—, to fall side wards.

Kiungu, *s.* *vid.* *kiungu*, *s.*

Kiungu (or *kiungu* or *kiungu*), *s.*, a mud wall; *kiungu* cha *uifu* wa *niungu*, the side wall (*chu* wall) of a native mud house (*uifu*, *pl.* mbafu, *vid.*); *kiungu* cha *kati*, the middle wall; *kiungu* cha *ngao* ya *mbelle*, the front wall; *kiungu* cha *ngao* ya *niungu*, the hind wall. The whole figure of these architectural expressions is taken from the human body; *kiungu* *niungu*, side, rib (*pl.* mbafu), forms the outside or out-wall of the human body; *ngao* ya *mbelle* is its front and hind wall; *ya* *ku* *mbafu* *ndani* (to cover the interior of the body).

KIWÁMBO, *s.* (ni kitu cha) ku ámbisha na kitu kingine ku gnyána, anything fitted for overlaying, covering, or joining a thing together with another, to hold fast; e.g., kiwámbo cha ngóma, ngófi ilioambiwa ngóma, ku amba ngófi ngoma, to cover a drum with a skin, to put a skin upon it, in order that it may give a powerful sound, something strained tightly over a frame, like the skin of a drum; kiwámbo cha makuti; kiwámbo cha kitanda, overlaying with leaves of the cocconut tree, overlaying of a bedstead.

KIWÁNDA (KIWANJA), *s.* (1) an open place within a town, village, or house, a yard; (2) kiwanda cha mabunzi or ya ku fulia juma, a shed under which the native blacksmiths do their work, a workshop; uwanda, a free place around the house (a yard); (3) mawali pa ku jenga niumba, building ground or lot; hi ilikua niumba, inavundika, sasa ni kiwa ada tti.

KIWÁNGO, *s.* (cha) (cfr. ku wanga, *v. a.*, to count, to number), (1) a number; kiwango kadiri za watu mia, about 100 men in number (wali-pita viwango via kati); ku pita viwango, to exceed the number; deraja, degree, position in the world, dignity, ni kiwangochang'u, ku sema hivio, a degree or dignity requires that I should speak thus to thy superior; si kiwango cha mtuina ku sema hivio na mungu, it does not belong to the slave, is not his degree, to speak in such a manner to a free man.

KIWÁNGO, *s.* (in Kin. mueri), a kind of snail on the sea-coast, from the shells of which the Shuhili make ornaments which they sell to the Wakamba. At first they separate the upper part of the shell by burning, then they rub the kitako cha kiwango on a stone, afterwards they perforate and put a string into it, to wear it on their necks, or breasts. The Wakamba call it mavuo, and say a foul for two pieces.

KIWÁNGO (not KIWÁVI), any slip of wood used as a wedge to fasten with, a little wedge (K).

KIWALO, *s.*, a great feast (Tumbatu) (St.)

KIWÁVI, *s.* (pl. viwávi), a nettle, a sea-nettle (St.).

KIWÁVU CHÁNA, ribs.

KIWU, *s.* (pl. viwe); kiwe cha usso, a kind of pimple on the face. The viwe will also rise on the hind part of the head, when a man is shaved for the first time; aliekunioa nuelle hizi haja ku nioa, ndipo ukafania viwe katika usso.

KIWÉKO, *s.*; kiwéko cha mukono, the arm from the shoulder to the elbow, the wrist.

KIWELLE, *s.* (cha), the wader; vid. maziwa.

KIWÉO, *s.* (cha); kiweo cha asamu, the upper part of the thigh (vid. maenga engu, *s.*) (Kimrimu); Kimv. kiweo, thigh, refers to animals, but paja to men (paja, la, pl. ma—); Kinika, kiga.

KIWÉRE, *s.*, lame, the loss of the use of the legs from rheumatism, a cripple who cannot walk.

KIWÉWE, *s.* (cfr. wewedeka, amazement; Kiwéwa kilikua, kina-mshika, Luke v. 9 (Kung'wa ni kiwéwe); kiwéwe hika-wa-jia wote.

KIWI, *adj.*, (1) shy, bad — kibaya, ni jema, kitu hiki kiwi (Kinika); (2) dazing, moonblindness; ku fania kiwi, to daze; kiwi cha mato, dimness; kiwi cha mato, shyness from weakness of sight; mtu akiona mtana usiku haeni, ana kiwi. Er. states that the mwejni kiwi cha mato sees more at night than in daylight, and that kiwi is the transition to the grey cataract.

KIWIALIA or **KIVIALIA** (pl. viwialia), or **KIWILIO** or **KIVILIO** (pl. viwilio), *s.*, a native of a place, one who is born in a certain place or country; mtu huyu ni kiwilio cha Mvita, this man is a native of Mombas; mimi ni kiwilio or kiwialia cha Usunguni, I am a home-bred or native of Europe (kiwilio cha nti hi, a native of this country); Kiwialia or kiwilio cha Pemba amekua sasa mtu wa M—, the man who was born at or who was a native of Pemba has become a native of Mombas; mkasi wa Mvita, a dweller at Mvita. Ise ni m'ja na m'ji, he came by sea, he is a free man, not m'ja na goma, who is a slave.

KIWIDA, *s.*, the hole in the beam into which the mast of a vessel is fixed.

KIWIEWIE, *s.*; mbuba za kiwiewie.

KIWIFU, *adj.*, ready; vid. kisifu, mbifu, kiifu; but kiwifu fifu, vid. kusuru kusuru.

KIWIKO ? kiwiko cha mkono, the wrist; kiwiko cha gũ, the ankle (St.); vid. kiweko.

KIWILAWILI, *s.* (cha), (1) the trunk of the human body, the body without the limbs; (2) the body in general; wangu za chakula jema ni nguvu za kiwiliwili; kiwiliwili ni kipande cha mwili; (3) the circumference of something — unone; una-ka pima, kiwiliwilihakwe cha pata-je ?

KIWIMBA (or **KIFIMBA**), *s.* (cha); kiwimba cha mti, the size, bigness, girth, circumference of a tree. Ku wimba, *v. n.*, vid. wimba.

KIWINGU, *s.* (dim. of wingu) (cha, pl. viwingu), a small cloud; kiwingu cha mvua ohagunioita — chafania mvua ndogo, nti isipate maji sana, the rain-cloud gives only a little rain, so that the land does not get much rain; wingu la mvua, a large black cloud, especially of rain (pl. mawingu ya mvua); uwingu is the blue sky; mbingu, the seven heavens of the Muhammedans (heaven in general). Kiwingo cha usso, forehead.

KIWINTOWINTO, *s.* (cha), the shaking of a little child held in one's arms (ku-m-tusha mana); (2) the trembling motion of the buttocks after cohabitation (cfr. ku muniamia and gniengua).

KIWITI (or **KIBITI**); janni kiwiti, green; nioka ya

jaani kiwiti, a green snake which climbs the coconut trees in quest of tembo (cfr. manni).
KIYAMA, s., the resurrection (vid. kiyama).
KIYAMBABA, vid. kiwambaba.
KIYAMBO (P), neighbourhood (St.).
KIZA, s., darkness; ku tia kiza, to darken, to dim.
KIZAO, s. (pl. vizao), one born in the place, a native.
KIZI, s.; (1) — kiviāzi, birth — cha ku viāzi wātōto; (2) generation.
KIZI, s. and adj., (1) maneno ya kizō, sayings of old people; (2) kizō cha kale, an old woman; (3) kizikiganga, a hag.
KIZIA, s. (P); ku lala vizia — ku otia (vid.)
KIZIMO, s. (pl. vizimo), a cork, stopper.
KIZIMU, s., a cage.
KIZIDA, s., a virgin (St.).
KIZINGITI, s., threshold, the top and bottom pieces of a door or window-frame.
KIZINGO, s., windings of a river, bends, &c.
KIZO, s. (pl. vi—), the half of a coconut or of an orange, &c.; kizio cha nazi, kizio cha nazi cha pika kisaga, which wants only half a nazi for cooking (vid. kisaga).
KIZWI (pl. vi—), deaf.
KIZI; kizizi cha mtaa, a room, ²therefore they mourn; mtumke huyu ni kizuka, this woman is mourning; kizuka alie na ōda haonekani na watu, yuwaketi niumbani basi, asoma kua polepole, ndio kizuka, she remains secluded and quiet during her mourning; (2) an evil spirit, e.g., the Portuguese left a kizuka, i.e., an image of Mary, at Rabay, when they abandoned Mombasa.
KIZUKU, adj., European, referring to a European; maneno ya Kizungu, European language.
KIZUNGU CHA MAJI.
KIZUNGUKU, s., giddiness; meungu mambo-yakwe ni ya kizunguzungu; naona kizunguzungu (kitoa ku-m-nulika).
KIZU, adj. (sari), beautiful, fine; ame-m-pa kitu kizuri, he has given him something which is fine, pretty.
KIZU, s., an intruder, an occurrence.
KIZU (pl. vizu), a kind of evil spirit which kills men at the order of his master (St.).
KO, s. a particle denoting direction to a place and residence in it; e.g., yuwakaa Mvita, ndiko aliko kumenda or ndiko aliko, he dwells at Mombasa, there it is where he went to, there it is where he is or dwells; ko kotte, whithersoever.

KO, s. (la), a projection of the larynx; kō yaumba chakula (Er.)

KO, s. (la, pl. ma—), a mother either in the human or lower creation; kō or goma la mke, la guombe, la mbūzi, la kuku; a woman previously to her becoming a kō was manamwali (a virgin), but the animal was mtamba, a cow-calf or heifer (e.g., mtamba wa guombe, a cow not yet having given birth); kō la kuku, a laying hen; kō la mbūzi, a breeding goat.

KO, s. (la, pl. makōa), (1) kō la fetha (= bamba la fetha), a thin band of silver which wealthy people put on the scabbard of their sword, or on a musket to hold the barrel on the stock; (2) a kind of ornamental ring worn on the legs by females (cfr. turungu; ukua, pl. kua).

KOA, r. a., to bathe one's self (Kimeru) (kuoga in Kimeru); ku-m kōa maji — ku-ma maji or ku muiya or muiyia maji mullini, to wet, sprinkle one or one's body with water.

KOI, s. oil of the sun, of fire and salt (Rob.)?

KOA, s. (wa pl makōa or with va), a mail. The Sukuli do not eat it, but the Wanika do. The Sukuli make a medicine for the itch from it. Nadaka daua ya viungu mungu (vid. ruungu) magu ya jama ya waiha kana pfo, majira ya mvita, nkupatu ūte wa kōa nkijipaka maguni, hayawishi tona, I want the medicine for sore legs, they burn me like the itch at the rainy season, if I could get the oil of the mail, and anoint my legs with it, they would burn me no more.

KOU, s. (la, pl. ma—), a small land-tortoise. It is eaten neither by the Sukuli nor the Wanika. Only the makōbo ugulu is eaten, and its flesh is agreeable. It is of a large size. The sea-tortoises are: (1) kama, (2) gnamba, (3) dāfi.

KU, s.; kobokobo, s. (R)?

KOU, adj., concave; ku fania koba (kobu), to be concave; cfr. ku fukuka, to be concave, said of a plank which has been sawn unequally.

KUBA, s. = vobu?? (R)

KOKE, s. (pl. ma—), the fruit of a kind of palm; mkoche, the tree.

KO, s. (la, pl. ma—), that part of the master's plantation which belongs to a slave. Shamba pia ni jamba la bana, laken mtama yuna kipanda cha shamba la nafsiyākwē apate chakula, asilibe kita cha banawākwē. Well-disposed masters allow their slaves to work for themselves on Wednesday, Thursday, and Friday. Kua siku hizi tatu mtama yuwalima kōdo. On the four remaining days he works for his master (siku za maunguana). The kodo or kipanda cha mtama is all around the master's plantation, which lies in the midst. When the master thus allows his

slave three days of labour for himself, he gives him neither food nor cloth, but the slave is to maintain himself. If he takes from his master's property he is beaten or imprisoned. Besides, the slave is allowed to work for himself on the kodo before sunrise and a little before sunset. Those masters (like the Banians and some others of liberal mind) who do not allow the slave a kodo, give him a daily posho or allowance of rice or Indian corn, and clothes from time to time, but then they require the whole strength and time of their slaves for themselves. Other masters, who are less well-disposed, grant them only two days or only one day of labour for their own maintenance. Hence the slaves will steal and pilfer wherever they can. (2) Kodo (koto) (ku-m-piga mtu kodo), a stroke with the knuckles? (R.), ku lima kua kodo (cfr. koto).

KODÓA, v. p.; ku — mato, to open (one's eyes) wide, to stare at, to have or keep the eyes open like a dead person (ku gnárizá).

KODOLÉA, v., to stare at one, to keep a fixed look upon one (especially as insolent persons do); *keáni ku-ni kodolén muto, wherefore do you fix your eyes upon me?*

KODÚE, s., a kind of game in which little stones are thrown upwards and caught with the hand. If the player does not catch the falling stones, his playfellow yuma-m-tia kibe, i.e., takes up the play in his stead (cfr. madessi).

KOLÉO, s. (ya ku kolea), forceps (vid. koléo); koléo kidude cha ku cpulia or shikia chuma, a pair of tongs to hold hot iron with.

KÓFI (or KOFFI), s. (la, pl. ma—), the flat of the hand; ku-m-piga kófi la shikio, to give one a box on the ear with the palm of the hand; ku-m-piga kófi la mávu, to strike the side with the open hand (vid. oya, s.); ku piga makoffi, to clap the hands, e.g., in native dances, keeping time with the drum (ngóma); kofi, s., a stroke with the open hand.

KOFIA, s. (ya, pl. ma—), cap, such as the Orientals wear: (1) kofia ya halifia (beautiful and expensive) (probably brought from Aleppo in Syria); (2) kofia niokundu tūrūki (the Egyptian or Turkish red cap); (3) kofia nūauppe ya shámu (the white cap from Syria).

KOFILA, s. (vid. kafilá), a caravan.

KÓFU (or KÓVU), s. (ya, pl. za) (cfr. gofu), (1) the scar of a wound or burn; kofu ya kiónda cha motto, a scar of a brand (cfr. mkófu); kofu la mtama; mtama umengia kofu, mustiness, to become mouldy; (2) kófu (pl. ma—), ruin, ruins, e.g., la, pl. ya niumba (makofu ya kiónda).

KOFUA, v. a. (= ku-m-kondésha kábina), to enervate, enervate, wear out, waste his strength.

KOFÚKA, v. n., to become very meagre (R. gófika), to pine away.

KOFÚSHA, v. c.; maradi ina-m-kofusha, the sickness has reduced him very much.

KÓFULI, s. (ya, pl. za), a padlock (opp. ufungádo wa kasha, &c.); vid. kúfuli, s.

KÓGA (or KUGA), s. (la, pl. ma—), the dirt which accumulates on a vessel not in use; ngofi ku fania kóga.

KÓGO, s. (la, pl. ma—), the back part of the skull, occiput (= níuma ya kitoa) (vid. kikosi and kishógo), the hind part of the head; kogo za mato; mtu mwe, ni mato makuba sana (támba kua nene); kógo za mato, large eyes protruding.

KOGODO (roctius KOKOTO), s. (pl. ma—), a small stone? (R.).

KONO, s., a large bird of prey; cfr. tai, firikomba, pungu, kipanga.

KONÓA, v. n., to cough.

KONOZA, v. a.

Ji konóza v. r., to cough on purpose to attract the observation of him with whom one wishes to speak.

KONZOI, s. (ya, pl. ma—), expectorations, phlegm (vid. kikohói). The native doctors prescribe moydáno (vid.) ground in a kibia, and mixed with uji of mtama flour, and drunk as a remedy against expectoration.

KUKOI, s. (pl. ma—), a sort of evil spirit (St.), to be distinguished from hoihoi, cry of joy.

KUJA, s. (pl. makoja) (R.)?

KUJBA, v. n., to make water, micturate = ku toa mikójo or ku tabáulu or tabáuli.

KUJÓZI, s. (la, pl. ma—), urine; ndizi hizi ni kujózi, these bananas cause much urine. There is a kind of small banana which has a great effect upon urination.

KOKA = ku oka, v. a. (cfr.).

KÓKA, v. a. (Kigunia), to set on fire = ku tia motto, ku anza ku fufia, or toma motto tango (Kimvita) (cfr. tange).

KUKA, v. a., to roast on the fire = ku óka or ója = ku weka mottoni hálii, si ku kanga kua samli, to put into the fire really, not to fry with ghee.

KOKÉA, v. a. (Kigunia); ku kóka méjo = ku tia motto, to set on fire, to burn.

KÓKE, s.; kóke ya motto, the large fire made of wood on clearing the ground for a new plantation; ku fania kóke ya méjo (Kigunia); ku kóka motto tango or ku tia or vata (kionge cha kóke) motto tango, to burn the wood of a new plantation (tango); shamba la tango (new plantation) is opposed to fim or shamba la kále (an old

plantation). When the natives commence a new plantation, they first cut down the trees and shrubs, and only large trees are left standing, after the bark has been peeled off. At the dry season they assemble on an appointed day very early in the morning, each man carrying a red cock and a loaf of bread with him. At first the muklimu (Muhammedan teacher) reads prayers and some portions of the Coran, after which he gives a sign for slaughtering the cocks. The heads of these and a piece of bread having been thrown into the fire, the burning of the shrubs and trees begins. Heaps of dry grass have been previously accumulated in different places, so that, when the wind rises, the fire burns furiously and presents an awful spectacle, for you may then see a tract of country for many miles exposed to the rage of the fiery element. When the fire has done its work all over the tänge, the natives take some extinct firebrands, and fasten them to their bodies, which they bedaub with coal-dust and ashes. Then they return singing and dancing to their homes, where the women meet them with jars of honey-water, to refresh them after the heat to which they were exposed. The blackened firebrands having been suspended to the door of the house, the whole ceremony terminates, and soon afterwards the ploughing of the new plantation begins, after the native fashion, with the little hoe, not with the European plough, which is yet unknown to the East Africans. However, in the colony of Freetown (near the island of Mombasa), the European plough was introduced in 1878, to the amusement of the natives.

KOKO, *s.* (ya, pl. za and makoko), stones of fruit, e.g., koko ya koma, ya embe, &c., but kisa (vid.) is the kernel which is in the stone.

KOKO, *s.*, bushes, thickets, brushwood; *ku* na mbon koko, a roving dog which stays in the bushes and eats all that it can find.

KOKOA, *v. a.* (vid. pukusa); *ku* kokoa — *ku* son taka; *ku* kokolewa; mtanga unakokolewa na maji.

KOKOLEA, *v. obj. and instrum.*; kidúdo cha ku kokolén, tänge (vid. koeléo). They use koeléo and koléo.

KOKOMEA, *v. a.*; *ku* kokomea jembe, to wedge a hoe, to put a wedge into it.

KOKOMOKA, *v. n.*, to vomit or retch violently, to belch out.

KU JI-KOKOMOKA (or JIATISHA), *v. refl.*, to cause one's-self to vomit, e.g., by the application of a feather irritating the throat.

KOKOMÉKA, *v. n.*, to cackle, to be distinguished from the peculiar sound which a hen makes when about to lay her eggs; after the cackle the hen yuwa'te'es (cries in travail, káriba na ku víá).

KOKÓBUTA, *v. n.*, to drag on the ground (= kokóta).

KOKÓTA, *v. a.*, to draw, drag, trail, e.g., miba ku vuta sana. *Ku* enda kua ku ji-kakota, (1) to march away or off like one who has been given a refund; (2) to protract, to lengthen a speech — *ku* endelóza; (3) to stammer, to stutter, *ku* kokóta maneno (to speak slowly) or *ku* gogóta maneno (to prolong words); (4) *ku* kokóta kóo, to rattle the throat; *ku* kokóta robo, to breathe hard.

KOKOTÉA, *v. c.*, to do anything slowly but carefully.

KOKOTÉA, *v. n.*, to tug?

KOKORO, *s.* (la, pl. ma—), cockle-stones or small pieces of stone put (by beating) into the clay or lime of a wall to make it solid.

KOKU (pl. ma—), nuts, stones of fruits (St.).

KÓLA, *v. n.* (Kín) (vid. koma, Kíwá), to satiate.

KÓLE (or KILÁWI) (la, pl. ma—); *kile* la nazi, the cluster of coconuts (cfr. lana, la).

KOLÁ, *v. a.*, (1) to apprehend somebody for debt, to take forcibly the property of a man (on the road, &c.) on account of the debt of another countryman or of a relation who owes the taker some money, but has not yet paid him. After the real debtor has paid, the property must be restored to its original owner, from whom it was forcibly taken, e.g., (Jahiri ame m-kolés Mnika pembezakwe zotte ndani, Jahiri (a former powerful chief at Mombasa) has taken on the road from an Mnika all his ivory (which the Mnika wished to sell at Mombasa). (2) *Ku* kolés, to put the proper proportions of ghee, mázi, &c., into the food so as to render it well flavoured; *ku* kolén samli, nári, &c., katika chakula, lipato (imu (ku tia ndani), koléwa, *v. p.* Kertási ya ilikén, writing paper (in old language).

KOLEKOLE, *s.*, a kind of ray-fish which the natives catch at sea; *ku* la puja na kangája ni utófu wa kolekole.

KOLÉA, *v. a.* (la, pl. ma—), to tangle; *vid.* koeléo.

KOLESI, *s.*, apprehending somebody for debt (cfr. kolén); kolési tupu zinangia nti, hapána mambo ela ku kolés watu.

KOLEA, *s.*, fore-skin; cfr. *AL*, cortice nudavit, rescutit praeputium, circumcidit; *AL*, praeputium.

KÓLÓA, *v. a.*, to stir.

KOLOKÓLO (KURUKORO?), a turkey.

KÓMA, *s.* (la, pl. ma—), the fruit of the mkúma tree.

KOMA, *v. a.*, to cease, to end, to leave off (in the languages of Jagga, Uambara, and Pare koma means to die, to kill); utakomá-pi, how far wilt thou go? where wilt you end? koma,

die in the imperative; akomá-po, wherever he stops; koma, usijo, come no farther.

KOMANIA (or KOMAGNIA), v. a., to get, to comprehend; si-m-komanii or komagni, I cannot comprehend him (the active form of koma) (R.).

KOMEA, v. obj., to lock in, to shut up.

KOMELIA.

KOMESHA, v. c., to cause one to cease to do anything = to forbid, prevent one; ku komesha maneno or makelile, to stop talking or making a noise; nime-m-komesha mtu huyu kuja kuangu, si-m-kubali tena, I have forbidden this man to come to me again; Mungu a-ku-komesha or a-ku-epushe na maovu, may God prevent you from evil.

KOMA, s. (wa, pl. za), a man who died and who is believed to sit in the grave, whence he sometimes appears to a relative in a dream, in which the koma gives him orders with regard to sacrifices and offerings in order to avoid public calamities. The Suahili are almost as superstitious as the pagans in this point. They believe that the dead care for the living, wherefore the latter must honour the graves of the dead every year.

KOMAA (or KOMA), v. n., to be full grown; fig., to make boys and girls ripe by reproachful names referring to the sexes.

KOMAFI, s., the fruit of the mkomafi tree, a kind of creeper (cf. mkua, s.).

KOMA MANGO, s. (la, pl. ma—), pomegranate; Arab. رمان, malum punicum.

KOMAZA, v. a., to mock, to make game of (St.).

KOMAHII, s. = ngumu? (Arab. قماش) (R.) (of cloth).

KOMBA, v. a., to hollow out, to chisel out, to scrape out, e.g., a trunk, with an instrument of iron, to make a drum or mortar (ukombe wa chuma wa ku kombéa ngoma or winu); ku komba pishi, to hollow a pishi (a certain measure, vid.); to clean, e.g., ku komba dafu, to clean a cocoa-nut; ku-m-komba mtu, to draw away all the money or property of a person by begging, and by showing apparent attachment to him, but when he has spent all his property and has become destitute, to leave him to his fate. There are many Suahili who were once wealthy people, but who lost all their riches by aspiring after greatness, influence, and a large retinue. Watu wame-m-komba maliyakwe pia iote, the people got all his money = wame-m-fukiriha (vid.); dafu la ku komba, a cocoa-nut in which the knotty part is but just forming, which is then reckoned a delicacy (St.).

KOMBKA, v.; maliyakwe pia ukombéka or

imepangusika, all his property is exhausted, to be cleaned out, to have had all one's money got from one.

KOMBA, s., a galago, s. (St.).

KOMBA, s. (wa, za); niamu arukai kupa kundi, a kind of squirrel which is very fond of the bananas and of tembo. Erh. takes this animal for a small monkey which is very fond of palm-wine (simia antellus).

KOMBA MIKO (pl. ma—), a creeping insect, cockroach, a kind of beetle (in Kiniasa pemfu na ruma).

KOMBA MOYO, s. (la, pl. makomba moyo ya), the main rafters or main poles on which the thatched roof (pā) of a native cottage rests.

KOMBATI, s., a framework (of sticks?) for a wall of clay? or only thin poles? (R.).

KOMBE, s. (ya, pl. za); (1) kómbe za poani, cockle or mussel shells of which the natives make a good kind of lime; kombe la nukono, the shoulder-blade (St.); (2) (ya, pl. ma—) a large oval dish, plate (kombe ya udongo, pl. ma—), it is deep and long; kikombe, small plate, coffee-cup; kikombe cha bilauli, a drinking-glass; kombe la ku lia wali (kombe lili), a dish for rice; (4) kombe (ya, pl. za), a shell (kombe za kúnua vinu, a wineglass, R.); (5) kámbe, a rake, scraper like a little hoe (R.); kombe ya chuma ya ku kunia ngompi, an instrument for hollowing out trees for canoes, mortars, &c.; (6) in Kimika, ukombe (pl. kombe), nail, claw (Kiswahili, kuja, pl. kuja) nanga ya pūrua ina makómbe mappe, laken paura iya makómbe mawili, vid. nanga.

KOMBO, s., a sling (St.).

KOMBEREKA, v. n., he has been stripped of all his property, he has become a poor man (vid. komba).

KOMBEREHA, v. c.; ku — mtūzi kna wāli, to let the sauce be absorbed in the wali, so that there is no more mtuzi in the plate.

KOMBO, s. (ya, pl. ma—), defect, crookedness, curvature, an uncommon projection of the bottom; mti hu una kombo, this tree has a crookedness, has kunioka, it is not straight; mti hu u kombo, this tree is crooked; kitu biki kikómbe, this thing is curved or crooked (cf. goah or gishi); hapana kombo — hapana shaka, there is no dispute; ni kombo nayo, lit., I am crooked with it, cannot reach it. Asie kómbe na tūa — one of the pretended qualities of Muhammad (he who is without crookedness and blemish).

KOMBO, s. (la, pl. ma—), the remainder, residue of food after one has eaten one's fill, scraps; kungo la wali or makómbe ya wali, the remainder of boiled rice left after eating.

KOMBKA, v. a. (= ku tia kímbe), to make crooked;

e.g., *mbwa nimelekka maneno, nawe umekuja ku ya-kombōa* (= ku ya haribu), *I have settled this affair, but you came and made it crooked* (= you thwarted or spoiled it again).

KOMBŌA, *v. a.*, to redeem, to obtain a person or thing back after having paid a ransom (ku letta ukambōzi); *mkombōzi*, the redeemer; *ukombōzi* or *kombōzi* and *makombōzi*, redemption; *ku kombōa mtu alieusoa*, to redeem, to buy back a man who was sold.

KOMBŌA, *v. c.*, to redeem.

KOMBOLĒA, *v. obj.*; *ame-m-kombolēa udugūyo*

KOMBOLĒA, *v. c.*, to cause to redeem.

KOMBOLĒWA, *v. p.*

KOMBŌKA, *v. n.*, to become crooked, curved (= *petemāna*); e.g., *usoo or mukono umekombōka kwa maradi*, the face or hand got crooked by a disease; *kitanda kina kombōka*, the bedstead went awunder; *mti umekombōka*, the tree became crooked; *maneno haya yamokombōka sana*, *webabu-hayana shāhidi*, *na kuamba shāhidi yupo*, *yangelekka harraka*.

KOMBO KOMBO, great crookedness, crooked; *mti hu n kombo kombo*, this tree is very crooked, in full of curves; *yuwaangalia kombo kombo* = *yuna tongo*, he squints.

KOMBŌKA, *s.* (la, pl. ma—), a bomb, shell. The Mombassians felt the power of this missile when the Sultan Saïd of Zanzibar bombarded the town in 1836 (?).

KOMBŌZI, *s.*, a ransom (*vid.* *kombōa*).

KŌMDA (KUMDA), *s.* (la, pl. ma—), a coffee-pot (*dila ya kahawa*) (or *kōmda ya ku pigia cahawa*, coffee-mill ?).

KŌME, *s.* (la *poāni*) (pl. ma—), (1) a kind of fine mussel (pearl oyster ?), the meat of which is eaten, and its shell sold to Indian traders (*Reb writes it gome*); (2) *kome* (ya, pl. za'), the small flag of a caravan-leader.

KOMĒA, *v. a.*, to bar, lock up with a native lock, which, together with the key, is of wood (*ku komēa kwa komēo*) (*qfr.* *kia*, *s.*; *ku tia kia*). *Kia* or *via* (old) *ja mūili*, members of the body.

KOMĒA, *v.*; *mfunguo wa ku komēa komēo*, the key for locking the door.

KOMBO, *s.* (la, pl. ma—), rail, bolt of a door with a wooden lock, fastened to the outside of the door.

KŌMĒA, *v. c.* (*vid.* *koma*), (1) to stop, to make to cease; e.g., *Mahammadi ndio aliekomesha atume*, *Mahammadi has closed the series of prophets*; (2) to send one away roughly, though he was offered to come (*Er.*).

KŌMĒA, *s.* (kō and mō) (ya), (glottis ?) the camel-horn and that part of the throat through which the water passes in drinking (*qfr.* of men and

animals). *Ni mō mīwili*, (1) *umō ni ndia ya chakula*, the oesophagus; (2) *komo ni ndia ya maji*; *umō is sing.*, *mō pl.*

KŌMO, *s.*; *kōmo la usoo* (or *ukōmo wa usoo*), forehead, front; *fulani una kōmo* = *usoo baya ulitōka*, or *komo and kikōmo katika usoo baya*, a forehead which projects very much.

KŌMŌE, *v.* (ya, pl. za'), the patch applied to the bottom of a mortar.

KŌMOK, *s.* (la, pl. ma—), fruit of the *mkōmoe* tree, the seeds of a large climbing plant abundantly furnished with curved thorns; the natives play the game of *bao* with this fruit (*qfr.* *bāo*) (*St.*); *ku teza bāo na kōmoe* or *kōrosho*, &c.

KOMU, *s.*; *ni komu dafa hili* (*R.*) (?).

KŌMDA, *v. n.*, to become thin (*opp.* *ku wāda*, to get fat); *mūili umekia mū-mbūmba*, the body has got thin.

KŌMDA, *s.*, (1) large beads worn by women; (2) (ya, pl. za') kernel of fruit.

KŌMDA, *s.*, a fist; *ku pigia moyo kondo*, to take heart, to resolve firmly.

KŌMDA, *s.* (ya, pl. za'), (1) a cleared spot of land for planting rice, &c. (*Sp.*); (2) stones or kernels of fruits; *nkondo*, sing.; *ndani ya nkondo* is the kissa (*rid.*).

KŌMDKŌMDI, *s.*, the bet-eater (*Merops philippensis*) (*R.*).

KŌMDĒA (or *ki ji kondiwa*), *v. c.* (*rid.* *konda*, *v. n.*), to cause to get thin; e.g., *kua ku jiōna nakuyakwo* or *iohuyakwo*, to be pining with grief, for loss of friends, &c. If one takes poverty, sickness, loss of friends, and other misfortunes too much to heart, *akishiriki haya*, he will become thin; *ioho huina takāto* (neatuppe), *ina sigitiko bassi*, *ina kibūhudi* or *simāsi bassi* (*rid.* *kibūhudi*). *Usi-ni-kondēhe*, *usi-ni-nosee*, says a husband to his wife who has *maneno* *mbaya* (*R.*).

KŌNDŌ, *s.* (ya, pl. za'), quarrel, strife, war, enmity (*mkōndo*, the enemy).

KŌNDŌ, *s.* (wa, pl. za'), a sheep; *yuwāla kikōndō*, he dies like a sheep, silently.

KŌNDU YA NŪMA (ya *infāzi*), the after-birth (*mji*). *Prov.*: *ku viā mana si kazi*, *laken kōndo ya nūma ndio mambo ya uviāzi*, i.e., to give birth is no great business, but the difficulty consists in the after-birth, whether that will go off easily. *Kōndo ya nūma imesalia*, *laken mji na mana umetoka*.

KŌNGA, *v. n.*; *kūa mē*, to get old and feeble; *mō huyu amekōnga*, *hawēzi ku fāni kāmī na ku puta chakula* (*vid.* *mkōngū*).

KŌNGĒA, *v. c.*; *mtu huyu ni makamu-ni nēle*

ulio-m-kongésha (R.), to make old (wabaniani wa hápa wakúa hatta wakakonga hapa).

KOKE, s. (la, pl. ma—), the bark of a fibrous plant (?), which is beaten with clubs until it gets soft, when it is buried in the mud of the sea until it begins to rot; then (watu waponéa) the people strip it off and make of it ropes called niáfu, which being twisted several times produce upote (pl. pote) strings. Niáfu ya pote za kóngó (niúgue niembámba yaliosokótea mua ngovi ya kóngó).

KONGO, s.; (1) mtezi kongo, the first quarter of the moon = muandámo; (2) marathi (Er.).

KÓNGO, s.; mnazi kóngó, an old high cocoa-nut tree; mnazi kongo, mrefu na wa kale; (2) an old forest which grows no longer.

KÓNGO, s. (pl. ukongo); kóngó za mbúba, pain of the joints and eruption produced by the mbúba, small-pox (Kin. franj, ndii); afania kongo za mbubu; uelle wa kongo; mbubu ndizo zi-ku-faniuzo kongo; niumba ya kongo (ya muringo kama niumba ya Wakamba), a round house.

KÓNGO, s. (va, pl. za), the fork-like bough or arm of the mkónia tree; kóngó ni panda ya or za mkónia.

KONGÓ, v. a.; ku — meno, to pull out teeth, to take to pieces, to draw out nails; mtu amo-ni-kongó meno kua simbo.

KONGOLÉWA, v.; nioka amekongoléwa meno, to be pulled out.

KONGOJA, v. n., to totter, to walk with difficulty.

KONGOMÉA (KONGOMÉWA), v. a.; ku — mifi ? (R.).

KONGOMÉA (or KANGOMÉA), s., an old name of Mombas; other names are Mombasa, Píladi, Mvita.

KÓNGUE, adj., worn out with age.

KÓNGUE, s. (yu), the lead in singing; ku tóna kóngue, to take the lead in singing; the captain of a boat nakhoda or nakhuda yuwabuága nimbo (sing. uimbo), na wana maji wa-mu-itikini. He sings first, then the sailors respond to him.*

KÓNIA, v. a. (= ku kopa or kongea), to over-reach, defraud one by taking too much for one's share, whereas an equal division of a certain property should take place; ame-ni-kónia niúma (or sawádi), he took more meat for himself than was due to him on a just distribution; (2) to wink with the eyes (Er.), to connive.

KONIEZA (or KONIEHA), v. a.; ku koniéza kua or na mato or na mukono, to make a sign with the eyes or hand, by raising the eyebrows, to wink; ku-m-pigia ukópe, ku pesa pesa mato or

ku fumba mato, to wink at one covertly (ku anu-ita kua íárága).

KONIEZA, s. (la, pl. ma—), the passion-flower.

KONIEZO, s. (la máto, pl. ma—), a wink.

KONIÓA, v. a. (= gobóa), to break off (Indian corn in reaping it), to pluck off, break off fruits from trees or the stalk of plants in passing through a plantation; amekonióa ndisi; ame-ni-konióea hindilangu (ku ondóa mtini), to break into small pieces, to crumble.

KONIÓKA, v. n., to fall off or down of its own accord, to be off, to have fallen.

KONIÓKEA, v. obj.; mahindi yanakoniókéa, the Indian corn snapped off.

KONIOLÉA, v. obj.

KONKÓKA (KONKOKÉA); keké inakonkókéa mumu or humu; keko ana-i-konkoléa mumu, he left the borer there.

KONO, s. (la, pl. ma—); kono la mtango, la mtono, the offshoot or sprig of the bugu (its hand mukóno), a projecting handle, like that of a saucapan.

KÓNO, s. (ya, pl. za); kóno ya pili, ya tatu, two, three times (Kipemba) = deffe; e.g., amepiga bunduki deffe mbili, he fired the musket twice.

KONÓA, v. a., clear off; e.g., ku konóa mahindi, to break off the cobs of Indian corn (= ku púkúsa mahindi, to clear off cobs of Indian corn); ku konóa tembo za mahindi; ku-m-konoléa mahindi. Reb. takes konóa in the sense "to pound" (only of Indian corn when it is hard?).

KONOLÉA, v. obj.

KONOLÉWA, v. pass.

KONO KONO, s., a snail.

KONZI (or KONZI), s. (ya, pl. za), fist, a fistful; konzi mbili za mtelle, two handful of rice (as much as one can take or grasp in the hand and clinch it, ndio konzi); ku-piga or teka konzi, to scoop up a handful, to rap with the knuckles, to rap one on the knuckles; ku-m-piga konzi, to strike with the fist (Kimrimu, ku-m-piga ngúmi) (vid. oya, s.).

KONZO, s. (la, pl. ma—), (1) a long pole (konzola nati mrefu lililo tóngoa nta, lililotiwa mofoni ku pata ugumu, ku ía nioka), a long pole which has been painted and hardened in fire to kill serpents with (vid. pindi) (ukonzo, pl. konzo, za); (2) konzo (pl. makonzo), wooden nails applied in pits (marima) (R.).

KÓO, vid. kú (za), (1) thorns; (2) a breeding animal, e.g., kóo la mbúgi; kóo la kuku, a laying hen.

KOÓNDÉ (pl. ma—), a cultivated land, a piece of plantation allotted to a slave for his own use (vid. kodo).

KOPA, s. (la, pl. ma—) (vid. makópa), a piece of dried mubágy, which has been steeped and eaten.

* See a specimen of marine songs on page 182.

KORA, v. a. (ku kopa — ku vata, *old language*), (1) to take goods on credit, to be returned at a certain period, to borrow; e.g. nimekopa mali kua Baniani kua mda wa miäsi miwili, I have taken goods from the Banian on credit for two months I intend to buy a piece of cloth worth 1½ dollar, but I cannot pay the money immediately; thus the Banian says, "I will give you the cloth for 2 dollars, but I do not want the money now, I give you mda (an appointed space of time) of four months. By this means he gains ½ dollar. The man who takes on credit must always pay more than the actual value is at present, but then he has not to pay immediately. Siku-nunäa ngüo hi, laken nime-kopa kua reäli nabili. The merchant gains on account of the mda (2) To cheat, deceive, e.g., if the man who took money or goods on credit escapes to another country, which is frequently the case (mköpi).

KORÄA, v.; e.g., nime-ku-kop'a mali kua Baniani, I have taken goods for you from the Banian, you would not have got the goods from him, but I got them for you.

KORÄSHA, v. c., to lend, to supply a trader with goods on credit; Baniani ame ni kop'sha mda mizi miwili, the Banian gave me goods on credit for two months, u ni kop'sha icali mbili, will you lend me 2 dollars?

KORÄWA, v. p.

KOROL, v. n., to be cheated

KÖPE, s. (la, pl. ma—) (kope la tä) (1) the end of a candle, the snuff of the wick which must be cleared away with the snuffers; (2) kope za mato, eye lashes (uköpe, pl); kope za mato, the lower eye lashes; the upper lashes are called ushi, pl niushi za mato Kikope (Rib writes kigobe), the eyelid.

KÖPÄA, v. n., to wink?

KÖRO, s. (la, pl. ma—), (1) a cup, a large metal vessel; kopo la maji, (2) ku pigu kopo la, pl ma köpo), to beat on the crossed arms (in dancing).

KÖRÖA (or TUBÄA), v. a., to strip off, to flay; ku topöa magofi ya magü ya kuku, to strip the skin off the feet of a hen (ku-m-köpöa gofi la gu kua ku-m-kaniga), to drag out of one's hand (chopoa).

KÖRÖKA, v. n., to be flayed, to slip out of the hand.

KÖRÖN, s. (la, pl. ma—); (1) köpue la mdömo, a can, a tankard which has a snout; kopue la ku nöä maji; (2) köpue la maji or mlisämu wa maji, the gutter of the roof of a house to carry off the rain-water. It is to be distinguished from mitilisi (pl. mitilisi) wa maji, which is only a kuti (cocoa-branch) tied to a tree (ku kinga maji), to convey the rain-water into a jar placed near the

trunk of a tree (mitilisi mkinga maji, maji yangia mtungini).

KÖRA, v. a. (cfr. *Ḳ*, *laetus evasit*), to sate, fill, satiate one, to seem sweet to, to be loved by; e.g., ohaküla hiki kime-ni-kora, nikasäsa, this food has sated me, I left some of it; kua telle ndäni; (3) to attack one to one's-self; mtumka yunaköra ni mume mungine, the woman is attacked to another man; mume mungine una-m-kora mtumko = ame ni tia täamu; (3) ku kora mänäa or büägu manza, to commit a hideous crime, e.g., to commit fornication with a king's daughter, for which crime the offender has to atone with his life (vid nianza), ku m kora mtu neno = ku-m-tin kairani moyonimuaäwi

KORADÄNI (or KORODANI or KORUDANI), s. (ya, pl za), a sheave of a pulley, the little wheel or block through which the ropes of the mast of a ship run

KORANI (or KORÖNI or KURÖNI), s., the Koran, the Bible of the Muhammadans, cfr. Arab *قرآن*

KORBANI, s. *قربان*, id quod offertur deo, sacrifice, imm

KORUGA, v. n., to call (Er).

KORI = (inguni) or denguni (It).

KORJA, s. (ya, pl za), a score, a bale, a commercial expression, probably of Indian origin Korja ya ngüo ni 20 doti (vid), i.e., one korja of cloth consists of 20 doti, korja ya löriti or miti, a korja of poles 20 poles; a korja of beads is 20 hundred or 2,000 little strings.

KÖRÖ, ad. pia, all together, throughout; e.g., wamei i guagnagnia maliyangu körö, they have stripped me of my property altogether, of my whole property; (2) koro or majonei? asiökua na koro = mkundifu?

KORÖSÄA, s. (la, pl. ma—), a male of a gnome, la kondö, la mburi, la ferasi gnome kotobesa

KORÖDANI, s., nautical term (vid koradäni), a block, pulley

KORÖFI, s., a bird of ill omen, a messenger of bad luck (St)

KORÖFIKA (or KORÖTUKA), v. n., to be poor, to be destitute; hana kitu tuna

KORÖMUSA, v. a., to cause one to arrive at emptiness; — ku m-rusha mali pia = ku-m-täa (= ku-m-tuaha) mali koro kua ureshu, to make poor, to distraint, to strip one of his property, to ruin a man; vid lombu

KORÖUA, v. a. (= ku — máji, ku fänia maji töpe töpe, or ku pigu mfumbi), to make the water muddy (by stirring it with the feet), to stir up; cfr. furunga

KÖRÖMA, v. n., (1) to groan, to grovel, to snarl, to rattle in the throat, to cry like an animal being

slaughtered; gnombe akórúma akitiandaa, yuwalia kua ku vúma; (2) *to snore* (Fr.)? *cf.* kungúrúma, *to rage*.

KÓRÓMA, *s.* (la, *pl.* ma—), *the fourth and last stage of growth of a nazi*; *vid.* kidáka. *It has ceased to be a dafu, and is not yet a nazi.*

KOROMÁNA? (R.).

KORÓROU, *s.*, (1) *a crane*; (2) korongo (*pl.* ma—), *a hole dibbled for seed* (St.).

KORONA; ana korora tembo (R.)?

KÓRÓRO, *s.* (la, *pl.* ma—) (Kín kolólo), (1) *the rattling in the throat of a dying man*; (2) —makóbázi ku vuta, *to rattle in the throat*; it must be distinguished from ku vuta misóno, *to snore a little*, and ku vuta mióno, *to snore aloud so as to be heard afar*; (3) *a crested guinea fowl*.

KÓRÓRO, *s.* (ya, *pl.* za) (la, *pl.* ma—), *cashew nut, the fruit of the mkánju tree. Its taste is like that of a chestnut.* (1) Dúngo, (2) kanju, (3) kórúsho, *are the names of the various stages of the growth of this fruit.*

KÓRÓRA, *r.* (*vid.* kúrúta), *to snore*.

KOROWEZA, *r.* *n.*, *to dun*; ku-mu-isa mino; nitambo unakoroweza, *the trap has caught*; niama anakoroweza; watu wakifungoa wanakoroweza.

KORTI, *s.* (ya, *pl.* za); ngúo ya korti, korti ya dódodo, *a kind of chuntz or calico*?

KORU, *s.*, *the waterbuck* (St.).

KOSHIA, *r.* *n.*, *vid.* kossa, *v.* *n.*

KOSHI, *s.* (la) (ya, *pl.* za), *a leather-shoe*; kiátu cha koshi (*pl.* viátu via koshi), *a shoe wholly of leather (like that which the Europeans wear, not of wood)*; letta koshilangu, *bring my shoe (being of a larger size than koshiyangu, la and ya must be well attended to)*, koshi za Kizungu, *European shoes*?

KÓSI, *s.*, *a watchman, a look-out man* — mlinzi; tumowéka kósi — mtu akúesi mti ku angalia ádui.

KÓSI, *s.* (wa, *pl.* makósi), *a large vulture, hawk*; kósi aguyai majimbi.

KOSI RIKAU (wa, *pl.* makósi pingu) *is the vulture which carries off sheep, children, &c. It is very large. It resembles (in height) the fúríkombe or fukombe, a large kind of stork, the ádui wa sámaki.*

KOSS (or kossi), *s.* (la, *pl.* ma—), *the vertebrae of the neck*; ku vunda kossi or kikossi, *to break the neck*; anakwisha fundu kossi, *he has really broken his neck, he must die*; yampasha ku-jinika, hawézi ku inika, *he must bend himself, he cannot stand erect*; kossi la shéngo, *thick hind-*

part of the neck, when small kikossi; ku shusha kossi — ku wanda, ku fania nifupa kuba.

KOSSA (or KOSHA), *v.* *n.*, *to err, fail, miss, not reach* mistake, *commit a fault, to offend any one, to wrong, do wrong*; amekossa ndia, *he missed the way*; amepiga búnduki, laken amekossa niama, *he fired his gun, but missed the animal*; ametafuta, laken amekossa katika nti sóte, *he searched in all lands, but failed to find*; ana-ni-kossa sana leo kua vile vibaya alivio-ni-fania, *he has offended me very much to-day by those bad things which he has committed against me.*

KOSSA KOSHA, *v.* *intens.*

KOSHANA (or KOSHANANI), *v.* *rec.*, *to miss each other, to fall out, to be at variance with one another.*

KOSHEKA (or KONHEKA), *v.* *p.*, *the fault is committed*; neno limekosheka, nifanije? *the fault is done, what shall I do? to prove a failure.*

KOMEKANA, *v.* *n.*, *to be absent, to be missing, not to be there*; amesolika watu kua makossekano ya imaniyo or imani kaímo moyonimúto, *he reproved the men on account of the absence of their faith, because there was no faith in their hearts* — he reproved them for their faithlessness or unbelief. Allahu dhima, Mungu wa milele, hakusokani wala hafi.

KORFHA (or KOFIFHA), *v.* *c.*, *to cause one to fail or to do anything wrong, to lead astray, to cause one to miss or not to obtain what he wanted.*

KOCHA (or KOMHA), *s.* (la, *pl.* ma—), *error, failing, fault*; makosha ni juyáko, *the fault is upon thee*; lilo kossa alilo kossa ni lipi?

KOMI DIA, *v.* *a.*, *rid kusudia, to intend, to purpose.*

KOTA, *s.* (la, *pl.* ma—), *crookedness, a crook*; goti linafania kota or kombo, *the knee is crooked*; yuna kota la matége, *he has large crooked legs (tége, pl matége, vid)*; mtu alio-ji-tia kota — kijóngo cha muili.

KOTA, *s.* (*pl.* ma—), (1) *the stalks of a kind of millet which are chewed like sugar-cane* (St.); (2) kungia kota (crooked), alie-ji-tia kota or kijongo, ku tia mti kota??

KOTA, *v.* *a.* (= ku sunga nuolle)? kotéa? (gota?) Ileb.

KOTA, *s.*, *a crook* (St.).

KOTAMA, *s.* (ya) (kissu cha kotama), *a long knife with a curved point or without any point, used in getting palm-wine (shambaa in Kiyunia). Kikotama is a knife used on the island of Pemba. On one side there is a mbái wa ku kusia nani, and on the other an edge. With the mbái the natives grind the pasi secretly, when they are forbidden to do it openly. Rev. xiv. 14, kima cha kotama jegni wakali*

KOTOMA, s. (pl. ma—), the fruit of a kind of palm; *vid. kochu*.

KOTI KOTI (or **KOTI KOTI**), *adv.*, on every side, from all directions; huko na huko, nothing but, mere; ku fania thambi or maovu kote kote, to do nothing but evil; kisu kinakata kote kote, the knife cuts on both sides.

KOTO (kító), s. (la) (*vid. kisingia*) (kító la ku fuliá pápa), a large hook used for catching sharks, &c. The kító is attached to an iron chain, which has at the end an iron ring (kikúku cha chuma kana poto), to which is tied the large fishing line (mahipi máné).

KOVO, s. (pl. makóvo), scar.

KÓWE (koe, koi), s., a small red crab eaten by the Wanika. The larger is called *kā* (*Gelasinus vocans*).

KŪ, particle always prefixed to the infinitive, like the English "to," but *ku* is frequently omitted, especially after *ku daka*, *ku penda*, to love; *cf. Dr. Steere's remarks on "ku," page 307.*

KŪ, *inf. particle*; ame-ku-penda, he has loved thee. *Ku* is also used for conjugating impersonal verbs; e.g., kulikua kuja, &c.; huko nima ta-ku-pata-je? there behind, how get I there? *ku pro huko.*

KŪ (or **KŪ** or **KŪA**), *adj.*, great, large; nti kŭ or kŭa, a great country; kitu kikŭ, a great matter; mtu mkŭ, a great man; great men, watu wakŭa.

KU AUPE (or **KU EUPE**); moyonimuangu wala si ku supe (R.) (?).

KŪA, v. n. (pro *ku a*, hence *kŭa*), (1) to be, to exist; (2) *ku kŭa*, to grow (*said of men and animals*), to become large; nadaka kŭa mema, I wish to be or to become good; awe, may he be (*optative*); *pass.* *ku awa*; mvŭa inakŭa yŭa, the rain is coming; kŭa na, to have, to possess; amekŭa na setha, he had money; (3) neno hili lina-m-kulŭa kuba or sito ku-li-fania, this thing was too great for him to do it (*lina-m-shinda*); kitu ki-wacho chote, whatever it may be; (4) kulŭa, to grow up; muana huyu anakulŭa hapu Mvita.

KULŪA, v. obj. (*cf. mkŭa*, Muungu mkua wetu).

KUSA, v. o., (1) to cause to exist; (2) to magnify.

KULIWA, v. (ku fania kazi).

KŪA, *prep.*, by, through, with, from, on account; kua esheba, kua hujia or ŭgili, by reason of, on account of; nimepata kua wali, I got it from the governor (*vid. Gram.*); Shimboa anakua kua mamae ku kua fulani, Shimboa was at home at his mother's or at such and such one's; kŭa kŭa rafikiye, Luke xi.; kua ninui ku sema, we Muungu na-ku-shukuru kua mimi ku ŭa kŭa kama watu wangine, Luke xviii. 11; kua

watu kua wangi, Luke xix. 8; kua hali ya kŭa karibu na, Luke xix. 11; na kua watu ku thamni kuamba ufalme wa Mungu hamaabudi utabarizi sana hivi; Basi si mwanawe kua-je, Luke xx. 44; muonapo mambo haya yana kuapo, Luke xxi. 31; kuani = kua nini, why? kuani or kua nini wewe ku fania hivi, why have you done so? kua-je umenunua, with what have you bought this?

KŪA (pl. mikŭa), the sprouts or shoots which grow out of the roots of the miliana tree (*vid. mipila*).

KUL (or **KUNGUŪA**), v. n. (*vid. kuŭa*), to stumble.

KUA hifo nliŭio sikia nisyakwo, on account of the report which I heard about him (R.).

KŪĀĀ (or **KUNGUĀĀ**), v. n., to strike the foot, to stumble; e.g., ku kŭa or kungia na gogo, to stumble at the trunk of a tree which is in the way; (2) to stumble in speaking; e.g., if a man says *sāmka pro simaki*, fish, he corrects himself by saying *mbōna nimekŭa? what? I have stumbled*, spoken badly; makŭo or makunguŭo ya manono, stumbling of speech.

KUĀZA (or **KUAZINIA**), v. c., (1) to cause to stumble; (2) *dan limekuāza mawōni*, the boat slipped over rocks with a kind of roaring noise; (3) in eating to bite little stones, to crunch if one (*in eating*) finds a little stone, &c.

KUĀZANA, v. rec.; madau yakuzana.

KUAFUKIA, v. a., to snub one so that he trembles and becomes very submissive.

KUĀGNA, a bird which cries with a clicking noise.

KUAGINŪA, v. a.; ku kuagniuliwa, *vid. kifumba*.

KULJA, v.; kunakŭa kuja = kunakŭa kŭeipe, nli-mongu (sky) unakŭa mŭeipe or inoipe, it *claws*.

KUJA (and **KUAKUJA**); muili wa-ni-kuja (R.).

KUJA kikundi cha watu, there comes a company of men (R.).

KULJE, with what? at what price or amount? umenunua kuŭje?

KUAKIA, v. a., to snatch.

KUAKŪA, s. (ln, pl. ma—), (1) the fruit of the mkuakŭa tree; (2) *kuakŭa*, v. a., to snatch away.

KUAKŪRA, v. a., to tear with claws, lacerate, to claw; simbu ana-m-kuakŭa mtu = ame-m-piga kuja, aka-mu-ata alipo-in-papŭra, the lion struck his claws into a man, and having torn him to pieces, left him; ukila hapa ndo utaknakŭro ni kingŭwa, if you eat here outside you will be clawed by the vulture.

KUAKUWA, v. p.

KUAKWE, through him or her (*vid. kua*); kuŭko, through or with thee, at thy place.

KUÁLE, *s.*, a partridge? (St.).

KUALIKÚJA; kualikúja jana (not kulikúja) merkabu ya dokháni, yesterday there came a steamer.

KUÁMA, *v. a.*; ku-m-kuama (Kípemba), defile?

KUÁMA, *v. n.*, to be jammed, to be seized or pinched in the hand by the fork-like branch of a tree, so that one cannot free himself; (1) ku sakáma mukóno; (2) ku kuáma; (3) ku angáma (ju ya matúu ya mti); mukonowangu unakuáma (unashikoa) panda ya mti, my hand is squeezed in or pinched in by a panda ya mti.

KUÁMISHA, *v. c.*, to jam, to cause to squeeze the hand (e.g., as a piece of wood may do in being cut or split by one); mti hu umo-ni-kamisha mukono.

KUÁMBA, *conj.* (lit., na-ku-amba, I say thee), to say, to suppose, hence the conj., although, notwithstanding, as if; na kuamba yuwadaka, mimi sita-m-pa, and although he desires it, I shall not give it him. Sometimes the natives say jamba or najamba for kuamba and na kuamba.

KUÁMO; kisicho kuamo, that which is not therein (e.g., in a vessel).

KUÁNGU, with me, through me, at my house.

KUANGÚA, *v. a.*; ku kuangúa maji mtungini or kismani, to draw off the last of the water from a jar or well. It is done carefully, so that the mud is not taken up. Ku kuangúa jungu = ku ondósha ukóko wa jungu ulioshika, to scrape up (vid. ukóko).

KUANGÚLA, *v. a.*, to draw out, to pull (R.)?

KUÁNI? *adv. interrog. conj.*; kuáni pro kua níni? by what? why? kuáni or kua níni wewe ku fania hiwi, why dost thou act in this manner? wherefore? for he himself saw it, kuáni yee muenigwao amo-ki-óna.

KUANIÚA, *v. a.* (= gobón), to break off, to slit, cleave; e.g., nimekuaniúa ndizi lizi mbili (cf. gniukúa) (vianda viwili via ndizi), I have broken off (from the tree) these two bananas; ku kuaniúa or babúa or tabúa makúti (kumbi) to strip off the dry leaves from the cocoa-nut trees. Kuaniúlia, *v. obj.*; makuti kuaniulia, I broke off for him, &c.

KUANÚA, *v. c.*, to split down, to tear down (cf. kuaniúa).

KUANIÚKA, *v. n.*, to be split down like the boughs and branches of a tree which some one has been trying to climb by (St.).

KUANIÚKA, *v. n.*; kijiko kilikuaniúka, probably kilikuaniúka? the teaspoon was broken (R.).

KUANIÚKA, *v. n.*; panda ya mti inakuaniúka kua mtu maito aliekaniuga, the step (ladder) of the tree broke on account of the heavy man who ascended.

KUÁNEA, *t. a.* (cf. anea), to begin, beginning, at first, formerly (kwanea); ya kwanea, first, the first; ngoja kwauza, wait a little.

KU ANZILISA, *v. c.*, to begin.

KUAO, *s.* (pl. makúao), a stumbling-block.

KUO, with them, at their place (vid. kua).

KUÁPA, *s.* (la, pl. ma— or ya, pl. za?) (pl. ma-kuapa), the arm-pit, axilla; kuapani, under the arm-pit.

KUÁRA, *s.*, a kind of vulture (R.)?

KUARÚZA, *v. a.*, to scrape along, to ~~grate~~ over stones at sea with a grating noise; jombo kimekuarúza muamba; mtelle hu wakuarúza wata, wamisa komio (vid. wakuúza wata méno, it spoils the people's teeth), this rice grates in passing down the people's throats, and hurts them, because it is dry and without mtúzi; ku kuarúza, to be coarse in general, opp. to lainika, to be thin, soft to the touch.

KUÁMI, *s.*, name of an animal like ngúwe, it has small horns; Kin. bnshe or búashu.

KUÁSSI, *v. a.*; ku-m-kuassi, to make him rich; vid. mkuasi.

KUÁTA, *s.* (la, pl. ma—), to strike with the hoof, kicking (of man or animal) (= tége, la); panda amo-ni-piga kuenta or teke, the ass kicked at me, or makuata (matége), if he kicks often.

KUARO, *s.* (sing. ukuáro, pl. kuáro, za), the cloven hoofs of many animals, like cows, &c.; gu la gnombe lina kuáro mbili, the foot of a cow has two toes (because cloven), footsteps of hoofed animals (Er.).

KUATÚA, *v. a.*, to rub, e.g., knives, swords, &c., in cleaning them (R.) (cf. kuangúla).

KUAUPE (or KUEUPE), lit., it is white—there is nothing to be had in the market; mvúa hakuna tena, kuaupo or kueupo, there is no more rain, it is all gone; esáúbukhi kuaupo, early in the morning, at twilight.

KUAZA, *v. c.*, to make to stumble; kuasa meno, to jar the teeth like grit in food; vid. kuáa, *v. n.*

KÚBA, *adj.*, great, large (cf. kú or kúu); also an elder, a chief.

KÚBÁLI, *v. a.*, to accept (ku pokéa means to receive), to assent to, to approve, acknowledge (= yidá or shika, e.g., maneno); cf. قبول, acceptably, admit rem.

KUBALIA, *v. obj.*; ku-m-kubalia maneno, to comply with his words; hata-m-kubalia ku enda, he will not consent to his going.

KUBALIWA, *v. p.*

KUBALIÁNA, *v. r.* (= ku yidána), to receive one from another.

KUBALISHA, *v. c.*, to cause one to accept; amo-ni-kubalisha maneno kua ngúru.

KUBALIKA, *v. a.*, to be acceptable, to be accepted.

KUBBA, s. (la, pl. ms.—) (= kuta la káburi, pl. ms.—), the vault-like building constructed over the graves of Muhammadan saints or sheikhs; cfr. *concameratum opus, et tale sacellum, tabernaculum*. Kubba la töka katika káburi ku-m-jang'aa bahayakwe au mamayakwe, ndio heshima bora, kaburi isipotee. Mana akijsenga kubba, yuwasania hitima, yuwatinda gnombe, apika wali mingi na wanaviöni wasoma koroöni, na munshi yuwa-akika kubba, akisha ku akka, watu wakála chakula wakenda öyo. From this we see that the act of building a vaulted grave is attended with many solemnities. To cover the grave with a building is considered an act of great piety, since the Muhammadans believe that the koma or deputed person is in or about the grave.

KUBÚA, v. n.; maji yamekubúa = maji yamekúa kutukuta, ebbing (R.)

KUCHA (or **KUJA**) (za) (pl. of ukucha), the nail of man's finger, the claw of animals (kuolia za simba, kucha za watu).

KUCHA (or **KUMEKUCHA**), the dawn; usiku kucha, all night, lit., night till dawning, morning, or sunrise.

KUCHA, v. n., to be afraid (ku cha), to fear; yuwá cha, he is afraid; pusa, yuwachíwa, he is feared.

KUDAMÍKA (or **KADAMISHA**) (= píkka mbolle), to send before.

KUDI (or **GUDI** ?), s., a tin of gunpowder (R) ?

KIDU, s. ? *poa, syphilis* (Sp.)

KUFA, v. n., to go up, to ascend, to climb, e.g., ku kuéa mnanini, to climb a cocoa nut tree.

KIKANA, v. rec.

KU-JI-KUFA, to pride, boast.

KUFZA, v. a, to cause to ascend — to raise, exalt, ku kuéza ngúo kidógo, to draw up the cloth much or too much.

KUEKANA, v. rec. (obscene).

KUFLEA, v. n.; e.g., kidude cha ku kuéka, a ladder.

KUELKEA, v. n., that which can be ascended, ascendable.

KUELKEA, v. o.

KUEBOA, v. p.

KURONTÚA (R), to divulge, to tear off.

KÜKÜE (and **FÜKÜE**), s. (ya, pl. za), weed in a plantation.

KUKUSA, s. (ya, pl. za); kukúsa ya wimbi or mawimbi, the rising and falling of a wave or waves. This is not so dangerous as the wimbi la ku úmka, the breakers or surfs which come up with a white foam, and fill the boat with water.

In like manner the wimbi la mkóba is not very dangerous, because it lifts up the boat.

KULISO, vid. koisó or koló, foreage, pinners.

KUELLE, s. (ya), truth, veracity (si urégo).

KUEMA, the adj. for the inf. ku; ku-m-sira hako si kuema (R), kuema or kwéma, good, well, it is well there; kufa kuako kwema kutampendama, thy good death will please him.

KIMBE, s., a water-bird with a long bill; vid. domo.

KIMUR s. (wa), a black bird with a large red beak (cf. hondo hondo), cfr. toucan (peppercuter).

KIANDA, interlop. — hali, perhaps; e.g., kuenda wanakua ku anguka, Rom vi 11 (lit., it might be or go on fast), Luke xiii 9, kuenda aha leo, perhaps he comes to day.

KIENDI LIZA, cf. tatausha, i a

KIKIKI FLA (R), kibuu chaugu chalia kuenkuele, kipapo hapo.

KIKIKI, s. (wa) a green bird with a curved beak, the parrot (Phittacus).

KIKI (vid. kua), with you, at your place.

KIPIA, i n., ku kipia, to start out of the way.

KIPIA ku kapi on kapi, e.g., an old door (R) (?)

KIRI, s. (pl. mii), goose ?

KIRI (vid. kua), with us, at our place, by us, at us, mimi nitoka mimi kuitu, mka poteu katika baria.

KISI, clau (st) (kwu)

KIZI, adj., white, kuna kueupe, grey dawn.

KIPIA, i (vid. kuéa, i n.), to cause to ascend, to make go up, to raise, exalt; ku-m-kufza jina-lukao.

KIPIA (vid. fa, i n, to die), ku fa maji, to be drowned, kú fa m yetu nábili, death is our way.

KUFU, s. (la) — gúga or koga la máji, the green and dirty colour which the water assumes by stagnating and by the decay of various plants; maji yafania or yanangia kúlu or gúga or kúga (yamekúla janni kiwiti). When the green oint has been skimmed off the water can be used for drinking. On the road to Teta the water is generally of this description. Prov. manamaji wa kualí, kufu mafi ni seko.

KUFULI, s. (ya), a pulloci, قَفْل, obseravit portam ei pessulum obdidit; قَفْل, sora, pessulus.

KUFULI, e.g., in a dubuani, stripe lengthwise; cfr. mualamu (R)

KUFURU, v. a, to apostatize from God, to become an infidel or to backslide from the Muhammadan

religion; ku āza dini, ku hālisu amri, ku fānia mambo ya-m-tukizāyo Mungu; yuwasema kufuru, *Luke v. 21*; ku-m-taja Musgnizimu kua uōvn. KURŪZANA, *v. c.*, to consider one an infidel (*vid. makufuru*); *cf. كَرَّ*, *toxit rem, abscondidit, abnegavit impius fuit, incredulus fuit*; *كَرَّ*, *incredulitas*; *كَافَرٌ*, *accepta beneficia non agnoscens, infidelis, Muhammedicae religionis dogmata negans.*

KŪŪŪŪ, *v. 34* (*vid. gnia*), (1) to rain; (2) to evacuate the bowels.

KUGŪŪTO, *s.*; kugūto la ku tujia nazi, *a kind of small sieve used for straining the nazi water. It is made at Zanzibar.*

KUGŪNI, *s.*, the hartbeet (boscelaphus) (St.).

KUHANI, *s.* (*pl. makuhani*) = mkōpi, *a scurriler, defrauder, deceiver*; yulu mkōpi kuhani mkū, *hakadiriki* (R.).

KULA, *v.*; ku kula ? (R.).

KUJANA, *robbing one another.*

KUKWE, *s.*, hiccup (St.).

KUULI, *s.*, a kind of serpent; hence kikuili or kikuilikili.

KUISHA, *v. a.* -- kwisha, ku yēsha; nadaka ku isha or kwisha kaziangu; nimeyesha madāfu, ameyesha, umeyesha = nimo-ya-isha, *I have finished them, sc. madāfu*; nime-kwisha = nime-ki-isha, *I have finished, sc. kitu hiki, shoka linakwisha wēkoa, the aze is already put.*

KUŪU (or KWIU), *s.* (la), the hungry evil for meat, greediness for meat, *cf. uthū* (= ūju wa kitoō, ku tāmami niāma). *The desire one has for meat, after long abstinence from it. One eats then ravenously; e.g., nimeōa kuū leo, nimekūla kua knelli niāma hatta ina-ni-piga moyo (kinai-isha) or hatta ku ona vibaya moyonimoyoni. Sidāki tona, nime kinaiisha roho.*

KŪJA, *s.* (*sing. ukūja or ukōmbe, ugāndo*; *pl. kūja, za, kōmbe za*), the nail of man's finger, the claws of animals; kūja za watu, za simba (ukombe is a *Kinika* word).

KUJA (or KUCHA), *v. n.*, to be afraid, to fear (*vid. jā*); he is feared, yuwajēwa.

KUJA, *v. n.*, to come (*vid. jā*); kūja, *v. obj.*

KŪJA (or KUCHA), *v. n.*, it dawns, morning-twelight; kunakūja, kunapambasūka, kunapambasūka, ukundu umetoka.

KUJUKA ? (R.), songerero ?

KŪKE, *adj.* (= kuūke, kike), feminine; mukōno wa kūke or kike, or wa ku shoto, the left hand, oppos., mukōno wa kuūme, or wa ku fili, or wa ku lia, the right hand; kukōni, on the female side.

KŪKO, *yonder, to yonder, just there*; kua kuko, *beyond, on yon side*; buko.

KŪKU, *s.* (wa, *pl. za*), a hen, a fowl, poultry; mwanu wa kuku, a chicken. (1) Kinde la kuku, the pullet of a hen; (2) faranga; (3) mas (*pl. ma-*); (4) pora, larger than faranga; (5) mtatā (*pl. ma-*), the fowl which will soon lay eggs; (6) hū (la), a laying hen. Kuku wa mtatā, the hen of the Prophet (Muhammed), which had a black tuft of hair on the head; kuku mko, kuku kidima, kuku wa mangisi, kipāku vi kuku wa mīkane (*cf.*).

KŪKŪ, *adj.*, obsolete, old, torn to pieces, worn out; ngūo hi imekūa kukūn or kūkū (imelegēa, ime-rarūka), ngūo hizi zinakūa kūkū; *vid. jākū, v. n., Luke v. 36* (*sing. and pl. of kūkū are the same*).

KUKU NA HUKU, backwards and forwards.

KUKURU ? (R.).

KUKŪSHA, *v. a.* (= ku-m-himiza ku toka), to bid one to depart or leave quickly. To thrust one out of the house in a quarrel, ku-ū-eukūma kua ku-m-shika hatta nde.

KŪKŪTĀ, *v. n.*, to be stiff or hard (hence mkukutufu, wild ?); tokā imekwisha kukutā, the lime is already hardened.

KUKŪTA, *v. a.* (= ku kumānga or para kua fimbo), to shake off, to beat out the dust (e.g., ngūo) with a stick, to remove the dust from it, to dust.

KUKŪTĀ, *v. n.*, to shrivel, to shrink together (Er. ?)

KUKUTAFU, *adj.*, shrivelled, wrinkled.

KUKUTIKA (or KU KUTIKA MAJI), to dry the body after swimming.

KUKUTIKA, *v. n.*; roho ya-ni-kukutika = ya-ni-piga kua shindo.

KUKITIKO, apoplexy ?

KŪKŪTU, *adj.*; maji ni kukūtu = kame, the water is quite dried up.

KŪLĀ, *v. a.* (*vid. lā*), to eat; ame-m-lia chakula-jakwo, he has eaten for him (in his absence) his food, i.e., the food which belonged to another; kū-la amāni, to eat peace, *vid. amāni*; kula n'na-m-pa, I give him to eat. The infinitive expresses the continuation of the action, chakula would be only once.

KU LIA, *v. obj.*

KU LISHA, *v. c.*, to feed.

KU LIWA, *v. p.*, to be eaten.

KU LIKA, *v. n.*, eatable.

KULĀBU, *s.* (كَلْب, calcar, herpess, fascina) (ya, *pl. za*), (1) (kidude cha ku shika ngūo) a hook with which the tailors keep fast the cloth; (2) kulābu ya ku nandā pia, a hoe kūmba (*vid. nandā*); letta kulābu ya ku nandā pia, bring the instrument for putting asunder the chain of a prisoner; (3) a hook used in ship. Kulābu is different from kalibu, which means a furnace for melting metal.

KULAKANA, *s.*, the name of a bird (kulis stara), which is said to go aside and conceal his head with one of its wings when eating? (Reb.).

KULI, *adv.*, *thither, thence, far off* (ni málali pa kítámbo); *pálé ni hápa káribu* (here near to us) *kutép.* Native song: Mkassi (the name of a person) kúle ndó kuóle kuonda tukapata mtoto, kua Mungu kayakule (kaya mbali) wala hakuna jambo sita, usiniúe kua majuto, kana muúa dira (*vid. dira*). Kule barani, Luke iii. 2.

KULI, *gondar, very far off; kulé kulé, there, just there* (*cf. kudali in Kiniansa*).

KULIA, *v. obj.* (ku kúa), to be for one great or hard: anarudia-ni? *reply*, kuna-m-kulia mbali, it was too far to him; neno hili lina-m-kulia kúba or síto (lina-m-shinda) ku li-fania, this matter is too great or hard for him to do (*vid. mífú*) it.

KULIWA, *v. p.*; amekuliwa ku fania kazi hi, amona kúa kuba, amejóka.

KULI KÚA NA MTU, Luke iv. 33, there was a man; walikus wanatoka.

KULI KUA NA MTUMKE, there was a woman, Luke xiii. 11.

KULIKA MTITIMO; ni ku kulika tu (R.).

KULIKO, where there is or was, to be where is (*cf. ku li in Kiniansa*).

KULIKO (expressing the comparative); niumba hi ni njéna kuliko ilé, this house is better than that; mtu huyu ni muema kuliko yule, this man is better than that, *lit.*, good where this man is, and therefore better than that man. Dr. St. remarks rightly (page 308): "Because if a quality becomes evident in anything by putting some other thing beside it, the first must possess the quality in a higher degree than the other."

KULIKONI? particle of interrogation, why? kulikóni ku sema hivio, why speak thus? ku (tu) li (to be) ko (where) ni (what?), where is, what or why? mti hu ni mkuba kuliko ule, *lit.*, this tree is large where is that one (*scil. for comparison*), i.e., this tree is larger than that one.

KULIWI, *s.*, a certain insect.

KULLA (or **KULLA**), *adj.*, every one, all, each one; kulla mtu, every man; kulla watu wamwéikia neno hili, all men have heard this word; kulla mmoja, every one.

KULUKA? (R.).

KULUKUMA (?).

KULULA, *v. a.*; ku kulula or ku kula, to take out or from; *fig.*, to outdo.

KULUNGU, a kind of antelope.

KUNA, *s.* (ya, pl. ma—), the female pudenda, vagina, vulva.

KUNA MUMBA, *s.*, a mussel in the sea, which, when

trodden upon, wounds severely. A man taking it for a woman intended to approach it, but was mutilated by it. Hence the name (pl. makuma mamba).

KUMANGA, *v. a.* (Kijomvu), to beat out the dust, e.g., ku kumanga jáwvi kua simbo, *vid. ku kumaa*, *v. a.* (ku tóa fumbi) (*cf. kukita*); ngáo li i-kumange, shake off the dust from this cloth; nima hi yakumangia ?? (R.).

KUMANGANA, *v. rec.*

KUMANI, an abominable nickname; maha kuma niná wé = kuma ya nina (an abominable nickname of a child) (mother), or kumanióko! O thou of the kuma! Oko is a kind of vocative in Kijagga; e.g., wangioko! O king! (R.).

KUMBA, *s.* (pl. ma—), a fresh-water fish (ni maji ya pejo).

KUMBA, *v. a.*, (1) to shove, to push away or knock against one in passing (= sukúma); ku-m-pita, ku-m-gussa, ku-mu-ambáa, to touch one in passing; (2) to take off everything; e.g., muvi anakumba maliyangu pia iote akanonda nayo, the thief took away all my property and went off bag and baggage; ku kumba taka or fumbi kua mukouo, ku kúsánia, to rake dust or dirt with the hand; ame-ni-kumba kizani, he touched me in darkness.

KUMBANA = sukumana, to push one against another unintentionally.

KUMBIA, *v. obj.*

KUMBIA KUMBIA, *v. obj.*; muvi ame-ni-kumbia maliyangu pia.

KUMBIZA (or **KUMBIZIA**) (= sukumia, sukumia) neno baya, to charge one with a crime, to lay it upon him; nuno kana adamu amekumbisia mkewo, mkonpato mashaka pekée.

KUMBA MOYO, *s.* (pl. ma—), rafter, pole, stake (*vid. komba moyo*).

KUMBATI? (ya, pl. za).

KUMBATIA, *v.*, to embrace, to clasp.

KUMBATIANA, *v. rec.*, to embrace each other.

KUMBE is an expression of surprise, a particle like mbóna, what? but now, &c.; e.g., kumbe ndivio oliviosunia, why has he acted thus? kumbe huku nonda ku-m-pa Mzungu amanayangu? kumbe anawaximu ndiposa asiwa na akili (kumbe = kumluka, consider—); kumbe must not always stand at the beginning of the sentence.

KUMBI, *s.* (la, pl. ma—) (= shaha or nta ya mnasi), the top of a cocoa-nut tree, which, when fallen to the ground, is cut off by the natives; ku pata náma ya nta, a kind of white marrow (called palmese in the Seychelles) which is said to be a delicious food.

KUMBI, *s.* (la, pl. ma—), cocoa-nut fibre and the

fibrous mass out of which the leaves grow. The dry skin of a nazi is used (ku palia motto) to fetch or catch fire, as the dry fibres catch fire quickly. The fibres are also used for making ropes. Watu anasika kumbi la nazi katika maji ya tópe, lipáte ku legés; baaden ana-li-gogóta anatoa niuzizakwe auasonga kámba or anapiga or anasuka kámba.

KÚMBI, *s.*, *circumcision* (Mer.).

KÚMBI, *s.* (*sing.* ukúmbi wa nífishi za usso); kúmbi za usso, *the hairs of the upper eyelashes.*

KÚMBI, *s.* (*sing.* ukúmbi, *the ante-chamber*); kúmbi za niumba, *the ante-rooms or ante-chambers of a house, in opp. to jumba, or niumba ya ndani, the inner-room, where nobody is allowed to go without special permission. Ku-m-tia kumbini = ku-m-táhiri, to circumcise one, because he must stay in the ante-chamber until he is healed. Ku-m-tia kumbini is a more noble expression for ku-m-táhiri or ku-m-pasha tohára. There are usually ten or twenty boys circumcised together. They live together in one place.*

KUMBI KUMBI, *s.*, *ants in their flying stage, the white ants or termites, which get wings at the rainy season, when they fly about in large swarms. By roasting on a fire, their wings fall off, and then these insects are considered a delicious food (cfr. mitoa, pl. mitoa). Kumbi kumbi ni mtoa mkúba álío na mbáwa; watóka touni (a hill of clay) majira ya mvúa; niúni na watu wála.*

KÚMBIKA (or KUMBISHA), *v. a.*, *to lay a charge upon another man, to push off upon; vid. kumba, v. a.).*

KUMBIZIA, *v. obj.*, *to lay the charge upon one (ku-m-sukumia or sukumizia); Adam ame-m-kumbizia mkéwe pekée, apate mashaka pekée (ku-m-kumbizia mtu neno baya).*

KÚMBÚ, *s.* (*pl. za*) (*sing.* ukúmbú), *a girdle, a belt, consisting of a narrow piece of cloth wound round the loins; vid. masombo.*

KUMBUÁTA, *s.*, *a kind of drum standing on feet; cfr. ngoma; cfr. msóndo and kiwámbo.*

KUMBÚKA, *v. n.*, *to remember (ku tafákari, ku tará-dádi), to recollect, to ponder over.*

KUMBUKIA, *v. obj.*; amo-ni-kumbukia juojangu, *he put me in mind of my book; sikumbukí, I have no recollection of it (viz., of the matter).*

KUMBÚHA, *v. c.*, *to cause one to remember, to remind one of.*

KUMBU KUMBU, *s.*, *a mention, memorial, remembrance (= muenzo wa maneno ya ku-m-kumbukia kitu); e.g., some one spoke of the chúa cha siwáni, frog of the lake, the hearing of the word chúa put me in mind of the word jáo (book), which I*

have forgotten to bring with me, but left it at a certain place. Hence I would say: amo baya anesúa kumbu kumbu ya juojangu, this man made mention of my book, he put me in mind of it. Kumbu na kumbu (Mr.)?

KUMDA, *s.* (*la, pl. ma—*), *vid. komda.*

KUME KU CHA, *there is dawn, it dawned; vid. ku cha.*

KUMFI (or KUMVI), *s.* (*sing.* ukúmfí, *pl. kumfi*); kumfi za mpúnga or mítama, *dec. (= wishoa), husk and bran of rice or millet, etc. As the chaff of Indian corn is larger, the natives call it makúmfí ya mahindi; whereas the empty husk of the mawelle they call kunúnu (la, pl. ma—) (kunúnu la mawelle, because this kind of grain has no wishoa, chaff proper).*

KUMI, (*la, pl. makumi*), *ten; kumi la kwanza, la kati, la kwisha.*

KUMIO? (R.), *roho, mio?*

KUMÓJA, *adv.*, *on one side (kua upande mmoja); cfr. ulimi wa mti.*

KUMUNTA, *v. c.*; ku kumunta, *to shake out or off (St.) (Mer.).*

KUNA, *v. a.*, *to grate, to scratch (one's head); ku kúna (= puua) nazi (vid. mbúsi), ku kuna péle, but they say ku púa ámaki or sándáns, to scrape off the scales of fish (mamba ya samaki), or the clay from the copal.*

KUNA, *there is; kuna santi ya — (Luke iii. 4); kuná-bi? what is the matter? kúna ku ambá-je? what do you say? (Tumbatu) (St.); kuna nini? what do these things mean? (Luke xv. 26); kuna siku sita za makazi ku páshoa ku tendoa (cfr. Luke xiii. 14); kunáye, depending on him (?).*

KUNA KUCHA (*vid. kuja, v.*) (*cfr. mítana*), *there is the dawn; kunafunga mvúa, rain encloses (the sky).*

KUNÁZI, *s.* (*la, pl. ma—*), *the small fruit of the mkunazi tree (a species of thorn), which is eatable, something like a shoe.*

KÚNDA (or KÚNJA), *v. a.*, *to fold up, to wrap, e.g., ngúo; (2) to knit the brows; ku kunda usso (kua ku tukiwa or kua ku fania koro).*

Ji-KUNDA; ku ji-kunda mabá (*la, pl. mabá or mawá*).

KUNDA KUNDA, *v. intense, to wrinkle (Mr. Rob. writes: kansa and kunda kunda, to wrinkle, to tumble a cloth).*

KUNDAMÁKA (KUNDAMÁKA), *v. c.*, *to turn in folds; usso unakundamana, the folds turn or it end or sour, frowning; kua-ku-takiwa or há-ku fania koro (koro, anger in Kisika).*

KUNDANA, *v. c.*, *to fold itself; e.g., kua papa.*

KUNDIKA, *v. p.*, to be folded or capable of being folded; ngúo hi inakundika wema or vibáya, this cloth is folded up well or badly (Reb. to crumple).

KUNDIA, *v. obj.*, to fold for one.

KUNDIA, *v. n.*, to be short and small of stature.

KUNDAMANI, *s.*, a large white, but short snake.

KUNDA, *s.*, beans, haricot beans (ukunde, *wa*, *sing.*) (*pl. za*), a kind of bean (mkunde, the tree); kunda za Kipemba and za Kitoita are considered best. Various kinds: kúnda-, fíwi, chíko, haazi

KUNDI, *s.* (*la*, *pl. ma*—), a flock, herd, drove, many together; kundi la gnombe, kundi la pitiki, a herd of cows, swarms of bees; kundi la viombo (vil pambenisha and masózi) watu wanasimama makundi makundi.

KUNDU, *adj.*, red (*vid.* kiludu); kundu lamchameka muotto, *vid.* masari.

KUNDÚA, *v. a.*, to unfold, unweave unroll; e.g., ngúo; ku kundúa moyo or usso, to make serene the face or heart.

KUNDÚKA, *v.*, to get unfolded, to grow larger, to expand, to become serene — imekua nieupe; usso umekundúka, the face is or looks serene, cheerful; moyo umekundúka, he is gratified (*Kingoni*); moyo umo-m kundúka; alieku duká roho — mkundúfu, to be serene

KUNDULIA, *v. obj.*, to unfold for one, in his favour, e.g., ngúo, usso.

KUNDULIWA, *v. p.*, to be unfolded; ngúo imo-kunduliwa ni watu

KUNGA, *s.* (*ya*, *pl. za*) = shiri, mystery; kunga zno na-wa-tambúa (R).

KUNGA, *v. a.*, to hem a cloth, to make a border to the cloth (ku kunga ngúo), ku kunga utípe, usirarúke haraka; utepo ni mahali pa (mbúmba pa ku rarúka ngúo; ku kunga mshúno, to cushion.

KUNGUA, *v. p.*, to be hemmed.

KUNGALI NA MAPAMA NAINI, while it is not curly.

KUNGAMANA, *v.*, to assemble in crowds, to be crowded.

KUNGAMANIHA, *v. a.*

KINGANA, *v.*, to assemble from various quarters, and then depart in numbers to make war; ku toana katika maji, ku enda wiani.

KUKUANI, *s.*, a remedy for a cough

KUKUWA, though, although; kungúwa mbei, takuenda, although far off, I shall go.

KUNGA, *s.*; kunga ya muáfi, the hard black core of the muáfi tree, the wood of which is so hard that hatchets are unable to cut it.

KUNGA (KUNGU ? or KUNJA LA NTA), *s.* (*la*, *pl. ma*—), the mist rising from the ground, especially

during the rainy season. It must be distinguished from umánde (*vid.*). Kuna kunga leo, it is misty or foggy to-day; kunga yafuka, a fog rises or spreads (F).

KUNGI, *s.* (*la*) = shoha (Efr. v. 1).

KUNGO, *s.* (*pl. za*, *sing.* ukungo), beam; ku tla maji mtungini hatta ukungoni, to fill the jar with water to the brim; ukungo wa kistima, the edge of a well

KUNGO, *s.* (*ya*, *pl. za*), the fruit of the mkungo and muáfi trees, used by the potter ku kungia or suqulia (to clean) or lainisha viungu (kungo za mfinanzi), the kernel is agreeable, and tinges the tongue

KUNGUJA, *v. n.* (*vid.* ngúja), to wait; ku-m-gojéa, to wait for him

KUNGU (KUNGUU), *s.* (*wa*, *pl. za*), a species of antelope with long horns, of which the natives make vigunda (war-horns) But the kungu mbúwa or female kungu has no horns. Other kinds of antelopes are málu, kurú, which have very long horns.

KUNGU, *s.* (*wa*), a kind of raven or crow ? (háyu, *pl.* hawa)

KINGU, *v. n.*, to stumble (*cf.* kúda, *v. n.*) (with the accusative of the subject), ku-gú ni hari ku kungu gú wafunga kitambú, kama ku kungu ulimi.

KINGUATIMBA

KINGUZA, *v. c.*, to cause one to stumble

KINGI, *v. a.*, to pull off or strip off, and hence ransack; ame-m kungúu nguoyakwe, he stripped him of his cloth; ame tu kungúu or toalia vitu viti, viote, he ransacked all our things.

KINGI, *s.* (*la*, *pl.* makúngú), the person (male or female) who instructs boys or girls in the mysteries of adult life (*cf.* muari and kisinda) (*vid.* gunkui), huyu ni kungui or gunkui langu; mtu alieleza kijana mambo ya ulimbani.

KUKUMA (*pl.* ma—), the berry of the mkungúma tree.

KINGU MANGA, *s.*, a nutmeg.

KUNGUNI, *s.* (*wa*, *pl. za*), bug (which are abundant in native bedsteads)

KUNGUWASI, *s.*, the fruit of the mililana (usio ubilana) The mkurasi or mililana tree is very soft (*vid.* kikáa); it is used for cough (Er)

KUNGUNI, *s.*, a crow, a bird a little larger than a rook, black, with a white patch on the shoulders and round the neck; it feeds on carrion (St.).

KUNGURUMA, *cf.* ku koroma.

KUNGUWA, *v. a.* (= kungúa or sappa mappo), to ransack.

KUNG'UTA, *v. a.*, to shake off or out.

KUNGUTO (*pl. ma—*), a kind of basket used as a sieve or strainer.

KUNGUYU, a grey kind of owl?

KUNI, *s.* (*sing.* ukúni, *pl.* kuni za—), firewood; ukúni, one piece of wood; kunizangu una-zi-alia, hujui kuamba zina masumbúo, you burn my wood, dost thou not know that this causes trouble (to get it again)?

KUNIA, *v. obj.*, to scrape or scratch with or for (*cf.* kuniúa).

KUNIA, *v. a.*, to raise the eyebrows in contempt.

KÚ NIA, *v. n.*, to ease one's-self (*vid.* nia).

KUNIANÚKA, *v. p.*, to be torn, ragged, lattered?

KUNIÁTA, *v. a.* (= ku finia usso), to show a sad anxious face or look, like a condemned man, who, by his melancholy look, seeks to obtain the favour of the judges or the mercy of the people; ku ji-kuniáta kana mesikini, ku keti kinióngé, ku jiónsa, watu wafúnie hórúma kuniáta, to give an imploring look; amejikuniata usso, amofinia usso kua ku tukiwa; ku ji-kuniata kua sumasi or beredi, to draw one's-self together, to shrink from sorrow or coldness.

KUNIKIA, *v. n.*, to nod (?); kunikia kua leppe la usingizi, to be droozy.

KUNIÚA (or KUNIÚLA or KUNIÚRA), *v. a.*, to scratch the skin so that blood flows, to hurt, injure, or wound one's-self by rubbing; e.g., nimekuniua jandajangu hatia ku toka damu, I scratched my finger until the blood came (sherti ku umiza, by rubbing or touching). Dr. Steere, page 309, says that this verb means "to touch secretly (with a scratching motion) by way of signal or of calling attention privately, to make a scratch on the skin."

KUNIULIWA, *v. n.*; kuniuliwa ni mti, to be scratched by a tree, and lose blood.

KUNIÚKA, *v. n.*, to bleed from a scratch; nimekuniúka kua mti, I lost blood from a tree having scratched my skin on passing by it.

KUNIÚRA, *v. a.*, (1) to graze, to touch one slightly; (2) = ku-m-niukúra kua ku-m-niukúu, to call one (out of an assembly of men) by touching him — giving thereby a secret sign, watu wasitambúo.

KUNJA, *v. a.*, to wrap up, to fold or furl (*cf.* kunda, *v. a.*); kunja uzi, to wind thread; kunja usso (or ku kunja vipaji), to knit the brows, to frown.

KUNJAKA, *v. n.*, to fold together, to wrinkle, dwindle.

JI-KUNJA, *v. ref.*, to shrink, to flinch.

KUNJAMANA, *v. med.*, *vid.* kundamána.

KUNJIA, *v. obj.*, to fold for.

KUNJIKI, *v. n.*, to become folded, to be creased.

KUNJE (*vid.* kunge), mist, fog.

KUNJÚ, *s.*, a kind of awanga (*vid.*) which is eaten in a time of famine.

KUNJÚA, *v. a.* (*vid.* kundúu), to unfold; ku kunjúa magú or migú, to stretch one's legs; ku kunjúa, to become unfolded, to spread over; ku kunjuliwa, to be opened or unfolded.

KUNRATHI (for kun rathi) (*in Arab.* كوني راضي), be thou ready, give your consent, excuse, pardon, do not be offended.

KUNSVI (*Kir.*).

KUNUKIA.

KUNÚNU, *s.*, *vid.* kumfi.

KÚO, *s.* (*ya, pl. za*), the measured tract of land within which a slave has to labour on a plantation; kúo ni pombe or kando ya shamba, watúma wakilima; kulla mmoja afúte kuoyákwé iliolekéza kua muále. When the slaves begin to break up with the native hoe (ku lima) the ground of a plantation, the master or overseer measures out with a long stick (muále) the tract or extent of land which every slave has to work at. This portion of land is called kúo. Bana ameniúsha kúo, the master has laid out or measured out the kuo súa súa. Mtúma asióngéze wala asipungúze kúo ya mpáka. (2) Niama ya mitu (*Fr.*).

KUPÁ, *s.* (*pl. ma—*), a lock made of wood. Kupá la mlango = kométo, the bar; ufungúu, the key.

KUPA, *s.* (kupa unagandama na gnombe, ywáwúu damu), an insect vering cattle, a cattle tick.

KÚRA, *s.* (*la, pl. makúpa*); kuti, *pl. makúti*, ya miá ya wimbía niúmba, the thatch (of the houses) made of miá, which is stronger than that which is made of the cocoa-leaves. Kupa la ku fangia kuni, ndilo úgne wa miá, the wood-fetching women tie up their bundles with miá.

KUPÉ, *s.*, a tick, a cattle tick (*St.*); probably for kupa.

KÚPIA, *vid.* pia.

KUPÚA, *v. a.*; ku kupúa mtáma, to pour the mtáma on the ground (= ku mwaya nti); (2) ku kupúa kofíni? to shake off one's dress; ku kupúka, to fall away or off, to drop off.

KUPULIA, *v. obj.*; ku kupulia mtáma nti (*vid.* mtáma).

KUPUKIA, *v. obj.*; ina ku kupukia obo (*R.*).

KURA, *s.* (*ya, pl. za*), lot, fortune; fulani anapata kura; ku piga kura, to cast lots; ku fania or piga or túpa kura.

KURÁKU, *s.*, a preparation of tobacco, sugar, and honey after Indian fashion (kuráku ni Kibúndi?); haitéfi tabia.

KURASA (*sing. ukirisa wa kurasu, pl. kurasa za —*), a leaf of paper; *cf.* كُرَاسَة, pars. libri.

KURMA ? wanakurisa makasha ndani ? (R.).

KURU, *s.* (*vid. kungu*), kind of antelope.

KURUWA, *s.*, cloaca.

KURUBIA (or **KAMBIA**); kurubia kúa karibu, to come near, approach.

KURUBIKA (or **KARUBIKA**) = ku funia karibu, to bring near.

KURUDIKA, *v.* **ku**; anakurudika ? (R.).

KURUMBISA, *s.* (**Kimu**) (**Kimima**, **júpi**), a bird which sings a long and curious tune.

KURURU, *s.* (koi mūēpe poani, apendai kula mafi mmo kūruru), little white orabs on the beach which are fond of dung (*cf.* ká uifu and ka dono).

KURURUSI, *s.* ? kururusi la gnombe, an ox ? ?

KURUBI WA GWOMBE, a bullock; *vid.* nsáu.

KUSA (**KUEZA**), *v. a.*, to exalt, to make great, to magnify. Mungu ame-m-kusa Seidi, amo-m-pn mali, watu, &c., apáte kúa mkúba.

KUSA, *v. a.*, to make to grow (from kú or kuba, great), to make great, to exalt (kueza), to magnify; ku kusa jina = ku-m-kúza jina, likáwa kuba or refu, or ku ongéza jina, to increase, *lit.*, to exalt one's name. Muungu ame-m-kusa Saidi, ame-m-pa mali, watu, &c., apáte kúa mkubú. The father of my servant Kisúso was called Ngóme, hence the son was named Kisuso wa Ngóme, but the people added to his name and called him Babe Ngomo, hence the servant is called by some simply Kisúso, by others Ilabe Ngóme (Kisuso). The father of the present Imam of Mascat was called Said-Sultani (Ben-Imámu), hence the son (who is the present Imam) is in Kiswahili called Ilabe Sultani Saidi (or in Arabic, Said-Said-Ben Sultan).

KUSA (or **KUBA**), *v. a.*, to sell; *lit.*, ku uza or úliza, to ask, sell, a price, to ask people to buy what is exposed for sale. Hence kúza na kúa pro ku uza na ku nunú, to sell and to buy, *i. e.*, trade, traffic, commerce in general; *lit.*, ku úliza na kú kúa-kú kúji úzoa kinakúa kikúba, kinaviá feida nengi-ndú biáshara ya kúza na kúa, *e. g.*, robo inakúa reali. Nadáká úza or ku uza kiti biki, I wish to sell this thing; nāmo-ki-úza, I have sold it, or nimekúza kú-úza; na-ki-úza sasa, I sell it now; mea na kua, the trader.

KUSHA (or **USHA** or **USHA**), *v. rec.*; watu wame-usha or wamekúsha, the people sold to each other or bartered.

KUSA, *v. a.* (**Kin**), to assemble.

KUSANA, *v. rec.*

KUSANIA, *v. a.*, to gather, to collect; ku kusania máhali pamoja, to assemble at one place.

KUSANIWA, *v. p.*

KUSANIANA, *v. rec.*, to assemble (one with another), *i. e.*, kua nafisáo.

KUSANIKA, *v. n.*, to be assembled, to meet together or gathered, to be capable of; kundi la watu linakusnika pahali pamoja = linakutana.

KUSANIKANA = dirikana.

KUSHOTO, *adv.*, on the left (*vid.* kuke and kuume); mukono wa kushoto, the left hand.

KUSHULU, *v. a.*; kúshulu kansu; *cf.* كُشْلُ, lovi et latiore sutura consuit veston.

KESI (or **KUMI**), *s.* (la, *pl.* ma—) (kúsi la maji), an earthen pitcher with a handle and a narrow neck for carrying water. The kusi is larger than the gudúla, is porous, and brought from Egypt generally.

KUSHIKANI (or **KUZIKANI**), a funeral.

KUSIMU (or **KUJIMU**), under the earth, in the grave (*cf.* tungulia).

KUSHA, *v. a.* (*cf.* kuta); ku-m-kusaa masháka, to trouble one, to vex (*cf.* sononesha).

KUSAI, *s.* (ya) (= pepo ya shangáni or subéli), the south or south-east wind, blowing from April or May till October. Kusai yavuma tangu Damáni hatta karibu ya Msimu or Músimu. The south-east wind blows from Damani (from the end of August, when the south wind blows more gently, until near the Msimu. Pron. kusai m'já na mtáma, kuskázi mja na súi (sámaki), *i. e.*, with the south wind the boats carry corn to Arabia, but with the north wind they carry fish (dry fish) from Arabia to the Shukili coast. Kusini, southerly, in the direction of kusai = shangani and subéli.

KUTUBANI, *s.* (yn), a thimble (tondó ?).

KUTUBARRA, *s.*, curiander seed, used in curry-powder (*cf.* gilgilan), name of an Indian spice (or kurubasa ?).

KUSUDI (or **KAMUDI**, or **MAKUSUDI** or **MAK'USUDI**), *s.*, intention, design, purpose; *adv.*, intentionally, on purpose; kua kusudi; *cf.* كُودِي, intendit; proposuit sibi; *vid.* kavidi.

KUKUNIA, *v. a.* (= ku nkúlia), to intend, purpose, determine.

KUSURU, *v. a.* (= ku pungúza), to diminish, make short; كُصْرُ, brevis fuit, abbreviavit.

KUSU (or **KUSURU**), *s.*; *e. g.*, kazi ya kúsuru kúsuru, work badly done = kazi ya kivifu vifu = uvifu.

KUT, *s.* (ya) (Arabic pro ngóme), castle, fortress.

KUTA, *s.* (la, *pl.* ma—), wall; kuta zima, a large wall (*cf.* kikuta) (*sing.* ukúta).

KUTA, *v. a.*, (1) to see, to find, to happen, to befall, to be in travail or to suffer pain in giving birth; kaku anakuta, alipo kuta amebaga or ametóka, the fowl is in travail, and after travail she brought forth or cast down an egg = laid an

A Lover's Song.

(A)

Kuna kortasi ya shamu, tumishi mwenzi ajiba,
 ndakampe salamu, mana msuri haiba (haya)
 Umu-sidani afhamu, mapenziyangu mahaba
 Wala asidanni mingine, moyo asitio rukhuba
 (sumasi)

Kuani? ndio matilaba (milla), ku penda kiniwi-
 sajo, (ku wisa - penda, kinipendaji).

(B)

Recap. of the Bride.

Mimi nna wasia wa baba, moja sitiliwi kijo,
 Moyoni sine miba, furaha nongi, si habu,
 Wala asidanni mingine, moyo sitio rukhuba
 Kuani? ndio matilaba ku penda kikuisajo.

(The Captain sings A and the Sailors B.)

Killed mkata jombo
 Benderi sitangamue
 Nakhuda mdaka jombo
 Si-m-jengo safari.

(Translation.)

In the Killed Bay a man is cutting wood for a vessel.

(1) harbour, do not meddle with him.

A captain is desiring a vessel,

Do not build him (help) a voyage.

L

LA, adv. (in Arabic), no, not; Kis. sivo; Arab. non, minime.

LĀ, v. a., kŭ lā, to eat, to consume, to spend; amekŭla, he has eaten; yuwŭla, he eats now, he is eating; atakŭla, he shall or will eat; simba amŭm-la gnombe, the lion has eaten the cow; cfr. Arab. أَكَلَ, edit, consumsit (the first and second letter having fallen off in Kiswahili); kŭ la ufundo, to eat rotten meat; kŭm-la utŭto, to defile a girl? amekŭla fethayŭkwe, he has spent his money; ŭle kŭdiri udakŭvio, eat as much as you like.

LĀNA, v. rec., to eat one another.

LĀI, v. obj. and instrum.; kijiko cha ku lĀ, a small spoon for eating; sŭhani ya ku lĀ wŭli, a plate in which to eat boiled rice; mukŭno wa ku lĀ, the hand with which one eats, i.e., the right hand (opp. to mukŭno wa ku wŭto, the left hand), for the right hand is used to eat with; jumba cha ku lĀ, the eating-room, the room to eat in; amŭm-lĀ waliwŭkwo, he ate (to him) his rice, i.e., he ate his portion of rice in his (the other's) absence.

LĀKA, v., to be satiable, to be eaten; kitu hiki hakifiki, this cannot be eaten; kitu hiki chalikwa, kitu kina kinalika = kina kua kidogo.

LĀLIA, vid. ŭa.

JĀ-LĀ, v. ref.; muna ameji-lĀ ŭali ya baba, the child has eaten up his father's property.

LĀNA, v. r.; kuliāna, to eat in turn; vid. kĭ-kŭa, s.

LĀNA, v. c., to cease to eat, to give one food (vid.

ponho), to cause to graze (e.g., a herd of cows), to lead to the pasturage.

LĀABU, v. n., to sport, to play with; Arab. لَعَبَ, salivavit ore, ludit.

LĀANA (yn, pl. malaana), s. (لَعْنٌ), abegit et procul esse jussit, male dixit; لَعْنٌ, maledictio, a curse.

LĀANI, v. a., to curse, to damn.

LĀANISHA, v. c., to bring a curse upon somebody. LĀBEKA (or LEBEKA, LEBEK) (shortened into ebho or bee), yes; the humble manner of answering when called by the master or somebody else; Arab.

لَبَيْكَ, paratus consisto ad gerendum tibi morem, ecce adsum et obedio.

LĀBI LABI, vid. ushairi.

LĀDŪDA (or LĀDŪDA), adv. (Arab.), perhaps; lāhuda ataknja lĕo, perhaps he will come to-day; cfr. د , ڊ , ڌ, haud est evitandum.

LĀDŪ, s. (ya), a native confection in the form of a ball, made of sugar, honey, pepper, and flour of sesame (tangaini); it is baked very hard and is useful on a long journey by sea or by land; cfr.

ل , suavo et jucundum comperit.

LĀFŪA, v. a.

JĀLĀFŪA, v. ref.; asiekŭa na haya (vid. pŭjŭka), to be shameless and to want all that one sees.

LĀFŪKA, v. n., never to be satisfied, always to be hungry (roho bakinali); mta kuya yuwalaŭŭka, ni mlŭŭŭ, this is a ravenous fellow, a glutton.

LĀFŪKA (Kin. lafuka) (?).

LAFUTHI, s.; láfuthi ya maneno tu, si manéno yegni máana or ya kuelli, si kuelli, ni láfuthi ya maneno tu (láfuthiyakwe), *excuse, pretence* (cfr. لاف, jecit, de se ejecit, protulit verba; hence لاف, vox, vocabulum), *senseless or false talk*.

LAGA, v. n., pro la ága; e.g., júa lága or la ága miti, *the sun takes leave of the trees in the evening when it stands sama sama (equal) or level with the top of the trees, and consequently is about to set* (cfr. aga).

LAIHÁMU, vid. lóběmu, s. (ya), *solder*; cfr. لائم, firmavit, consolidavit argentum aurumve auri-faber.

LAHAULA, s., *blasphemy*; usi-tu-tio lahaulani = usi-tu-kufurisha or usi-tu-tie kufurúni, e.g., kua ku-m-taja Muungu kua makossa (R.).

LAHU, s., a sheet of paper (R.); cfr. لوح, tabula lata, omoplate in quo scriptum est, لوح.

LAÍKA, s. (sing. ulaika) (la, pl. ma—), *the short hair growing all over the body except the head*. Laika la niúni or malaika ya niuni. *Dr. Steere limits the hair only to the hand or arm*.

LÁINI (LEINI), adj. (Arab.), *thin, fine, soft to the touch, not rough or coarse* (vid. kuáriza), delicate, smooth; cfr. لَين (لَيِّن), lenis ac mollis fuit rom.

LAINIKA, v. n., to be soft, thin, without roughness or coarseness.

LAINISHA, v. c., to cause to be soft, to make smooth.

LAITI! oh that! would that! an exclamation of regret, and a wish that things had been otherwise; natámami niaraka laiti kuamba za-ni-wasilia leo (ni neno udakalo liwe) (cfr. falaula) (vid. Luke xii. 49); cfr. لَيْت, utinam; laiti kuamba fulani aliku hapa, neno hili ningalifania, *would that he had been here, I would not have done this matter*.

LÁKEN (= ela or ila), conj., but, yet, nevertheless (Arab.); لكن, sed, attamen.

LAKI, v. a., to go to meet: Saidi Thuen ali-wa-laki Wababin, *Said-Thuen went to meet the Wahabi* (R.); cfr. لاقى, obviam habuit, occurit alicui.

LAKINI, vid. laken, but, however.

LAKKI, a hundred thousand, a lac (Indian number); lakki kumi, a million.

LAKNI, s., sealing-wax (Hindustani?) (R.).

LAKWE (or LAKE), his, hers, its (vid. suffices in the Grammar); lako, thy, vid. ako.

LALA, v. n., (1) to lie down for sleep, to recline, to be in a lying posture, to sleep; (2) = ku ináma or ku wáma, to assume a bending posture; e.g.,

niumba inalála nti = imeanguka nti, *the house fell flat on the ground*.

LALÁNA, v. rec., to sleep, eat, etc., together, to be on intimate terms.

LALIA, v. obj., e.g., ku-m-lalia or kulia matanga, to sleep or sit on the sand when mourning.

LALIANA, v. rec.

LALÍKA, v., to be able to be slept upon, to afford convenience for sleeping; kitanda hiki chalalika, hakina kungáni, *this bedstead enables one to sleep (on it), because there are no bugs (in it)*; siku hizi hakulaliki nimbani tena kua harri, *in these days one could not sleep in the house for heat*.

LAZA, v. g., (1) to cause or bring to sleep; mama yuwa-m-laza madawákwe, *the mother puts her child to sleep*; (2) to put into a horizontal position; ku laza laza maneno = ku takapisa, tongeleza.

LÁZUA (or LAZOA), v. p.; alielazua horini, *Luke ii. 16; he was brought in a lying posture*. KU-JI-LAZA, v. ref., to lie down.

LALÁIKA, v. n. (= ku umia kua ndá), to starve; kesho nisipopata chakula, talalaika.

LALÁMA, v. n., to confess, to cry for mercy, to supplicate, to entreat, to ask pardon promising not to commit the fault any more; muivi yuwalálama, apáte pona nalsiyankwo; alipoungáma (confessed) muivi yuwaja ku kátoa mukono, sehabu hi yuwalálama, sitáfania tenn, muipige yámini; siku ya ku luláma miraji, *the annual fast-day*.

LALAMIA, v., to implore pardon from one; ku-m-lalamia wali, to implore the pardon of the governor; mdeni ame-m-lalamia muegni mali ku-m-pa rubu; ana-ku-lalamia nini? *what has he told thee confidentially?* (cfr. angamia).

LALÁMISHA, v. c., to cause one to ask pardon; wali ame-m-lalamisha Abdalla, *the governor caused or ordered Abdalla to ask pardon, he said to him "ulálame."*

LALAMIWA, v. p.; muegni mali amelalamíwa.

LAMMI, s. (ya), glue or tar (cfr. beréu, s., and shohámi); lammi ya ku páka jómbu, *a kind of glue or tar, to lay on a ship* (cfr. lámamu).

LÁNA, v. rec. (vid. la; kú la, to eat), to be on very intimate terms, so that they give each other everything; they eat each other, as it were; waku hawa walána.

LÁNA, s. (properly LÁNA, vid. (la, pl. ma—), curse; malána ya Mungu, *the divine curse, imprecation, malediction*.

LANGO, s. (la, pl. ma—), guts, dirty guts (cfr. mlango).

LANGU, my (vid. Grammar), pron. possess. first pers. sing., mine (la class).

LANI (properly LÁANI), v. a., to curse, execrate one; vid. lana.

LAANIKA (or **LAANIKA**), v. n., to be disgraced or cursed, imprecated.

LAANIHA (or **LAANIHA**), v. c., to bring curse upon one; e.g., kua ng'anga.

LAANIWA (or **LAANIWA**), v. p., to be accursed.

Lao, their; vid. *Grummer*.

LAPA (or **RAPA**), v. n., (= ku shiriki ndá káli), to be sharp set with hunger so that one may eat anything obtainable, to be ravenously hungry; mtu huyu yuwálapa kua ndá. Ku lapa roho = or roho kwi-pa mpelle = ku fania or fúta killa kitu roho idakája, to eat quickly and ravenously.

LASIRMALI, s.; amepata lasirmali nengi, he got much property.

LATANIA, v. a., to bring up, i.e., to have the oversight, care, e.g., of a child; perhaps from the Arabic لَتَمَّ, affixus fuit loco, effecit ut alter alteri affixus esset ac continuo adesset (compare also the Arabic لَتَمَّ, fraenavit, instruxit fraeno).

LÁUMA (or **LÁUMA**), reprehensio, vituperium, blame, reproof. *Kathi Ali said to Mr. Reb. that he had no lauma (blame), if the people did not follow him, as he had shown them the right way.*

LÁUMU, v. a. (Arab. لَامَ, reprehendit, culpavit, corripuit aliquem) (= ku shika ku-m-sumbulfa), to go to law with one, to inform against one, to blame; e.g., if a man has agreed with a merchant to buy a certain article, to which he took a fancy, but having no money about him, he says to the merchant, "Do not sell the matter, if you do, takuja ku-láumu, i.e., I shall come and summon you." If the merchant sells it in the absence of the other, who is gone to fetch the money, the seller can be accused (ku laumiwa), and must produce the article in question, or pay the value of it. Mr. Er. takes laumu in the sense of "taxing or accusing one falsely" (?). Láumu li ya-nipatia-ni, nimetoi-ni? said a silejussor to the debtor (B.). Ku láumu, to do one's-self harm by doing wrong (to get maumifu) (R.).

LAUMIWA, v. p.

LÁUNI, s. (ya), likeness, kind, sort, form, species; adv., like; nadáka jáo láuni ya hiki, I want a book like this = gissi ya hiki, or kama hiki, or launiyákwé iwe kama hiki, or mshéba ha ya hiki, or shébihi ya hiki; Arab. لَوْنٌ, conditio rei quæ ab aliâ distinguitur, color.

LAUSHAUNI, adv. = mbalimbali?

LAWA, v. a., to flick, to pierce, to anger (B.).

LAWWA, v. a.; ku lawa, to come from (Mrima) (St.).

LAWANA, v. (cf. lauma), to blame or scold (St.); probably, v. rec., to blame each other?

LAWA, v. c., vid. lala.

LAEWA, s. (la, pl. ma—), necessity, surety, bail, responsibility; jambo lililo pasha; natukia laewa, I bail; Arab. لَوْ, assidens fult, necessarium fult alioqui.

LÁKIMU, v. n., to be obligatory upon, to be compelled; wewe ya-ku lásimu ku nanda, thou must go, to bail or answer for; mimi nulasimu fetha ya Kisuse, I answer for the money of Kisuse, I will pay it; tuna-ku-lásimu wewe, we make thee responsible; ni lazimu juyako, thou art responsible.

LAZIMIA, v. obj.

LAZIMIHA, v. c. (1) to compel; mdéni ame-ni-lazimisha fetha ya Kisuse, the lender made me pay the money of Kisuse; (2) to make responsible; nti hi nualazimishua mimi, kadiri litakulo kuja; la heri ama la shúri, taúza mimi ni Said Majid: "vili knájo?" said Rashid Ben-Sulim of Takungu to Mr. Reb.; (3) ku-ji-lazimisha nafsiyakwe na or kua = ku-ji-funga nafsiyakwe na or kua, to devote or give one's-self to.

LEA, v. a. (deric. mlézi, tutor; malézi or ulézi, education), to bring up, to nurse (ku poska); ku-m-lea mami, to bring up a child; ku lea nti, to secure the land? ku leza, to educate (cf. ku rera in Kiniasa).

LEWA, v. p.; (1) muana amoléwa vema, the child is well bred; (2) to be drunk, tipsy, amolewa kua tembo.

LEWEKA, vid. labéka.

LEWA (or **LEWA** or **LEWEKA**), v. c., to make drunk to intoxicate (vid. kiléa, s.).

LEWA; ku lewa, to be drunk or tipsy.

LEWALEWA, v. a., to make giddy.

KU-JI-LEWA (or **LEWA**), to make one's-self intoxicated, to get drunk.

LEGEA, v. n. (cf. regéa), to get loose or lax, to yield, to faint, to become soft; muiliwanga umelegéa (or tepotéa) kua homima; úgue umelegéa; ku legea kua ndáa, to flag from hunger; maungo yana-ni-legéa, to be seized with extreme lassitude, to feel an entire prostration of strength.

LEGEA LEGEA, v. redupl., to slacken very much, be very loose.

LEGEZA, v. a., to let loose, to cause to become lax, to relax, to loosen; e.g., legeza úgue, usikázo, loosen the rope, do not stretch or strain it; ku legeza mdémo.

LEGEZI, vid. máegni.

LENEMU (or **LENEMU**), s., solder; ku tia léhému, to solder (vid. láhamu).

LENEMIWA (or **LIHIMIWA**), p.

LENEMU, v. a.; ku léhému jambo, to solder a vessel.

LEKEA, v. n. (vid. elekéa), to take into one's eye, to turn toward, to face, to have something before

one, to be opposite to; cfr. قَوِّ, obviam habuit,
occurrit alicui.

LEKEÁNA, *v. rec.*, to be turned opposite to each other, to face each other in sitting or standing; **watu wamelekeána wao kua wao.**

LEKEANISHA (LEKANISHA), *v.*, to place people
fronting or facing one another.

LEKÉZA, v. c., *to cause to have its direction toward, to cause to face or to be turned against*; ku lekéza bándūki, *to level a musket at*; ku lokeza jombo bendarini, *to steer toward the harbour*; ku lekéza janda, *to show*; ku lekéza ndia, *to show the road*.

LEKEZANA, v. r., (1) *to level (e.g., sčlākha) arms against one another*; walipo-onāna wamelekezana bunduki wao kua wao; (2) *to agree, to come to an agreement.*

LELE, s.; *yū lele, he sleeps; ameléle, he slept, scil., usingizi (amelele usingizi) (R.), ameléle, yū nato, he laid himself down, but was watchful, kept awake.*

LELI, a.; usiku loli, *midnight*.

LEMA (or **DEMA**), s. (ln, pl. ma—), *a wicker-net, fishing-net or basket*; lema la ku fullia sāmaki, *wicker-work of the coconut-tree*.

LEMÁA, s., *disfigurement*; muegni lomúa, *disfigured by disease* (St.); cfr. **لَمَ**, *infortunium*?

LEMDA, v. a. (*Kinika*, *cha dūrūma*), to cheat, deceive.

ЛЕМБА, *v.* (la), *the comb of a cock?* (Er.).

LEMDELEMDE, *adj.*, running over, fully accumulated or amassed (R.) ?

LEMBEZI (la, pl. ma—), hail (?) in Kisegua (vid. maji ya balli?).

LEMÉA, v. n., *to lean, repose upon*; *mama ame-leméa mamai, to lie upon or above, to lie heavy upon, to oppress*; *kusha laleméa ju ya kusha lingine, a box lies upon or rather above another.*

LENEANA, v. r., to lie or lean one upon another ;
fig., to press or harass one another (as *S. Majid* and *Barg.* did).

LEMÉZA, v. c., *to cause a thing to lie or lean upon another thing, to put one upon another, to heap upon; ameleméza makásha jū ya makasha, he placed boxes upon boxes.*

LEMESANA, v., to *press against*, to *place each other in such a position that both parties lean against each other*, to *force anything upon another*; *ku lemesana insiga*, to *lay a load upon the head or back of each other*.

Ji-leméka meigo, to put upon one's-self a load
(frequently taken from another in addition to
one's own).

LĒNGA, v. a., to take aim; ku lenga shébāha, to

shoot at the mark; ku lunga kua bunduki, jive,
&c.; cfr. *linga*, v. a.

LENGANA, v. r., to level (bunduki) against one another.

LENGELENCE, *s.* (la, pl. ma—), a blister, especially one caused by a burn; mukonowangu amefania lengelenge; natōka malengelage or natōka, ai malengelage.

LENU, your (vid. Grammar), pron. pass. second pers. plur., your (of the 1st class). e

Lêo, *adv.*, to-day; **si lêo**, not to-day — long ago.

LEPPE, *s.* (la), *drowsiness, snatches of sleep*; *leppe la usingizi, nna-ji-nioha, unapata leppe leppe la usingizi mema or wema.*

LESĀNI, s. (جَا), *voice, language* (qfr. sauti); nime-sikia lesaniyako ndiani, *I heard thy voice on the road*; لسان, lingua, loquela, sermo.

LESSO (*properly LAESSO*), s. (ya, pl. za), a handkerchief; lesso ya ku futia kamasi, a pocket-handkerchief

LESTEKAWA, *cfr.* kitúko (R.) ?

LAETTA, v. a., to bring, properly to cause to arrive,
to send, to fetch, to convey.

LETTER, *v. obj.*, to bring something to one; ame-
ni-lottéa wáraka, *he brought me a letter.*

LETTEWA, v. p.; nimo (nna) lettewa waraka, a letter was brought to me.

LETTOA, 22.

LETU, our (*vid. Grammar*), pron. poss. first pers. pl., our (*of the 1a class*).

IAU, s. (la, pl. ma—), provision for a journey
(cfr. kú lā, to eat).

LEÜLI, s., a cloth worth 80 to 40 dollars (ku pigua kilemba).

LEVÚKA, v. n., *to get sober* (St.).

LEWA, v. n., (1) to become drunk, tipsy (properly, to reel up and down); (2) to be bred, educated (mtu alewa, dan lalewa; dan lilewa, vid. pangana).

LEVIA, v. c., to cause to be, to intercalate.

KU-JI-LEVIA, to make one's-self drunk, to get drunk; **ku levialovia**, to be piously.

LEWALEWA (TEWATEWA), v. n., to dangle, to swing or sway about like a drunken man.

LEWÉA, v. obj.; amo-n-lewéa ni kama mita s-iu-
tezeáye.

LI, it is.

LĪ (or **ALĪ**), he is or was; **al-kāfir al-kafīrū**, he died being an infidel, e.g., **hu al-laylū bi-ṣ-watni** of ineffectualness; **kāfir**, infidel, unbeliever, unbelief, infidelity; **kāfir** (R.), if you kill me now, you die as an infidel; **hanta-mu-ana haḥi aln**, will you witness of what character he is? **allē or allāy**, he who is nikhāl, and of am.

Lia, v. obj. (vid. ku la), to eat for one; *siunbu*

LI, *v. n.*, to weep or cry, to cry out (especially used of animals); *ku lia ng'oa* or *ku lia uifu*, to weep for jealousy; *ku fania majusi* or *kuigitiuko*, to weep for grief, if another person obtains something whilst one gets nothing.

LILA, *v. obj.*, to weep for one, bewail.

LILAWA, *v. p.*

LIMA, *v. c.*

LIMANA, *v. r.*

LIMANGO, *v. p.* — *ngitika* (Er.), but more correctly *ku lia ng'oa*, to weep for jealousy; *ku la ng'oa-yakwo*, *ku limia ng'oa yakwo*, to eat or satisfy his desires; *vid. infra*.

LIONA, *v.*; *ku-m-licha*, to allow one, Luke iv. 41; St. Licha, whether it be, if; *kuamba*.

LIMAMU, *vid. lohemu*, *v. a.*

LIMAMU (or **HATTAMU**), a horse's bit, in distinction from *battamu*, a bridle (*inguamu*).

LIMA (*vid. kila*, to eat), to be eatable.

LIKA, *adj. and s.* (*la*, *pl. ma*—), an equal (*Kin. rika*) (*cf. sono*).

LIKA = *shindika*, *lit.*, to be eaten, to be wasted, to be worn out by use, to be blunted, e.g., *mtaimbo*.

LIKIA, *v. a.*, (1) to dismiss, to give leave to go, to allow, to give holidays to scholars, to release; (2) to prevent, refuse — *ku-mu-ashia*, to cause one to leave off, to hinder him, to prohibit or refuse him; *mama ame-m-likiza mana* — *hampi titti tona*, *ame-mu-ashia titti*, the mother has refused her child the breast, she has weaned him; *wali ame-ni-likiza ku enenda*, the governor kept me from going (*cf. lakiza in Galla*, to leave off, release; *cf. Tutschek's Galla Grammar and Dictionary*, page 155).

LIKO, *s.* (*la*, *pl. ma*—), a ferry, landing-place; *mahali pa vukapo watu*, *na pa ku shusha vitu*.

LILE, **LILILE**, **LILILO** (*vid. Grammar*) (*la class*), *pron. demonst.*; *malibesabu ni lingine kumbe ni lililo lile*, *ni lile lili*, *ni hilo lilo*.

LILIA, *v.*; *ku-m-lila*, to weep or mourn for one, to bewail (one who has died); *vid. lia*, weep; *niuni ana-m-lila mtema*.

KU LILIAWA, *pass.*

LILA, *v. c.*, to cause to cry or weep, e.g., *mama ame-m-lia mana*, *asipom-pa titti* (or *kua ku-m-piga*); *ku lia mndaki* or *setha*, to cause a gun to make a report, to cause money to ring; *ku lia ganda njaga*, &c. — *mambayakwe ya-ni-lia*; *maji yalia kismani?* (*vid. rishai*, &c.) (*R.*).

LIMIA, *v. rec.*, to weep by turns, e.g., *matangini*; *ku limia vilio*, to make one another weep, to cry together.

LIMA, *s.* (= *wali wa harrasi*); *wali wa lima*, *nuptial cord* (*R.*).

LIMA, *v. a.*, to hoe, to cultivate, to till the ground with a native hoe which has a short handle of wood and a blade of iron. In *Uhamiani Proper* and other regions of the Interior the natives use a pointed stick of hard wood to till the ground, on the superstitious plea, that the use of an iron hoe would prevent the fall of rain. It is therefore not want of iron (for the *Wakamba* have plenty of iron of a good quality, and their blacksmiths make many curious things); but sheer superstition which has become established by custom from time immemorial. *Ku lima mashara* ? likely *mashahara* ? *mashahara* ? to till the ground for monthly wages ?

LIMIA, *v. obj.*; *jembe cha ku limia*, a hoe; *mimi nime-m-limia kuoyakwo*, *yee hawosi*.

LIMIKA, *v.*, to be arable.

LIMISHA (or **LIMIZA**), *v. c.*, to cause to till the ground, to make to hoe; e.g., *nkka yuwa-limisha watima*, the overseer of the slaves makes them till the ground; *maulima yuwa-limisha watu* — *yuwaonisha watu mahali pa ku lima*, by prayer and the reading of the *Coran*.

LIMIWA, *v. p.*

LIMATIA (or **LUMATIA**), *v. n.* (= *ku kaa*, *kuwa*, *ku simia usiri*, *ku kawilia mmo*) (*Kil.*), to stay behind, to tarry, to delay, to loiter; *watu hawa wanalimatin katika safari hi* or *asfari hi inalimatis*, these men tarried on the journey or the journey was delayed.

LIMATINA, *v. c.*, to cause one to tarry, to delay him.

LIMATIWA NI WATU (*pass.*) — *ku wékoa ni watu*, to be delayed by men.

LIMAU, *s.* (*la*, *pl. malimau*), a lemon, citron; *mili-mau*, the lemon-tree. The natives have: (1) the *ndimu kali*, lime; (2) the *ndimu taniu*, water-orange; (3) *jungua*, orange; (4) *furingu*, a very large kind of citron (?); (5) *jonsa*, of red colour and acid; (6) *danz*, a kind of orange of agreeable taste. Pers. *ليمون*, *malum citriun*.

LIMBA, *v.*, *cf. ulimbo limbo*.

LIMBIA, *v. obj.*

LIMBIA, *v. a.*, to stay for something, to leave till it is fit, to give one's time to —, to wait till it be time for action, to have patience and bear with until —, to allow a fruit to come to full growth (*cf. Kimusa*, *ku limba*, to be strong, vigorous, perfectly ripe, to exercise patience; *fulani ana limbika vita viakwo*, *hatumli harika* or *vibaya*). *Ku limbika maji* — *kung'ea maji kismani*, to wait for the water to collect in an exhausted well. In the dry

season the water-carrying women must often wait many hours until the water collects. Ku limbika maneno (= ku fania sáburu), to hold one's peace (not to interfere), although the other should abuse you three or four times, but then at last to speak out with energy and anger. Ku jikáza ku nena siku nengi, laken akinena, yuwanéna kua ukáli, kua koro zotte; huyu mbona hafanii kazi, unaká niumbani tu, gissi gani ku-m-limbika tu, ni kió, si mtu kama suiari; talimbika or tawéka ndizizángu, hatta zipesúke, taúza, nipáto ngúo, I shall not use my bananas until they are ripe, then I shall sell them, to get a cloth; ku limbika nuelle, to allow the hair to grow without interference.

LIMBIKIA, v. obj.; ku-m-limbikia maneno.

LIMBÚA, v. a., to eat the new fruit of a plantation; kúla muanzo wa tunda la shamba; limbúa, properly, to be out or over, to be at an end, to finish waiting by now enjoying the fruits for the first time.

LIMBÚKA, v. n.; watu analimbúka leo vitu via munda, the people eat the first of a new crop to-day, i.e., the things which have been planted this year.

LIMBÚSHA, v. c., to cause one to eat or taste the new fruit of the year, e.g., slaves convey the new fruit to the master; watúma wa-m-limbúsha buana kilimo cha munda.

LIMKI, v. n., to fail, to be out of a supply (R.); fuláni halimki kua kitu fuláni, N. N. is never without such and such a thing (cfr. لَمْ يَكُنْ, gustavit parum). The word is only used in the negative.

LIMÚKA, v. n. (= erofúka), to be intelligent, shrewd.

LIMÚSHA, v. c., to impart intelligence, to play tricks upon, to correct, to over-reach (ku erufusha).

LINDA, v. a., to wait for, to protect, preserve; ku-m-linda mtu ndiani = ku-m-gejéa ndiani, to wait for one on the road (in a good and bad sense); ku linda niúni or ndége = ku linda or fania kingójo, niuni wasíle matunda ya shamba, to guard a plantation, lest birds, &c., should eat the fruit of it; mtu huyu angenáwa, laken Mungu ame-m-linda or sultani ame-m-linda, this man would have been killed, but God protected him.

LINDIA, v. obj.; nime-m-lindia shambulákwé, mueni hapo, I guarded his plantation in his absence.

LINDIWA, v. p.

LINDI, s. (la), pit, depth (in Kimerima = shimo or bopo, Kimwita) (pl. malindi, ya). This term reminds one of the town Makindi, which is probably the Rhapta of the ancients, urbs Rhapta, fluvius Rhaptus, promontorium Rhaptum (at

present Ras Ngoméni). Lindi (pl. ma-) ya ku panda mbeni, little pits for sowing the seed; litufa cha lindi, a navel which forms a little pit.

LINDO, s., a watching-place.

LINGA, v. a., to swing the head round in dancing (St.); ku lingu upepo?

LINGEA, v. obj.

LINGA, v. n. (Kinika), to make to be level or to match, to aim at.

LINGANA, v. n., to be level (= kúu saua saua = ku fannna) with one another; halingani or haikulingani na wazi (cfr. the Kinsasa linga, to think, to consider, to compare, to liken).

LINGANIA, v. a.; (1) lingania mti saua saua, uifunio mashimo mashimo, to make even; ku-ukata (nti) na muemeno; (2) trop. ku lingania katika sherria; ku linganius katika sherria, to be settled after the law.

LINGANIKI, v., to be equal; mpéka umelinganika = umekia saua saua.

LINGANIKANA, v.

LINGANINHA, v. c., to compare or put together two things, to see whether they are of the same size, length, &c.

LINGANIUA, p.

LINGANA, v. a., to call for one when near at hand, when far ku-mu-ita (cfr. Luke xxiii. 13) (in Kima, to invite, to call); tabibu hazuii ájili roho ikisha linganiua bassi, a physician cannot prevent fate, when the spirit is called it is finished.

LINGINE, adj., another (la clase); kaaba lingine, another box; cfr. mungine.

LINI? when? atakuja lini? when will he come?

LIPA, v. a., to pay (a debt, &c.); ha-zi-lipi, e.g., suitcloths which cannot be sold, and are therefore used for patchwork.

LIPIA, v. obj., to pay for one on his behalf, to pay (somebody), to return by revenge.

LIPKA, payable.

LIPOA, v. p.; ni-ku-lipe leo yale mamayako uliotendéa juzi, let me repay you to-day your kindness of the other day.

LIPISHA (or LIPISA), v. c., to make one pay, to cause to be paid.

LIPWA, p.

KU-JI-LIPIZA, v. refl., to repay one's self, to get one's due; ku-ji-lipiza kiasi, to take one's revenge, to avenge one's self; kaskasi leo a-ji-lipiza, the kaskasi (northerly wind) makes amends to-day (as it does not blow to-day).

LISA (or LISA), v. c. (sid. la), to make to weep; hakulia kaskasi, amekua kuti ku pigwa.

LISANI, s. (a tailor's expression), a guess? a piece of cloth put in behind an opening, a flap to obviate the effect of gaping at the opening (St.);

lit., lingua, sermo, a tongue; لسان; sid. lahani.

LISHA, v. a. (*vid. kú lē*, to eat), *cause to eat, to feed or nourish, to pasture*; *ku lisha wema hatta aki-ahiba*, to tend well, to see that all eat to satisfaction.

LISHINA (or **LISHINKA** or **LISHIRA**), v. c., to *cause to be fed or to give one food*; *ku-m-lishina unga wa ndere ku-mu-āa*, to cause him by means of another to eat the flour of ndere (*vid.*) to kill him. *Unga wa ndere is a magic poison for the secret destruction of life* (*vid. kitom-gomba, s.*).

LIWA, s., the *odoriferous wood of a tree growing in Madagascar. The wood is reduced to powder, mixed with water, and applied as a cosmetic to the body. The women are particularly fond of this perfume, to please their husbands. Iaken nāndali yapita liwa, but the sandal-wood is superior to the liwa*; *ku tega niāma na māmbo wa liwa* (pl. maliwa) (*twisted pieces of wood*).

LIWA, v. p., to be eaten, to be worn away; *vid. la* (kú la), to eat.

LIWALI, s. (pl. maliwali), a *governor* (liwali pro el wali); *والى*, valde (Arab. والى), propinquus fuit, praefuit, rexit; *والى*, praefectus provinciae.

LIWATA, v. a.; *ku liwata mafi*, to walk in mud or mire ? to tread upon mud.

LIWAZA, v. n., to be careless.

LIKA, v. c., to sell to.

LIZA, v. c., to make to weep; *lizāna*, to make one another weep; *vid. lia*, weep.

LIZUA (TAKA) (R.) ?

LO! (or **LOO!**), an exclamation of surprise.

LOGA, v. a.; *ku loga*, to bewitch one (Kimir).

LOGHA, s. (Arab. لُحَا) (ya, pl. za), *language, dialect*; *logha ya Kianguja na Kimvita ni mbalimballi kidogo, the language of Zanzibar and Mombas is a little different*; *لُحَا*, locutus est; *لُحَا*, voces, vocabulum, dictio.

LO LOTTE, whatever; e.g., *neno or jamboliwalo lotte, whatever matter it may be; hakufānia lo lotte; he has done nothing at all.*

LOMA, s. (la, pl. ma—), a fox ? (Kinika, gojo; *Kiniassa, nengo*), the badger ?

LÓNIO, s. (ya), *something that one has only for a show, and never for making use of* (R.); *mlioni-oshua lonio ile.*

LÓTTE, all; *vid. ote.*

LÓMI, s. (ya, pl. ma—), *almonds*; *lonimimatunda ya manga ya Maskati, almonds are fruits of Maskat in Arabia* (Manga = Arabia); *لوز*, amygdalum.

LUANGA, a kind of bird.

LUUÁMU (cfr. hattamu), *bridle-bit*; *vid. lijamu.*

LÚJA, s. (wa, pl. malúja), a *great thief* (Arab. أَجْرِي); *muivi aliotamhurikana; luja wa nti hasámeho kitu cha mtu*; cfr. *لُجُو*, rixosus, pertinax in litigando.

LÚKUMA = *hálūa*, s., *bribe* ? (R.); *very likely the Arabic word لُكْمَة*, buceca, bucella; *لُكْمَة*, quod deglutitur bucecae instar.

LÚLU, s. (ya, pl. ma—), *pearl*; *لؤلؤ*, margarita, unio.

LUMBA, v. a. (*Kijumfu and Kinika*), to make a speech = *ku elúza hábari kua tartibn, muonsiwe aki-mú-itikia* (ku funia mlámbo, *vid.*), to tell or relate news in an orderly manner, one piece of news after the other, whilst one of the reporters responds to him by making the sound "mhu or hū" or by repeating the last word of the sentence. At the end the reporter says "m'būi shío," whereupon all who are present concur by saying, "mhu or hū, which is = amen. When the reporter is too prolix, they say, usifunio mlumbo mingi, ukáte, do not make a long speech, cut off."

LUMBKA, v. p., to gather little by little, to pick up small pieces one by one.

LUMBO, s. ?

LÚMBUI, s. (wa), *chameleon. As this little creature proceeds slowly and circumspectly, they call it the sultani ya niama iote* (the king of all animals).

LUTHHA, s., *flavour, savour* (St.), probably referring to the Arabic word لُثْث, suave et jucundum comperit; *لُثْث*, pl. لُثْثَات, voluptas, delectatio.

LUVA, s., *sandal-wood* ? cfr. liwa, s.

M

MA (or **MAA**), v. n., to be full; cfr. Arab. مَلَأَ, implevit, plenus fuit.

MAAMAM (Arab. مَامَام), while, during the time when (St.); *maamama* (= baada), then, also, in addition; *maadamu ku tōa kauli* (from adamu), one must keep word.

MAADUL, adj., *favoured, preferred*; *vid. adili.*

MAAFA, s. (ya); *maāfa ana-ni-āfa mauti or kufi*

the enemies meditate upon my death = upon killing me; *vid. āfa and muāfa.*

MAAFIKANO, s. (Arab. مَوَافَقَة), *agreement, estimate, bargain* (cfr. afikana); *muāfaka, contract, agreement, is more usual than maafikano.*

MAAFU, s. (ya) (Arab. مَعَاذ), *deliverance from danger or distress, pardon*; *vid. āfu.*

MAAGARO, *s.* (ya), agreement, contract (*vid.* agaro, *v.*), covenant.

MAAGIZO, *s.* (ya) (*cf.* agiza, *v. a.*), enjoining upon, charging, commission, recommendation, direction.

MAAKINI (makini?); hawajakúa na maakini ku daliliana vile vitu (hawadiriki) (R.)?

MAAKÚLI, *s.* (ya) (Arab. مأكول), food; letta maakúli, bring the food, serve it up; *cf.* chakúla).

MAALUM, *adv.* (= kilicho tambulikana, that which is known), to be sure, certainly (*cf.* معلوم, cognitus, certus).

MAAMÚMA, *s.*, ignorant pagans (Kiuny.); all makafiri are maamuma like the Washensi (*vid.*).

MAÁMVI (MAAMFI), *s.*, calumny, slander (ku amba, to slander).

MAÁM'ZI (UÁMZI), *s.* (ya), arbitration, judgment; *vid.* amúa = ku ngia káti, ku tánia, ku úliza sébabu ya matóto, na ku tánia (maamziyakwé yalio-m-pasha nda ku wawa, R.).

MÁANA, *s.* (ya) (معنا), meaning, signification, reason, cause, object; jambo hili maanayakwé nini? what is the meaning of this? what does it signify? amo-ni-fumbulia máana ya nuno hili, he explained to me the meaning of this matter; aine-ni-fumbulia jambo la fumbo, he explained to me the dark matter; ku tia maanáni = ku tia moyóni, akilini or mawazóni, to take to heart, to think about; ku fania maarúfu, to make it sure, known; máana yakinelón, if I understand the meaning.

MAANDAZI, *s.* (ya) (*vid.* andá, *v. a.*), pastry-work consisting of various compounds, and made up in different shapes or forms; e.g., vitumbú, tambi, sámúbza, jígú, mukáto wa juma, &c., different kinds of bread or cakes, made with spices, pepper (tangai), ginger, honey, sugar, flour, &c.

MAANDIKIO, *s.* (*vid.* ku andiku, *v. a.*), serving up; maandikio ya chakúla, the place where the food is served up.

MAANDIKO, *s.* (*vid.* andika, *v. a.*), (1) putting out (food), the act of serving up food; maandiko ya Kizungu = ku tandika kama Wazungu; maandiko ya Kiárabu or ya Kisuahili = ku tandika kama Wáárabu or Wasuahili (kua kiti na jano kitini na sáhani, &c., ju ya tano); (2) writing, things written, description.

MAANDISHI, *s.* (1) everything laid upon the native table in eating, as food, dish, plate, knife, cup for water, &c.; (2) everything that is written, handwriting, or everything that is put out or set in order for writing; maandishiyakwé ni mema, ni kama ya fulani (= hatti), his writing is good, not like that of N. N.

MAANGALIKI, *s.*, appearance, apparition, *cf.* *cf.* (according to the explanation of Ketele Ali at Mombas).

MAANGAMISI, *s.* (angamika, *v. n.*) (ya), perdition; maangamisi ya kesho, the future perdition.

MAANGÚKO, *s.*, falling, fall, ruin, ruins (ku angika, *v. n.*, to fall).

MAÁPIZO, *s.* (*vid.* ápa, *v. n.*, to swear), conjuring, making to swear, imprecation, cursing; fuláni yuna maápizo mabaya.

MAÁRIBU, *a* trick; fuláni yuna maáribu mangi, N. N. is full of tricks; fulániana maaribuyakwé, ha-mu-ambii mtu; أرب, constrinxit, versatus fuit, intelligens, callidus fuit; أرب, astutia, improbitas.

MAÁRIFA, *s.* (ya) (sing. árifa, knowledge; ákili za uerúfu) (Arab. معارف), all matters worthy of knowing; *cf.* عرف, novit, cognovit, سعة, notitia; muelúfu wa ku tambúa.

MAARÚFU, *adj.* (Arab. معروف), known, celebrated; mtu maarúfu, a celebrated man; *cf.* tangáa, *v. n.*

MAANI (and MAARISIA or MAARSI), *s.* (Arab. مَعْصِيَة), abandoning, deserting, rebellion, apostasy; *vid.* asi or assi, to abandon one's wife or throw off allegiance to a king; e.g., wali amefania maassi (unssi) kua sultani, the governor made a rebellion against the king, or wali amekúa muassi, the governor became a rebel (هسي, rebellie fuit); apostasy, i.e., the omission of our duty to God is rebellion, and therefore a sin (thambi).

MAAWIO JÚA, *s.*, sunrise, east, quickly pronounced = mawio júu; *vid.* awia.

MAAZAL, *while* (St.)?

MAAZIMO, *s.*, a loan (St.)? *cf.* آيم (aáima), operam impendit mercaturae suae; karatiba.

MARÁBÚRO BÁBÚRO, *s.*, scribble, scribble (R.)?

MABÁHILI, *s.* (R.)? *cf.* mbáhili, *s.*

MARAKIA, *s.* (Arab. مراكية), that which is left, remnant.

MABALUNGI (sing. balúngi), citrons.

MABANIANI (sing. Baniani), heathen of India; *cf.* Muhindi.

MABARÁWE, *s.* (R.)?

MABATTA (ya kiwa), *s.*, wild ducks.

MABÁWA, *s.*, (1) wild beasts larger than majiboa mitu; (2) a kind of bear; yámúba, they ramp upon (R.).

MARAWÁLE, *s.*, a kind of house.

MARAYA, *adj.*, bad, evil, large.

MARICA, *s.*, only used in the plural and instead of mafini; ku payika mbaga, to get an abscession of the shoulder by carrying a heavy load.

MARBLAKHE = tájiri mku (or bokari?); *cf.* مارك,

Illigentia vultus est; ماهر, abundavit scientia et opibus.

MARIGWI (or **MARITI**), *adj.* (*vid.* *biti*), *unripe.*

MARIWI, *s.*, *heaps, rubbish and piles of sticks.*

MAMVU, *adj.* (*vid.* *ovu*), *rotten, spoiled.*

MAMB, *s.* (*sing.* *bū*), *worms, maggots (in rotten meat).*

MAMTA, *s.* (*sing.* *būa*), *stalks of mtama or mahindi.*

MABUGU, *s.* (*vid.* *bugu*), *a kind of thick willow used for binding loads, &c., but mabūgu being too big are not used, whereas mbūgu (sing. of abūgu) is a thin kind and therefore very useful; mbugu za mtoro, za mbungu*

MABUMDA, *s.* (*sing.* *bumda, la*), *a long piece of bread resembling a whetstone in shape. The bread is made of mtāma flour and honey, and is taken for a journey; mabūmda nikati mīcū kana kinū ya kīlī sāfarini.*

MABUNUKI, *adj.* (مبارك), *blessed (= ana bāraka, he has or enjoys a blessing), vid. baraka*

MACHACHE, *few; vid. chache*

MACHELA, *s.*, *a litter, a palanquin (St.)*

MACHESO (or **MATESO**), *games.*

MACHO (*sing.* *jicho*) (*jito*) (*pl.* *mato*), *eyes; yū macho or mato, he is awake*

MACHUKIO (or **MATUKIO**), *abomination, disgust, hatred, abhorrence.*

MACHUNGUA (*sing.* *chungua*), *oranges*

MADABO, *s.* (*sing.* *dabo*), *vid. tapo.*

MADANDISO, *s.* (*ya*), *cousins, sluffs, subterfuges (Et)?*

MADAFU (*pl.*) (*vid.* *dafu, sing.*), *cocoa nuts not yet quite ripe, when they contain much water, and while the flesh is still tender*

MADÁHA, *s.* (*qfr.* *daho*), *sacrifices*

MADÁHA, *s.* (*ya*), *a graceful manner; qfr. دها, graviter affecit aliquem, versutus et subtili ingenio fuit; madáha mambo kua uvūi ya kumtia mtámko takatiko la mfyo, ku tania madáha mángi, to assume graceful manner in eating, &c., before a woman, to raise love-thoughts in her mind.*

MADÁHRO, *s.*, *gravity, a grave gait; ku ji tia madáhiro, to walk gravely with a measured pace (like the Arabs), to please people or attract their attention.*

MADAKA, *s.* (= *ku daka*), *desiring, desire; madakayangu kulla mtu yuwajúa, everybody knows my desire, that I desired it of my own accord.*

MADAKATA, *s.* (*Et.*), *leaves which fall off, also straw used for kindling fire, grass, sweepings (rectius mataka táka).*

MADÁKŪA, *s.* (= *ku dákua*), *being desired; madakoyangu kulla mtu yuwajúa, everybody knows*

my having been desired, that I was desired &c., kúa mtumishi wa Mrungu.

MADANGANIA (or **MADANGANYO**), *s.* *trick, deception; qfr. dangania, v. a., to deceive one.*

MADÁBA; *kina madára nami = cha-ni-dura?*

MADÁKAKA, *s.*, *arrangements, provision (St.); qfr. مذكر, associatus fuit, مذكر, fructus qui nascitur ex aliqua re.*

MADÁYO, *s.* (*ya*), *tissue of lies, false desires (Mr.).*

MADENE, *s.*; *maji ya lwa madéde (R.) (it refers to wimbi)*

MADIFU, *s.*, *beard.*

MADIGU, *s.*; *ku piga madígu, to kick (in Kis. ku piga ala)*

MADUKU, *s.*, *a kind of game, in which the boys cause the red fruit of tūngūja to leap up and catch it with the hand in falling; qfr. kóduo.*

MADÉVI, *s.*, *a kind of rice (St.).*

MADHABI, *s.* (ماذهب), *a religious party, sect, or faction, of which there are four principal ones among the Muhammedans; viz. (1) mādhabī yn Hānbalī, (2) ya Shāfī, (3) ya Hānīfī, (4) ya Mālikī. Madhabī = mafuázo. The expression is, however, not much known among common Swahili*

MADHIBA (rectius **MATILABA**), *s.*, *design, desire, intention; qfr. طلب, quæsit petiit.*

MADINI (**MADINI**), *s.* (*ya*), (1) *metal, or rather the ore of metal; e.g., madini ya fothu; (2) nali mengi, great wealth; ku toa mali mengi, ku tóra madini nongi, to take or derive great wealth or advantage from somebody; qfr. عَدَن, fixit,*

madnit, معدن, proprius tūi cuiuslibet locus ubi fixit, inde fodina, minera

MADODWA, *adj.*, *spotted*

MADODUKI, *s.* (*sing.* *dodúki*), *a kind of fruit of a long form, cucurbitar (?)*

MADOGU, *a kind of drumming used in exorcisms (St.)*

MADONGU, *s.* (*R.*) (= *Kin mazaji*)?

MADONGO, *s.* (*ya*), *a gummy substance adhering to the eyelashes (qfr. mtongotongo); vid. mantongo in Kiniana*

MADOMU, *s.*, *misérable talk; ku nema madíro (qfr. kibano).*

MAP (مپ), *s.*, *scaffolding for building (Rp.)*

MADUNGU, *s.*, *vid. dunge, kanju.*

MAREFILO, *s.* (*ya*), *progress, advantage = mafidilho, Phil i 25.*

MAREHELE, *s.* (*ku eneua, v. n.*), *to go, going, walking, pace, gait, behaviour = maenenzi or muendo; maenenzi ya polepole, a slow pace (kama muendo wa simba); maenenzi ya baraka, a quick pace; mtu huyu yuna maenenzi ya upasi, siwazi ku*

faatana nai kua ku nenda mno, *this man has a quick pace, I cannot follow him.*

MAKHO, *s.* (vid. enéa, v. n.), *spreading to, flowing over to.*

MAENZI, *s.*, *distribution* (cfr. enéza, v. a.) *to all persons present, so that every one obtains a little; maenéo ya vitu; vitu vimeenéa watu wote, kulla mtu amepata kidogo; Mungu ni muenéza, yuwa enéza kulla mtu zirikizakwe.*

MAENGA ENGA, *s.*, *that which is neither in the sky above, nor on the earth below, but which is in the midst of both; ju kapo, wala nti kapo (hapo) ni katikati. Thus the fabulous ngóvi ya kiwéo cha Mikedadi is believed to be unengani engani. Ali (the Caliph) strove with his enemy Mikedadi till evening-time, neither of them being able to hurt the other. All at once Ali heard the cry of a raven suggesting to him to put popo, tambu, &c., into his mouth, and spit the red water upon the horse of his enemy, saying, "I have wounded your horse." Mikedadi, bending his neck to look after the horse's wound, got a sabre stroke from Ali, which ran from the neck down to kiwéo or paja, so that he fell from the horse and was helpless, but he threw the skin against Ali and made him bald, for the skin stripped off all the hair of his head. Since that time baldness is in the world. The skin, having thus hurt Ali's head, was then carried up between heaven and earth, and will remain maengani engani till the day of resurrection. When people hear suddenly any noise in the air, they believe that the ngóvi cha Mikedadi has passed by them. Thus says the fanciful story!*

MÁFÁ, *s.* (mil. fáa or fá, v. n., to be of use), *use, profit; gnombo hizi hazina máfá, these cows are of no use.*

MÁFA, *s.* (ku fá, v. n., to die), *cemetery, burial-ground (mahali pa ku sika watu).*

MAFAPANZI, *s.*, *explanation; cfr. nahau.*

MÁFI (or MÁVI), *s.*, (1) *dung of man and animals, discharge of the bowels; (2) dross, filings, raspings; e.g., mavi ya chuma, dross of iron.*

MAPIÁ, *s.* (wa) (vid. maviá and muámu), *the mother of the husband (in speaking of themselves), but others would say yule ni mamaviáye.*

MAFICHO (or MAFITO), *concealment* (ku fita, to conceal).

MAFI MAFI, *s.*, *the flowers of a tree (mmasi masi) which have a foul smell.*

MAFU, *s.*, *death, dead things; maji masu, neay tides.*

MAFÁ, *s.*, *a cold, a catarrh; yunamafáa (i.e., yuwa-koháa na kamaasi), he has a cough, influenza, a chest complaint causing a cough, a cold in the*

head, a stoppage in the nose (St.); cfr. kila, which is only coughing without kamaasi.

MAFUFIO, *s.* (vid. fufia), *inspiration, 2 Tim. iii. 16.*

MAFUKIZO, *s.* (vid. fukiza, v. a.), *fumes.*

MAFULI, *s.*, *an umbrella made of the branch of the mfámo tree. The European or Indian umbrella is called mufuli (pl. mifufuli); ufuli, the shade of a tree or umbrella, mti or mufuli unafania ufuli; kifuli, the shadow of a man or animal (mufufuli ni mana wa ufuli). The natives boil the mfámo branch in hot water, in order to make it soft; it is opened in folds and put over the head and back in times of rain.*

MAFUMBA, *s.*, *synon. with diba and manukáto. When the various ingredients are not yet ground they are called viungo; vid. diba (R.).*

MAFUMBI, *s.* (vid. fumbi, la), *the hollows or ravines of a hill, which, having usually much moisture and being protected from the sunbeams, are chosen by the natives for plantations of rice, &c. The grass is very luxuriant in such spots. Ku piga mafumbi, to cast to or at a certain place (R.).*

MAFUMBO, *s.*, *lumps in meal-food (R.).*

MAFUMFU MAFUMFU, *clouds entirely covering the sky.*

MAFÚMI, *s.* (rectius MAVÚMI) (sing. fumi), *loud talking and the noise produced by it; ku piga mafumi, watu wasisikie kito cha mfázi, to talk loudly, so that the people may not hear the groaning of a woman in labour (vid. kite, s.).*

MAFUMILIO, *s.* (sing. fumilio, la) (vid. fumilia, v. a.) (= náhuri ya moyo), *enduring, forbearance, patience; mafumilizi.*

MAFUNDA (or MAVUNDA), *s.* (ya); (1) *mana huyu ni mafunda viombo, this boy breaks everything, he is a destructive fellow (mafundáwe, thou destroyer); (2) distended cheeks, full puffed cheeks.*

MAFUNDE (or MAFUNDEFUNDE), *s.*, *cloudiness; leo ni mafundefunde, to-day the sky is cloudy, overcast by mawingu. The sun is not seen till about ten or eleven o'clock A.M.*

MAFUNDEFUNDE YA MATEPUKU, *the dark shade of shrubs, of which many people are much afraid at night; vid. fundefunde, s. (la); cfr. gubari.*

MAFUNDIFU, *scil. maji — maji masu.*

MAFUNDIKO, *s.*, *the falling, Luke vi. 49 (vid. ku funda).*

MAFUNDISHO (or MAFUNDISHA), *s.*, *instruction, direction, precept, doctrine, tradition; 2 Thess. ii. 15, 1 Tim. i. 3, 9.*

MAFUNDO, *s.*, (1) *loops, knots, knots or joints in a cane; (2) a piece of wood which holds the mast erect in a boat or ship (ku sulia mzungoti).*

MAFUNDU FUNDO, s. (*vid. fundo*), the knots or rings which are formed in the growth of a tree (e.g., mafundo fundo ya mña).

MAFUNE, s. (ya), (1) result, consequence (what one reaps), e.g., the pain I had for sometimes in my chest (below the heart) was the mafune of my previous violent cough (ku funa) (R.), (2) coldness, dribbliness, weariness; mali wafania mafune.

MAFUNGIO (ku funga, r. a.), (1) binding of the cloth over the belly; (2) ya sanda, *vid. isham*.

MAFUNGULIA GNOMBE (*lit.*, unfastening), the time to lead the cattle to the pasture-ground, about eight or nine o'clock a.m.; majira ya gnombe yafunguliwiyo ku enda kula niassi, umānde ulipo kaika kua jua, yuwaota jua hatta likitangamuka likiwa kali.

MAFUPHUPU, s., *cf. Kinila*.

MAFÜNO (ya) (ku funa, v. a.), harvest, crop; wakati wa mafuno, harvest-time

MAFUNGU, s., teaching, instruction; nitu linyu hangalifante mambo haya, ni mafungu, si akili-zakwe.

MAFUPI, *adj.*, short; *vid. fupi*

MAFURUFURU, s., gloominess, darkness (*vid. furi ngika*); *cf. gūbari*.

MAFUSI, s. (*rectius MAVUZI*, *sing uvūzi*) (*vid. fusi* la mukono or bega, *pl. ma-*), the place where the upper arm terminates, (1) the shoulder; (2) the hair of the pubes. The natives dislike to mention the word mavusi (for decency's sake), therefore they generally use the *sing* (fusi la mukono) when they speak of the shoulder.

MAFUTA, s., oil, fat (*vid. futa*, s.), the greasy or oily substance found in animals and plants, which by melting affords the mafuta (oil). Milk yields first the siagi (butter), which when boiled is termed ghee. The natives know chiefly four shrubs which yield vegetable oils: (1) the fruit of the mbono shrub (maluta ya mbono), (2) of the utu plant (Arab acmosen), (3) of the mutudā, (4) (mafuta ya nāsi) the oil procured from the cocunut by grinding the kernel and then boiling it. Mafuta ya utu, coconut oil (*vid. uta*); mafuta ya mbono (or ya mbarika, St.), castor oil

MAFÜU, *adj.*, crazy, cracked (St.).

MAGADI, s., (1) rough soda; (2) *cf. gadi* or gaddi.

MAGADIRI, s.; ni magadiri sana, it is very dangerous? (R.); khatiri, hatiri?

MAGAMBA, s., the scales of a fish.

MAGANDA, s. (ya), (1) *haka, pool*; (2) the flesh of the ribs or the white skin on it (R.) (maganda ya mimba).

MAGANDI, s.; magandi ya maziwa, skim-milk.

MAGANGA, s. (*cf. uganga*), the superstitious means and ceremonies applied by native doctors to cure the sick; maganga ya ku-m-ganga mtu

muelle - ku-m-fania dana, ya ku-m-piga dana kua nisingu, to cure a sick person by means of uganga (*vid.*).

MAGANGAO, s., ruin, decolation; mahali pa watu walisio pigana, kisha wakaondoka (Sp.).

MAGANIMO, s. (ya), a treaty.

MAGANO, s. (*cf. agana*), an agreement; magano-yetu ni ya yale yale.

MAGARIBI (*pl.* of magribi or magārībi or mangaribi) (Arab. مغرب, *pl.* مغارب), sunset, evening (mangaribi yatangamūna na usiku), the prayers of the Muhammedans at sunset; *cf. غروب*, procul abiit, recessit, occidit sol, in regionem occidentalem venit, مغرب at مغرب, occidentem (matuō ya jūa); (2) the West of Northern Africa, Morocco

MAGARIBU (or MAJARIBU), s. (*vid. garibu, jaribu*, r. a.), trial, temptation, experiment; kuna maju ilibu ya upanga? do they make experiments (play) with a sword? majaribu haya alijaribiwa je?

MAGHARAI (or MAI(H)ALI), s., gathered masses of clouds; *lit.*, in Arabic, "mountains."

MAGHARIZI, s., change, alteration; magharizi ya moyo, inconsistency (*vid. geza, geza*)

MAGHOBIRI (or MAGHOBIRIA), s. (Arab.), forgiveness, pardon; nduku maghobirika kwa Mungu, namba wema kuukwa, I beg pardon from God, I ask him for good (*vid. ghosira*), غفر, *textit.*, obtegit, rogavit veniam delicti.

MAGHIBARI, s., rain clouds (*sing* ghūbari)

MAGHIBBA, s. (*sing* ghubbā), a bay (غيب) and sinem pervenit, exitum habuit res, غيب descendio ad aquam, sinis, exitus (ر) = mito yanguyo ndani ya mimi ifaniyo vizingo vizingo = rivers run through the lully country and have a very serpentine course, the winding of a stream

MAGILIMI (or MAGALIMI), seat; *cf. Arab* مجلس

audis, consedit, hence مجلس, locus solendi, *cf. makazi*

MAGNOMOGOTA, s., *vid. gulbai*

MAGNOYA (or MAGNOYA), s., noun 'sing ugnioya); magnioya ya muni, down of birds; magnioya ya shingo, mane-hair (of beasts), the long hair of goats (also of cows on their humps).

MAGO, s. (*pl.* of kugo), a charm; *vid. kugo*.

MAGOOO (or MAGOO), s., the crust of wali, i.e., of boiled rice

MAGOMBE YA MUMO (R. writes magombé mumo) (magombé mumo - maji mafu, R.) is an expression used with regard to the ebb-tide, when

the water has left the wángōa (pl. niángōa) (sandy spots connected with creeks), whilst there is still sufficient water in the channel of the creek. Maji māfu mumo (viz. wangōa) yāpōa, mumo (in the creek) yaji. The dead water (ebb) is there (in the wangōa) entirely fallen off, but in the creek it is still full. Maji māku yanaāuka kīu makūba, ku ongeāka hatta niangoūni. The great water (flood) grows up, to be great, to increase, so that it fills also the wangōa.

MAOÓMBO, sing. gómbō, sheet of a book.

MAGÓME (pl. of góme), dens, but mapango means "caves," Heb. xi. 35; (2) sing. gome, magome, chips, splinters.

MAOÓNJOA, s., pain or aching in sickness; but ugo-njoa is sickness in general.

MAGÓVI, s. (the pl. of ngóvi) (ya), peel, rind, bark (magóvi ya mti).

MAGŪ, s. (sing. gū, vid.), feet (Kiunguja, mgū, pl. migū); mijigū, pl. mijigū, large feet; kijigū, pl. vijigū, small feet; ku ononda kua māgū, ku panda punda, ku ononda kua māshua, to walk, to ride on an ass, to sail on a dhow; magū yana maji, i.e., my feet have water, I was on the spot, and therefore I know the truth of what happened (It.).

MAGŪGU, s., weeds, undergrowth (St.), jungle (Kiung.).

MAGŪMEGŪME YA BŪNDUKI, a large gun, musket.

MAGŪMU; mato magūmu or mapéfu or makúfu ya ku angāza (= muerófu).

MAGUNGU; sana kunakúa magungu ya kucha, to appear red, to glow, said in the morning before sunrise.

MAHABBA (HABBA), s. (Arab. ^{محببة}), not only love between husband and wife, but in general love, affection, attachment, fondness; yuna mahabba sana (= mapenzi ya penda), he has great love or affection (in a good and not sense) (pendo); ku toka mahabbáni, to lose the value of its goodness or good quality; ana-ni-toka mahabbani, I do not love him so much (as before); cfr. ^{حبه}, amavit; ^{حب}, amor.

MAHALI (and MAHALA or FÁHALI), s. (pl. nina—), place or places, region: mahali pa raha, place of rest; ^{محل}, locus ubi quis diversatur, statio.

MAHALI POTE, everywhere; ^{حل}, solvit, locum commorandi concessit.

MAHALI PA, instead of; e.g., mahali pa babai, in the place of his father, instead of his father; fulani haku-ni-weka mahali, he has not honoured me; mahali pawapo pote (pl. mahali muote), at whatever places; mahali gani panapo uma, where is the pain? wama wapi? where is your pain? máhali pa ku shuka, a lodging.

MAHAMALI, s. (wa) (sing. hamáli) (Arab.), public porters or baggage-bearers (wataka viámbo via bendarí). There are such men appointed in every commercial town of importance. They are generally natives of the seaports of South Arabia. They carry loads from or to the seaport for wages.

MÁHANA, s. (Kinika, cancer) (Kiswahili, ukoma), a dreadful disease (ukóngó mbáya or daifu sana), which at first appears like upéle or péle (itching spots), but afterwards produces ulcers of the toes, the hand, nose, ears, &c. The smell of the diseased person is very bad. In curing the disease the native doctors apply first an emetic. Then they apply internal and external remedies. The disease is thought contagious. Hence the diseased person has to live apart and cook for himself. When he dies, his cottage is burnt, and his corpse thrown away, and not buried.

MÁHARI, s. (ya), the sum of money given by the bridegroom to the parents or relations of the bride for the right of marrying her. The marriage portion or gift settled upon the wife before marriage. If the husband abandons his wife wilfully, without any cause on her part, he cannot claim the repayment of the mahari in case of divorce; but if the wife is in fault, the parents or relations must restore the money to the husband.

Cyr. ^{مهر}, scripsit dotem donumve sponsale mulieri; ^{مهر}, dos vel donum sponsalium, quod futurae uxori promittitur.

MAHÁRIMU; brothers are maharimu for their sister; in Arabic ^{محرم}, forbidden — within the degrees of relationship which make marriage unlawful.

MAHASHO (sing. hasho); ku siba mahasho, to stop a leak.

MAHÁSIDI, s. = uhasidi, envy.

MAHATI, s., a carpenter's tool used for marking lines to measure (St.).

MAHAZÁMU (or MAHEZÁMU), s. (= masambo), a girde, belt, a shawl worn round the waist; ^{مخامصة}, cingulo cinxit jumentum; ^{مخامصة}, cingulum jumenti.

MAHINDI, s. (cfr. hindi) (ya), Indian corn, maize (Holcus Sorghum); dim. vikiadi.

MÁHIRI, adj. (Arab.), clever, sagacious; mtu amháiri upési, asiposambwa ni mtu; ^{ماهر}, ingeniosus, solers.

MAHIRI (or MAKHIRI), v. a., to bewitch (It.), to divine.

MANÓGO, s. (sing. hogo, la), the large roots (misi)

of the cassava or manioc shrub. At Mombasa and other places only the very large ones form the sing. hogo and pl. mahogo, but at Zanzibar the word is promiscuously used for both large and small cassava-roots. The small one is named mubogo (pl. mihogo) in the Mombasa dialect. Mubogo properly signifies the cassava-shrub, which contains the mai wa mubogo (pl. mini ya mubogo), a kind of food highly valued by the people of these countries. Léo tupika mubogo uliowéngoa kua nazi, i.e., uliopasuliwa pande-pande, uliopikwa kua nazi, to-day let us boil cassava made up with the milk-like water of the ground cocoa-nut, i.e., that cassava which is cut into many slices and then boiled in the milk-like nazi water. When the natives only scrape off the skin of the cassava and boil it whole in water, without the nazi and without cutting it into slices, they call it ku púka mubogo or ku wenga mubogo.

MAHÓKA, s., devil, evil spirits, madness (St.).

MAHÓRAMA, s., damask-cloth (R.)? to the value of 2½ dollars.

MAI, pl. (sing. i, la) (in Zanzibar yai, pl. mayayi; at Mombasa you also hear maiyai), eggs (mai ya gnamba); lette mkoba nitie mai, bring a bag for the eggs.

MAINGA; inga, vapour? (Reb.).

MÁMHA, s. (= umri), age, lifetime; miaka mtu alio ishi ku ká (vid. ishi, v. n.), the years which a man has lived; taku-tumikia maishayangu ntakáyo ishi ulimonguni, I shall serve thee all my life long; náisha na mléle, nor and for ever; maisha mafu, riotous living, Luke xv. 17 (cfr. عَاشَى, vitam duxit; عَيْشَى, vita); natumia maishayangu, I use it my life long.

MAISHILIO, s. (vid. misho or muisho), end, termination.

MAIJI = mtambúzi (R.)?

MAITI (or MAXITI), adj., a dead one, dead body; cfr. مَاتَ, mortuus fuit; مَوْتٌ, mors; مَيِّتٌ, adj., mortuus; mauti, s., death (maitiwakwe ndaguye).

MAJALIWA KUNA (ku jali) (R.).

MAJANA, s. (sing. jana la níki); majána ya níki, the larvae of bees; níki kwanza ni bí liwálo níki, kisha likaméa mbáwa, likambúka spagovi, laken makámbe ni mumba za níki; (2) majana, children who are proportionally large (muana).

MAJANI, s. pl., grass; the sing. janni signifies a leaf, vid. janni, s.; range ya majanni, green, vid. range, s.

MAJIRIBU (or MAGÁIRIBU), s., trial, temptation; vid. járibu or garibu, v. a.

MAJASA (or KINATA); ku fania majasa (R.)?

MAJIMO, s., reward; vid. jami, v. a., to reward.

MAJINGO (pl. of jengo), the hindmost tooth, chab-tooth, grinder.

MAJENGO, s. (ya) (vid. jenga, jengo, pl. of jengo), materials for building.

MAJI, s. (Arab. ماء, aqua), (1) water, juice, sap, liquid. Pron.: maji máfu, mífú káfu (makáfu); i.e., at the time of tide (when the water is dead or died away) the fisherman gets nothing with the net; he must then use the (mahipi) fishing-line even at sea; whereas at the ebb the line is useless, and he must take to the net again. Maji maji, wet; maji kujáa na kúpú, the tides; maji mafu, neap tides; maji ya popo or maji matámu, fresh water; maji ya moto, hot water. (2) A large yellow kind of ant living in trees; maji ya báhari, sea-water colour = blue; mtiboa munia?

MAJILITE, s. (sing. jibile, la) (= jawábu), answer, reply given (kua wákaka or kánoa) in writing or by word of mouth; جَابَ, sádit, respondit; جوابَ, responsum.

MAJIBU, s., an answer; cfr. jawabu or majibile; majibu yatakuja kusa hivi, the answer will come immediately.

MAJIFUNO (or MAJIFUNOFUNO); (1) fuláni yunamajifuno, he is lustful, has lustfulness; (2) pride, self-conceit; cfr. fúna or vuna.

MAJILIO, s. (vid. ku jilia, ku ja, to come), the coming advent, mode of coming, arrival; si pendi majilio ya mtu huyu, yuwa-ni-jilia kua keléle, &c., I die, like the coming of this man, he comes to me in a noisy manner.

MAJILIPO, s. (ya), revenge (ku-ji-lipa) (Dr. Steere writes "majilipa").

MAJI MAJI, adj., wet, watery; maji kukutu = káme, total ebb; maji mafu, dead water (vid. mafu); magomba mumo = haina ku ja wala kuba (kubua); maji yameunda, high water (Er.); maji máku or maundéfu.

MAJIRA, s. (ya) = wakáti, time; kua majira haya, at this time; majira ya keshóu or usima wa nkhera, Luke xviii. 30; kua majira ni andikáyo, • while I write.

MÁJIRA, s., the course of a ship; cfr. مَجْرَى, láta per mare fuit navis vel cum sono sulcavit istud.

MAJIRUKHU, wounded; fuláni ni majirukhu, anugulia mauti, ku tugulia ku simu (cfr. maji-rukhu); cfr. مَجَّ, ejecit; rukhu or roho, half dead; vid. majoruhu, Luke x. 30.

MAJI YÁ BALILI, s., *hail* ? (vid. lombézi), *likely for majebali or magébbali* (vid.).

MAJI YA KITÚMOA, cfr. punguani.

MAJI YA KUNDE, *water of the kunde* (vid.), *a kind of bean, which in boiling assumes a reddish colour. Hence mtu huyu mûekundu kana maji ya kunde, this man is reddish like kunde water. In general, mildly, bay, red-brown. Ngao ya maji ya kunde, a red-brown cloth.*

MAJÓKA, s (ya) (ku joka, v. n., *to be tired, weary, troubled*), *troubling, trouble*; usifanie majokayáko, *do not take the trouble*; usifanie majoka — usijijókézo, *do not take the trouble.*

MAJÓNSI, s. (Arab. مأسوس) (ku jónsa, v.), *grief, sorrow rising from distress, e.g., from loss of property, of friends who have died, &c. The grieved person likes to go alone with the head hanging down. Ku fania majonsi — kifumfu.*

MAJÓRI, s., *an elder* (St.).

MAJOROJOJO, s., *vid. nsora.*

MAJUHULA (جهل, ignoravit) — *wapumbavu, idiots*

MAJÚKŪA, s (sing júkūa, la), *scaffold erected when building a high wall or house*; cfr. madukun

MAJÚMA, s. (Ex.)?

MAJÚMBA, s (ya) (pl of jumba) (cfr niumba), *a large house*; cfr. jumba, la, pl. ma—

MAJÚMUMI?

MAJÚMUA (pl), *vid. júngua, orange.*

MAJÚNI, s (ya), *a confection made of bangi* (vid.), *opium, sugar, and eggs, which is intoxicating. The secret substances are added to conceal the narcotic ingredients* (mtu asitambúe kiléo). Majuni ni bangi iliotangamana na unga wa uwanga (vid.), un sukani, husonga kana sima, anafania wikáte, ukila mmoja utateka, utasinga, utalala siku mbili or tatu.

MAJUNÚNI = akilizakwo majununi = akili zime-m-pungúa or zime-m-poten; cfr. جن, toxit, insanus no furiosus fuit

MAJÚRUPU (vid. papayuka), *half-dead* (Luke x. 30) — *gharighari mauti*

MAJÚRUKHU, *wounded*; *vid. goraha*

MAJÚSI; tangu majusi yulé, *vid. júsi.*

MAJÚTIO, s., *regret for something done.*

MAJUTO (ku júta), *repentance, regret.*

MAJÚTO NI MAJÚKO, *hujutia kiniúme, repentance is to feel regret afterwards.*

MAKÁA, *coal, coals, embers*; makáa ya miti, *char-coal*; makáa simui (pl. of ká simui), *dead coals*; *vid. káa.*

MAKABURINI, s., *on the burial-ground*; *vid. káburi.*

MAKADARA ya Muegnisimungu, *haya ni makadara ya Muungu, Mungu akali aki-m-tesa, when God afflicts him.*

MAKÁFARA, s. (pl. of káfara, vid.), *sacrifices made by the natives to avert a general calamity, e.g., when the great bird, who is said to be as large as an island, flies over a town. The natives, fearing the bird might cover their town with its droppings, make the makafara immediately, to cause him to leave their country!!!*

MAKÁFIKI, s (sing. káfiri, vid.), *infidels.*

MAKÁLU, adj, káfu, *dry.*

MAKÁKÁ (sing. káka), *the pulp of squeezed oranges, lemons, citrons, &c.*

MAKÁKÁ (sing. kúka), *the palate, but the place under the tongue is also called káka.*

MAKALALAO, s., *cockroaches*; *applied in derision to the Malagazy colony in Zanzibar* (St.); cfr. mende, s.

MAKÁLI (vid. kali), *sharpness, acuteness, edge* (of a knife or sword); kiasu kimengia makáli, *the knife has become sharp*; *vid. kali.*

MAKAMIO, s., *threatening*; *vid. kamia, v. a.*

MAKAMU, adj. (Sp), *of middle stature* (Arab. مقيم) (mtu mima aliepata miaka mingi), *of high rank, tall and advanced in years* (daraja kuba, kimo kikuba), *mtu huyu ni makamu, u uelle ulio-m-longésha.*

MAKANÁDILI (or MAKANÁNDILI or MAKANÁDTRI), s. (Arab), *a place behind the cabin of native vessels or bonts* (ku weka wimbo) (locus, مكان; عدل, quantitas mercium), *bale goods, the place where the bale goods are kept, the quarter galleries of u dhow.*

MAKÁNI, s., *a dwelling-place*; cfr. مكان, place.

MAKÁNJA, s (sing kanja, la) — makúti yaliósúkoa, *the twisted cocoa-leaves used for thatching native cottages. The makanja must be distinguished from the makúti ya kiúngo or ya kike* (yaliósúkoa ni watu wake). Makuti yanafungwa, *they are twisted on a stick, which makes them more lasting for the thatch of cottages. Every year or every second year new makúti must be procured, the old ones going to decay.*

MAKANO YA NIÁMA (vid. mawáno) (cfr. pambika); *makano ya gnombe.*

MAKAO, s. (ya) (ku ká or kaa, *to sit, dwell*), *an abode, a place of residence*; makasyangu ni Rabbai, *I dwell at Rabbai*; laka matembesi-yangu Mvita, *but I go (from time to time) to Mombas.*

MAKAPA; pepo za makapa, s. *gust or gust of wind* (R.).

MAKASARA, s.; ni makasara yule, *hachi hasara* (R.)?

MAKASI, s. (pl.) (ya) (Arab. ماسي), *a pair of scissors*; *sing. kasi la ku kasia ngúo.*

MAKATA, s.; (1) *ku piga makata, to kick out be.*

hind, as an ass or horse; (2) makáta, sing. káta, a ladle made out of a cocoa-nut, deep, used to dip up water with.

MAKATÁÁ, contract.

MAKATAZO, s., prohibition; vid. katáza, v. u.

MAKATI (from ku kata), s. ?

MAKATIBU, s., agreement.

MAKAWADI, s. pl., 1 Cor. vi. 9.

MAKAYÁBA = mabua ya mitama yalio na tembo ndani.

MAKÁZI, s., dwelling; vid. makáo (ku kúa); makúzi ya Mungu = kikao cha —, the being, mode of existence of God (R.).

MAKÁZO, s., vid. kikomba.

MAKE, sing. jike (vid.) (female).

MAKENDE, sing. kende, scrotum, testicles.

MAKENGEZA, s., squinting, a squint; makeng'za ya mato, the looking of one eye upwards, whilst the other looks downwards; mtu huyu yuna makengeza ya mato; ku angalia kua makengeza, matoyakwe ni makengeza.

MAKHUDU, adj., very sick (hawazi sana, karibu na kufa); cfr. مَخْذُورٌ, fidit, laceravit, emaciata fuit; مَخْذُورٌ.

MAKHISI, v. a., to practise magic (R.).

MAKHISHUMU (or MAKHISHUMU), s., one who is to be honoured, respected, e.g., a sister; yule makhishumuyangu kuani, si wezi ku-m-fanizia mzáha or ku-m-staki (R.).

MAKHTÁJI, s. (vid. khitáji or hitáji, to want, to desire), longing for, a want, Phil. ii. 25.

MAKHTASAR, s., compendium (Arab. مَخْتَصَرٌ).

MAKI, s. (ya), thickness, bigness, stoutness; ubúo or ukúta una maki, the board or wall is very thick; maki ni kitu kinéne; ugúo ya maki, stout cloth.

MAKIMBIAO, s., place to flee to, refuge; cfr. kimbia).

MAKINDA, s. (vid. sing. kinda), pullets or chickens.

MAKINDARO, s., objections (vid. ku kinda), contradictions.

MAKINI, s. (ku tuliza), quietness, quiet and obedient behaviour of a well-mannered person, opposed to the wild, unruly, and idle conduct of a turbulent person. Masa haya yuna makini sana, yawa tulia mahali pemaja, hana kitango (hatangitangi, he does not run about), yawa-m-sikia babai na mama; roho makini, a gentle, mild, or placid mind which is not inordinately desirous; مَكِينٌ, firmiter ac recte constitutus.

MAKILI, s. (ya, pl. za), a kind of ledge which serves as a hinge.

MAKÓGO (or MAPÓGO) (better urúgo), s.; makógo ya mato = yuna mato upande, he looks sideways, he looks askint, distorts the eyes (vid. pógó or pódá, v. a.).

MAKOMÓZI, s., cough; vid. mafua.

MAKÓMA, s. (sing. koma), fruit of the makoma tree.

MAKÓMBO, remainder, remnant (of food); more used than mabara (vid.).

MAKOMBÓZI, s. (ku kombóza, v. a.); ni-pa makombóziyangu, give me (mali) the goods which were given for my redemption; ku daka makombózi, to desire ransom-money.

MAKÓPA, s. (ya) (sing. la), dried pieces of cassava (vid. muhógo) (vid. málá).

MAKÓRÓFA; ku patu makórófa? (R.).

MAKORÓRO, s., phlegm (R.) ?

MAKORWA, s. (vid. kowa), faults, mistakes.

MAKORWEKANO, s., want, absence of —; e.g., makorwekano ya imani, want of faith = unbelief.

MAKÓTO or MARÓKO YA NIELE; ku fánia makóto, &c., to plait the hair.

MAKÓYO KÓYO, s., a kind of large and black ant (vid. finiángu).

MAKÓZA, s. (obscene), testicles (St.).

MAKSAI, s. (cfr. hwnai), a bullock castrated.

MAKÉ, adj., great; vid. ku or kúu; muigni maku, a man of greatness; makú mangi, laken hana maku, he is great, but not proud.

MAKUÁJI YA NTI??

MAKUBACHI, s., a position of defence (ngomo na goreza) (kaya) (Sp.).

MAKUBÁTHI, s.; ku fania makubáthi ya nti, as does the chief of Takaungu in reference to the Galla (R.).

MAKÚFURU, s., infidelity (in the Muhammedan sense); ku-m-tia katika makúfuru, to consider one an infidel; ku-m-kufurisha, to blaspheme (Luke xxii. 65), to utter invectives against one.

MAKUKÚU, adj., old (vid. kukúu).

MAKÚLI, s., food; kilwácho chote, all that is eatable (ká lá, to eat). In Kitumbutu, makulin, food.

MAKULIMA, s., agriculture, tillage, husbandry (vid. kulima).

MAKUMBA UNGUÓE, s. (vid. kikumba unguóe) (masa unguóe), small Turkish corn-cobs which the wild hog leaves untouched, devouring only the large one on the stalks.

MAKÚMBI, s., cocoa-nut fibre.

MAKÚMBI YA PÓPO, the araca-nut husk.

MAKÚMBI YA USUMBA, cocoa-nut fibre cleaned for mattresses, &c. (St.).

MAKÚMBI KÚMBI, vid. kumbi.

MAKUMBI YA MAHINDI, *but kumbi za mpunga na mtama (vid. kumbi).*

MAKUMI, *tens; makumi natatu, thirty*

MAKUNDO, s. (ya, pl. mi—), *folds, the rolling up of the fishing-line; makundo ya mshipi ya ku tupa baharini.*

MAKUNDAMANO, s., *an assembly (ku kungamāna, v. n.)*

MAKUNGU, s. (ya); *makungu yakuja, majira ya el sagiri kii or ukungu, the reddening sky before daybreak; ukungu ni uwingu uekundu wa el tagiui, at first the bored yafusia (the morning wind rushes in), then comes the ukungu (ukungu unawamba) or uwingu uekundu unataunda na ulimengu, the sky reddens, na umānde waja or shemali (kunge) yaja; ukungu uekundu ume-kuja (kumekuja) (kumekua kuraupe) ukungu wa jūa, aurora; vid. mtāna*

MAKUNGUZI, s. (ya), *a stumbling block (vid. ku nguāa, v. n.)*

MAKUO, s., *a hollow, small pit; kuku yuwatafuta makuo ya ku walia i, the hole or pit which a fowl digs before she lays her egg. When she has laid many eggs in it and sits upon them, the makuo is called kioto*

MAKUPA, s., *a shallow passage, where people may pass on foot at low water. There is such a place near Mombasa, the only spot which connects this island with the mainland, but in this case Makupa is a proper name. Makupa ni mshali pa fungu watu wafukapo kina migu, waji yakipoa.*

MAKUPA, s., *a place of assembly, assembly (vid. kusānia).*

MAKUPA, s., *purpose, designedly (vid. kusudi or kasidi), on purpose.*

MAKUTANO, s. (ku kutana, to assemble), *a meeting, an assembly; makutano ya watu*

MAKUTI, s. (sing. kuti, li) *leaves of the cocoa-nut tree; makuti ya viungo, leaves or leaflets made up for thatching; makuti ya pande, half leaves, plaited for roofs or fences; makuti ya kumbi, leaves plaited for fences.*

MAKUTU (R. P.).

MALAIKA, s. (sing. laika, la) (vid. laika), *short hairs of the body, especially on the hands and arms; hair on the head is uelle*

MALAIKA, s. (wa, pl. za), *an angel or angels (za); ملاك (from لاء), angelus. A baby is often called malaika (St.).*

MALAJI, s. (ku la, to eat), *gluttony.*

MALARI (or MALAI), s. (Arab. ملاك), *a ruler, king; cf. ملاك, régner sur; hence ملاك, roi.*

MALALO (or MALAI or MALALU), s. (ya) (ku lala, v. n., to sleep), *a sleeping-place; malali, Heb xiii. 4.*

MALANA, s. (vid. lana, la), *curse, execration.*

MALAU, s. (Kin.), *judicial or open inquiry into the crime or offence committed by a person.*

MALAZI, (1) *things to lie upon (St.); (2) marriage-bed, in distinction from kitānda (vid.).*

MALIS, s.; *shuka ya mālō and doti za (la) mālō (ku sahawisa yale mawāso) (R.) ?*

MALIFI, s. (ku lewa, to be drunk), *drunkenness.*

MALILEZI, s. (Dr. St writes malelezi); *ni majira ya tanga mbili (kuna pepo za malelezi), the time when the monsoons begin to change, and vessels may sail from north to south and vice versa, lit., the time of two sails. The wind blows in the morning from the west, and then from the sea or east. This is the case from the middle of March to the middle of April, and from the middle of November to the middle of December, when the wind blows softly. On the change of the monsoons there blows a soft wind.*

MALIFA, s. (wa), *a singer (cf. longa), songs or proverb; hutafute malenga, i.e., mtu aimba, let us seek for a singer, for a leader of songs.*

MALILI, s. (sing. ku, la), *malilu ya saffari—jakila ja ndia, provisions for a journey.*

MALILI YA HEMBA (?) (qr. MAFEA HEMBA), *substances from which the washermen in Zanzibar prepare starch; cf. niri, uwanga, ghanchi, etc.*

MALIZI, s. (vid. ku lea), *tutelage, breeding (malizi nema)*

MALHAM (or MELHAM), s. (Arab. مرهم) (vid. laham) *rosin plaster.*

MALI, s. (ya, pl. za), *property; مال, res quas homo possidet, opes, مال, dives fuit.*

MALIMADI, s., *a dandy.*

MALIKI, v. a., *to begin any business, to undertake; mawe ya ku maliki ukucha or niumba, to lay the foundation; leo nnakuenda maliki shambalangu—naanza ku lima, to-day I go to begin the cultivating of my plantation; ku maliki ku unda jumbo, ku junga, etc.; cf. مال, possedit, possessor fecit; to attempt the building of a vessel.*

MALIKO, s., *sing. liko, landing-place (cf. diko).*

MALIMADI, s. = koma?

MALIMAGU, s., *matters of this world (sing. ulimengu, wa, ya); mtu huyu yuwatengesa mali-mungu yake, this man arranges all his affairs well concerning this world and the world to come (vid. ulimengu), he thinks of both worlds; ulimengu wakwe, circle of a man's affairs.*

MALIMO, s., *master, navigator (cf. mshimu); the steersman is called malimo on the Zambesi River (St.).*

MALINDA, s. (Kinika).

MALINDI (ya), (1) (sing. lindi, la) *pits, depths; ku piga malindi or ku timba xina ya ku yaa or fuka,*

to dig holes for to sow; (2) Malindi, s., formerly a town of note on the East Coast of Africa; cfr. Baron von der Decken's "Travels in East Africa."

MALINDO, great depths (sing. lindo) (St.).

MALINDI, s. (ya), (1) control, inspection, care, oversight; (2) overseer (wa) ? vid. lindi, v. a.

MALIO, MALILO, wailing, weeping.

MALIO YA KIKO, s., the bubbling sound of the water when a native pipe is being smoked (St.).

MALIPITA, s., requital, revenge; ku ji-lipiza.

MALIPO, reward, pay (vid. jamila).

MALISHA, s., pasture-ground; gnombo wameku-enda malishani = mshali pa kula niassi.

MALISHO, s. (ya), pasture, place where cattle may feed or graze.

MALISI, s., noise, sound (vid. malio); e.g., nasikin malisi niassini.

MALISHIKA, v., to be completed; kasi leo inamalishika, the work (that part which was hitherto left undone) will be completed to-day.

MALIWATU (R.), a bathing-place in a house.

MALIWANDU, a game in which one holds down his head, some other knocks it, and he guesses who struck him (St.).

MALIBA, v. a. (Kin. margisa), to finish, to complete the remainder; مَالِبَا, complotit.

MALIKI (or MALAKI), s., king; مَالِك, rex.

MALIKI (or MALIKA), s., queen; مَالِكَة, regina.

MALU, s., a kind of antelope (vid. kungu).

MAMA, s. (wa or ya, pl. za), (1) mother; mamai, his or her mother, pl. mamazo, their mothers (cfr. nina and inia). Mama ni Mungu wa pili, therefore she must be honoured. Her blessing and her curse will be verified. (2) Name of honour. Mama wa kambo, stepmother.

MAMAVIA, s., father-mother-brother-sister-in-law. Mamangu, mamako or mamayo, mamoye.

Mamayetu, pl. zetu; mamayenu, pl. zenu; mamayao, pl. zao.

MAMANUA, v. a.; shébekhi ya mtu amamnuayo ? (R.) (cfr. shébikhi).

MAMBA, s. (wa, pl. za), a crocodile; mamba wa mto or poani.

M'AMBA (vid. muamba), rock, reef.

MAMBA, s. (ya, pl. za), the scales of a fish.

MAMBA KUNDU, s. (R.).

MAMBO, s. (ya), contr. masambo from ku amba, ambo, saying; mambo, matters, affairs, circumstances, etc. (sing. jambo, la) (vid. yambo); mambo gani nikiayo kuako, Luke xvi. 2.

MAMBUWU, s. (cfr. babe mtu).

MAMBU, s. (Kinr.), his mother (or mambye).

MAMBUKA, s., power, authority, dominion; cfr. مَالِك, possessed; مَالِكَة, regnum, locus, digni-

tas et majestas regni; kita hiki sina mamleka nacho ku ki una, nichangu; siweni ku-ma-idirisha, sina neno naye.

MAMOJA, one the same; moja, one (pl. mamaja, conl. mambo); mamoja pia kwangu, it is all the same, I don't care, Gal. ii. 6.

MAMU = ng'jo.

MAMUMA (or MAAMUMA), s., pagans ? cfr. muma.

MAMUNIRI, v., a species of small pumpkin ? cucumbers ?

MANA, s. (vid. maana) (ya), signification, meaning.

MANA (or MUANA), s. (wa, pl. wana, wa), a child; maa ntime, a male child - son; mana niko or contr. maniko, a female child - daughter; muna muuli, a marriageable child - virgin; manangu pro manawangu, my child; wanangu pro wanawangu, my children. Mana is of riper years, whereas mtoto is a babe, a little child, both of the same parents. Mana wa punda, the fool of an ass; mana punda, a young ass; mana kiwa, an orphan. Mana wa Adamu, contr. mandamu, a son of Adam, a human being. Mana wa jito, pupilla. Mana wa haramu, si mana wa halali or wa kuelli, a bastard, not a legitimate child.

MANASHA, s. (vid. mag'isha), pardon, kindness = komba, wema; nadaka manashira kua mtu.

MANAFUSHI, s., the child of the work-master (fundi or fundi), i.e., apprentice, disciple.

MANAJUONI (pl. wanaajuoni), a child or son of the book, book-child or man = mtu asomai = muallim, a learned man, who is well versed in knowledge, a scholar; manajuoni alii = mpefu wa juo, sabidi nasisyakwe, urongo haambii, kulla kitu yuwanunda kua maua maua. The Swahili have a high idea of a manajuoni. He is believed to know all books, he predicts all that will happen in the new year, e.g., famine, sickness, war, &c. He exhorts all people to lead a pious life, to pray, to give alms, and to do all that has been prescribed by Muhammad in the Coran, &c. He himself leads a holy life, marrying only one woman, has no concubines, drinks neither wine nor conu-liquor (tumbo). Everything he gets on his plantation for the tembo (e.g., Turkish corn, matama, with which the Wanika buy tembo on the coast), he gives to his slaves, himself carefully abstaining from all these things which have even a remote connection with the forbidden liquor. Also the ngisi ya tembo, a kind of sweet drink (from fresh tembo), he does not taste. He himself goes to the market and buys the things which he wants, not trusting his slave, who, the manajuoni fears, might defraud the people. He does not eat much, and stays always at home among his books. At last he goes to Mecca, where he wishes to die. This is the idea which the natives

entertain regarding a son of the book. But they add, that such men are seldom found in these days, at least that there is none at Mombasa (vid. mumba, s.).

MANA MAJI, s., a ruler-son = *warrior* (pl. wana maji, sailors).

MANAMIZE, s., a name for a hermit crab (St.).

MANAMO ?

MANA MUALI, s (wa, pl. wanawali), a virgin; ni mahu ukili nyakali, the child is still ignorant (= mjinga wa mamba) of conjugal matters).

MANANA, adj., soft lying (upepo), breeze; pepo manana

MANAVAZI, s. (pl of nanazi, la), pine-apples.

MANANF, s.; usiku wa manane, the dead of night (St.).

MANA WA NDIA, s., a way son, i.e., a man who is permitted to frequent a certain road (he, his children, and relations) without molestation, whilst others may be imprisoned, when seized on the road. The manu wa ndia is the go-between, the message-bearer between two tribes, hence his person is inviolable. Mana wa ndia yuwangia ndiani jambo likikoma.

MANDA, s. (la) (*Kilamu*); manda la sima or sima ya manda = sima iliolala jamaiani = jakula ja manda kilijo tiwa jumandani, the food which has been kept over night in a bag till the next morning, when it is eaten. The Mombasa dialect calls it sima ya miku (wali wa miku) = jakula kilijo lala kibiiani hatta subukhi

MANDANO (or MANJANO), s., turmeric, a kind of yellow spice, which together with pilpili and bimiri, &c. form the curry-stuff so much liked in Oriental countries; nadaka kimandano, I want some yellow spice; rango ya mandano, yellow colour.

MANDE (or rather MUANDE), mist (sing umando, pl. za), dew; umando wa niassi (or nimando za niassi) ndio umando wa tini; laken umando wa ju ndio upepo utokao barrani or pepo za muando zitokazo barrani, morning or land-wind, breeze from the land.

MANDIKI, s. ?

MANDIKI, s. (ya), writing (ku andika, v. a, to write).

MANDONDO, s. (= ngoma ya mandondo), a large (long) drum.

MANDULE (or MUANDULE), s. (ya), a tent, Heb. viii. 5; sing. mdule.

MANDUNDU, s., long fringes (cfr. tamfua)? shuka ya mandundu; ngoma ya mandundu.

MANEMANE, s., myrrh (St.).

MANENA, s., that part of the body where the thighs join the belly (= the groin) (Hab.).

MANENO, s. (sing. neno, la) (pl.), words, speech, sayings, talk, in general matters = mambo; maneno makifu, makali, magumu, mabaya, difficult matters; maneno ya fumba, dark sayings.

MANGA, s. (ya), Arabia, especially the region of Muscat; manga ni nti ya Wastabu; kn enda Mangani, the land of the Arabs, to go to Arabia. Hence pilpili za Manga, pepper of Arabia = black pepper. Only red pepper is played by the natives of East Africa. The black pepper is imported from Arabia and India. Ndiwa Manga, a tame pigeon.

MANGARI, s. (sing. ngabu), a gouge (= bobari ?).

MANGALINGALI, to lie down backward; cfr. tanika.

MANGANA, v. rec. (in Kigunia), to fight = ku pigana in Kimv. (R.).

MANGARIBI, s., sunset; vid. magarihi.

MANGARINGARI (vid. dadu), cfr. matanitani.

MANOE; mawimbi ya mange? breakers?

MANI, adj., many (vid nengi), much. In Kichagga mangi is a chieftain, a great man.

MANGIA, n. obj.; hauna mtuzi wali hu, ni wa ku mangia (R) ?

MANGIAT, adj.; c g, mukasha mangia, other boxes (cfr. mungino)

MANGIZI, s.; kuku wa mbuni wa mangizi, a fowl with uncommonly long legs (R.).

MANGO, s. (ya, pl. za or niango), a small, round, heavy, and hard stone used for pounding medicine and other little things which are not pounded in the large mortar; mango miringo, a stone used by potters for rounding and finishing off earthenware.

MANGUAI, s. (ya) (sing. nguaji, la), pomposity, finery; mtu huwa yuwafuta manguaji = yuwafu ngio jema, yuwacenda uzuri, this man wears a fine costly dress and has a pompous gait (cfr. madaha and majifuno).

MANI, s. (obscene), semen; cfr. مَنِي, tentavit, sperma gonitale emit vir; مَنِي, sperma genitale viri aut mulieris; manini, a slight discharge from the penis.

MANIGA (or MANIGA), s., a hornet (St.).

MANIKA, s., wilderness (cfr. sing. nika, ya) = nika nengi isiokua na watu; tumepita manikani, we passed through many wildernesses (bari nengi).

MANIOTA, s. (ya); maniota ya kumya (= kinembe); vid. sing. niota. Native song: Maniotehara maniota aliooa mkundu kha ujungu, kilijotia jongoa kipumbu. This refers to a low woman who has caught the venereal disease.

MANIOTA, s. (sing. uniota), the short hair of animals (makika, of men) and down of birds all over the body (vid. sing. za makia) (cfr. malafu).

MAKÚNIO, s., a shower, a sprinkle.

MAKJANO, s. (vid. mandáno); range ya manjano, yellow-colour.

MAKULAJI, s., pompous gaudiness (R.); no doubt identical with mangulaji (vid.).

MAKUTI, s. (Arab. مَكْتُي (mahali palipo noka-liwa), that which is copied and therefore worn out and thrown away; cfr. مَكْتُي, transportavit, transtulit, transcript; مَكْتُي, translator.

MANJI, s. (sing. jangi, la) (Kisungu, majani), the leaves of a tree, etc.; manni nawiti = green leaves, hence green colour in general; nioka wa manni nawiti, a green snake (or nioka wa janni kiwiti) which ascends the cocoa-tree and drinks the tombo freely.

MANOLÉO, s. (sing. poléo); manoléo ya kinku, the bands with which the handle of a knife is fastened to the blade. Usually a nail is fixed into the noleó, to keep the blade more steady in the handle.

MANOWAR, s., man of war; cfr. مَانَوَار, victorious.

MANNA, s. = neno kú la uhálfu; neno óvu kabisa, a horrible crime; ku-m-buáá or kora munná, to commit a dreadful crime against somebody, especially against a great man, e.g. by disfiguring his daughter (which crime can only be atoned for by the death of the offender).

MANÚLI, s. = kuhúti (la), a cloak; 2 Tim iv 13

MANÚRÁ (or MANÚRÁ), something very costly

MANÚKA, s., smell, scent; cfr. nuka.

MANUKÁTO, s. (sing. nukató) (la) (lit. nuká to), scent, perfume, good smells; e.g. ambui, iliki, asharáni, tibu, sendúna, alisandáli, alinarungi, matúmba ya mauidi, múnáhi ya msumári, almájumu, all these things are manukáto, and greatly sought for by voluptuous women and men (cfr. Proverbs vii. 17); manukato is used as an unguent or ointment, ufumba is used for lukiza

MANUKÚ, s. (Arab.) (ku nukú, ku tia jũo kugine), a transcript, copy (cfr. wankul), (2) gum = mutúmi?

MÁO, s.; máo ya júa, sunrise, east; shemáli, north; suhéli, south; matúo or matúo ya júa, west.

MAOMBO (sing. muombo, not in use), a large-leaved vegetable (R.).

MAOMBOLEMO, s., loud swelling; vid. ombola, to wail. St. wiles maomboliza.

MAOMBI, s. (= mamba ya ku ombe), begging.

MAÓNDI, s. (ku onda, to taste), (1) the tasting; e.g., mabudi ya mtuzi, the tasting of the mtuzi; (2) maóndi ya mtambo, ku onda or ondeléa, ku tawana mtambo, kuamba unakosha or unaguya, the looking after the trap, to see whether it has fallen or taken something.

MAONDOKKO, s.; maondoko ya hapa, or maondokoo ya ku awia (huko) nde tu, he pretends to go away and to return soon, but he does not come back, he only calms or offends the people for a moment.

MAONDOLÉO, s., taking away, removing; vid. ondáa.

MAONKFT, s., envy.

MAONOGAI, s., conversation, amusement.

MAÓNGO (MONGO), s. (ya), the back of men and animals; maóngo ya milima, ridge of mountains.

MAÓNGO ÓNGO, s., maóngo óngo moyo, disgust.

MAONOGI YA MIKUU, the dispensation of God.

MAÓNGI (vid. maondi), tasting, trying.

MAOUIE (MAOTWE), n. prop., Mayotte, a French island near Madagascar.

MAÓVI, adj., bad

MAÓZI (or MUÓZUWI), s. (ku mu-óza, nai yuwaáa), giring in marriage; luba wa mume yuwa mu óza mwanawe, na muna yuwaáa mke, na mku yuwaááwa (cfr. muózi)

MAPAJA, s. (ya) (sing. paja, la) (vid. kiwáo), the lap; runnda inatina mapaja (R.); ku pakáta mapujáni, to take (e.g. mana) upon one's knee or lap and using him; vid. pakata.

MAPAJI, s. (ya) (= ku mu-pai), gift, present.

MAPAKIZI (vid. pakiza), freightage, freight money.

MAPALILLO, s., hoeing-up time, hoeing between the crops (St.).

MAPÁNA, s. (pl. of pána, la), great breadth; meza hi ina mapána, this table is very broad (= meza hi ina nílani), but meza hi ina pána, this table has a small breadth; meza hi ina upána, this table has a breadth neither too large nor too small, but wa kádiri, of a moderate size; vid. panúa, panúka, &c.).

MAPANDI, s. (sing. pandi, la); mapando ya maziwa (= mudóngo ya maziwa), clots of curdled milk; maziwa yanakúka mapando mapando (sing. pandi la maziwa, one single clot of curdled milk), the milk has become clotty.

MAPANDE, mipande, upande, pande, kipande, all these words must be distinguished. If one cuts the length of a board, he gets one upande huko na huko, or pande mbili or mipande, two pieces, when they are large, if he cuts the pande again, he gets mipande wivili, two small pieces.

MAPÁKIRÁBU, s. (vid. paruparu, la), huddling.

MAPATÁKO, s., agreement; cfr. pata.

MAPÁVI, s., rid. pavu.

MAPAWALE, n., cfr. kipsawale.

MAPÉWA, adv., early, soon; ndó osubakhi na mapéwa, come in the morning very early.

MAPKHAIA, s., loving; mapendayangu, my love towards another.

MAPENDANO, s., mutual love (ya mume na mke — hubba or mahabba) and affection.

MAPENDÉFU, love, my being loved by another, the love of another towards me.

MAPENDELÉO, s. (ya), favours.

MAPENDEZI, s., delight, joyfulness, bliss, pleasing things, the being pleased; mtu huyu yuna mapendúzi lóo = amependezówa leo, he is delighted, joyful to-day, kua khabari ngema alisopata, in consequence of good news, &c.; upendezi, wa ku pendezówa mtu.

MAPENDO, s., affection, esteem, I am loved.

MAPENZI, s. (ya), love, desire, pleasure, will; mapenzi ya Mungu, the will of God (ku penda, to love, desire, will); mapenzi ya ku penda kitu kuliko mtu or ku shiriki kitu kua ku penda kuliko mtu, but upenzi wa ku penda mtu kuliko mali; and penzi la or za ku penda mtu, ku-munasía kulla nono zuri, but pendo la or za mali = ku shiriki mali.

MAPÉPE, deaf or barren ears of corn (ya mpunga); yasio kúa na tembe.

MARÉSI, s. (sing. pesi, la), the fins of a shark; mapési ya papa (pesi la papa).

MAYESI, quick; e.g., mashikio mapesi, quick ears, i.e., one who understands a matter quickly.

MAYUANO, s., a battle, a fight.

MAPINDI (ya), winding (mapindi ya nioka) (cfr. ku pinda), the coiling of a serpent; ku piga mapindi, to coil, to wind.

MAPINDÚKI, s., turning, revolution (pindú, v. a.); mapindúzi ya pindúu dau; papa upanga ni mpinduzi wa dau yuwakata mtu.

MAPIÓRO, s., duplicity of heart; mpióro, a double-hearted man (Kiunguja); yuna maneno mangu ya uongo; hana kauli moja; manenoyakwe si masábuthu, si mburaki, ni mkórofi.

MARISHA, s., dotage, silliness (St.).

MARÓJI, s., the sea-coast, rid. kirika.

MARÓGO, s. (vid. makúgo and upejo); fulani yuna mato ya mapogo or makogo, N. N. is squint-eyed; Reb. takes it for "suffering of the eyes;" vid. upejo.

MAPONGÓZI, s. (sing. pongózi, la), a kind of large sea-mussel. Another kind is called tonga, of which sailors are much afraid, and which they frighten away by drumming. It is said to have two horns?? A third kind is the wame, which is a fabulous sea-monster of several hundred feet in length.

MARÓZA, s., things which do not serve their purpose, fruit which drops prematurely (pooza, v. n.).

MARÓZO, s., sing. poso, demand in marriage (St.).

MARÓTOA, s., the putting of júngua or ukáyu, to curdle milk (?), curdled milk itself in Kipemba and Kidigo.

MARÓZO, s., remedy, healing substances (ku posa, v. a.).

MARÚMBU, s., testicles, scrotum.

MARUNGÚTI, s., maziwa?? (Sp.).

MARADÚFU, adj., double; cfr. رَدَف, pone venit, secutus fuit.

MARAHABA (or MARHABA), very well, welcome, many thanks; cfr. رَحَب, amplius et spatiosus fuit, gratulatus fuit; مَرَحِبَا, felix sit tibi, &c.

MARAKA RÁKA, s. (sing. raka, fáka), having spots, spotted, of various colours; ngúo ya maraka raka, a checked cloth; kuku yuma maraka raka, the hen is spotted, has different coloured feathers.

MARARA, vid. kisimba (dim. of simba); cfr. shu indoa.

MARÁRI, v. a., to ponder, reflect, think, to put one's brains upon the rack about a matter; ku marári kitu or neno; ku fania fikira nengi; namarari = nathani, I suppose, it is my opinion; cfr. مَرَر, transivit ad aliquem, amarum judicavit (?).

MARARÍA, v. obj. = ku-m-wazía or azía, or than-nia vilaya or wema, to think badly or well of a person, to anticipate bad or good from a person.

MARÁSHA RÁSILA, s., drizzle, drizzling (ku rasha rasha = ku fania upesi; e.g., ku rasha rasha kani, to perform a business quickly or superficially); hastiness, quickness; marasha rasha ya mvúu = mvúu isiokúa nengi, mvúu ya ku pita pita (= mvúu ya mawassa), drizzling or sprinkling rain, small gentle rain; cfr. رَشَش, parum pluviae

et sparsim omisit coelum; رَشَش, pauca pluvia.

MARASHI, s. (ya), perfuming water, scents, tincture; marashi ya Búrobu, eau de Cologne (this is evidently perfume brought via Bourbon); marashi mawardi or ya msumari, rose-water; cfr. مَرَشَش, flos arboris; marashi ya maúa.

MARATHI, s. (Arab. مَرَثَى, segetus fuit; مَرَثَى, morbus tam animi quam corporis, sickness, disease (= ugónjoa); maráthi ya mti (disease of the tree) signifies a kind of disease which is frequent in these countries, and which shows itself in ulcers of the arms, feet, nose, and other parts of the human body; ku posas marathiyao, Luke vi. 17. The remedy is called dawa ya mti (the medicine of the tree), because a tree called m'du (of red colour and hard wood like the m'koko) furnishes a specific against this dreadful disease. The patient is kept for seven days in a room, exposing himself constantly to the smoke of the mdu wood, which is burnt profusely. He also must eat a little of the powder to which a part

of the mdu is reduced. This pungent substance penetrates the whole body. Besides, the person must not eat anything mixed up with salt or nasi, nor dry shark, nor any kind of meat. But he is allowed to eat mtama flour, which has been prepared on the previous day (unga wa tatu or jaju, unga uliotungua jana, ulio ukali). Ho is besides allowed to eat júngua kali (acid oranges) and pepper put into the mukáti wa mtama. But the physician must be sure whether the disease is that of the mti, for if it be another disease, the medicine procured from the mdu tree will certainly kill the patient, but surely cure him, if the doctor has previously found out the true nature of the sickness. There are two kinds of this disease: (1) mti lálisi, the real mti disease, in which the affected part of the body swells, the swelling bursts, and the ulcer comes on; (2) mti wa vída (vid. jóa), which produces spots (like the itch) which burst and cause ulcers.

MARDUDI, *s.* (Arab. مردود), return (= baraka) (Er.); ردّ, reddidit, rediit; مرد, magna ubera habens ovis?

MAREJO (or **MARIJO**, or **MAREJO** and **MARIJO**), *s.* (Arab. مرج), return; vid. ku reg'ca, to return; hatta marijio, until his return.

MAREMO, *s.*, cfr. m'ungu.

MARENDA RENDA (= malenda in Kiniasau) (obscure), the birlowater, said of cows (It.); (2) giombe akiwa mgónjua niamu ina marendu renda??

MARERE, *s.*, moss of various trees used as dye-stuff; orchilla weed? (Sp.).

MARFÚE (or **MARFÚKU** or **MARUFUKU**), *adj.*, forbidden, prohibition, restraint; ku piga marfuku or ku piga rufuka, to forbid or interdict a matter.

MARJANI (or **MARJANI**), *s.* (Arab. مرجان), a precious stone of red colour, red coral; uahanga wa marjani, a kind of large squared red bead of great price; marjani ya fotháluka, the true red coral; uahanga wa fetháluka, a kind of white or rather water-like bead of value.

MARUELI, *s.* (مرجل), olla magna ex aere et lapido confecta, a large pot; sifuria kúba ya ku pika pishi 6-7 pamaja, a kettle or caldron in which 6-7 measures of rice can be boiled at once.

MARU, *s.* (Arab.), a chaffer, a large caldron or kettle.

MARUKA, *v. a.* = máliza, to complete, to finish.

MARUHA (or **MARAHABA**), *s.*, thanks, very well.

MARUHU, *s.*, ointment; cfr. مرهم, lac spissum; vid. malham above.

MARHEM (or **MAREMHU**), *adj.* (Arab. مرموم), he who was pained and obtained mercy, deceased; e.g., baba marhem, my deceased father; marhemu bana kufa, the deceased master; vid. مرموم, misericors, propitius fuit.

MARIKA, *s.* (sing. rika), those who are of the same age (marika mamója); watu hawa marika mamója or hirimu mmója; waisai tu marika or hirimu mmója, msaua saua, we are of one age.

MARIKA (or **MARKA**), *s. p.*, a town on the Somali coast (vid. Benáder).

MARINDA, *s.*, the folds of a shirt (It.).

MARIRE, *s.*, cfr. shangi (It.).

MARISA, *s.*, small shot, shot.

MARISI, *v. a.* (- ku tunza), to look about (It.).

MARITHAWA (or **MARTHÁWA**), *s.* (ya) (Arab. معرثا, with satisfaction), abundance, plenty, according to one's wish; kulla kitu kua nafasiyakwa, mtu kama apendáviu, delight or wish of the heart; ninékúla marithawa, I have eaten to my fill and with delight; nadáká marithawa = nadáká nefasi, I desire according to my wish.

MARITHI, *s.*, vid. mrithi or uwarithi.

MARIZARD, *s.*, a spout (St.).

MARUABU (or **MARIKEDU** or **MERKEDU**), *s.* (ya), a ship; vid. مركب, vectus fuit.

MARUOM, *s.*, scal (old).

MARÓARÓA, *s.*; ku toja, to scratch.

MARÓANI, *s.*; ngóma ya maróani, a kind of drum which is heard at a great distance.

MARONGE, *s.*, vid. chabano in Kiniasau; cfr. also fidia.

MARRA (ya), time in the sense of repetition; marra mója, once or on a sudden; marra mbili, twice; marra tatu, three or three times; marra ya pili, the second; marra ningapi, how often; marra ningi, often; marra kua marra, from time to time; sema marra ya pili nipato ku sikia, let me hear it again; cfr. مرة, transitivus unus, vicin una; مر, transivit, praeterit.

MARTHANA = matilala; sio marthabayangu nliodaka, or sio matilabayangu nliodaka, or sio marthawayangu nliodaka, or sio madakuyangu nliodaka, desire, longing, &c.; ملتب, quavisit, petijt.

MARU (or **MARUHO**), *s.*, return; ku rudi, *v. n.*, to return; cfr. رجع, adfuit, accessit.

MARUGURUGU, *s.*, swelling without abscess (ku fasia maruguruga); e.g., weni wawasha, mtu akiji-kuna wafania maruguruga wa muili (kifundo-fundo), when the nettle stings a man, and he scratches himself, he causes a swelling (maruguruga).

MARÚNGU, s., *hilioussness*.

MASÁ, s., *residue, remainder* (*vid.* ku sá, ku sása); or masáo (masázo), *what is left*.

MASÁPI, s., *puritas*.

MASÁHABA, s. (*Arab.* مصاحب), *friends, especially the favourites and companions of Muhammed, like Omar, Ali Beker, &c., Arab.*

MASAHÁLA, s., *vid.* masíala, masihála, *vid.* masála. MASÁHIBU, s. (ya); nlikú na masáhibu ya Muiguzingu, ulio yalio-ni-zuia, *I was in friendship with God, and therefore he prevented me*; *صداقة*, amicitia.

MASÁIBU, s., *calamity*; *Arab.* مصائب.

MASÁZI YA MANENO TU, *fig.*, *cfr.* muio in *Kiniassa*.

MASANEHA, s., *pardon*; *مسامحة*, indulgence, *con-*
descension.

MASANGAZI (or MABANGAZIVU). *These words are not used, but their formation is admissible*; *vid.* sanga, sangazi, or shangaza, *to astound, to astonish*.

MASÁNGU, s., *wire*.

MASÁRIFU (or MASÁRUFU), s. (*Arab.* مصارف, *pl.* صرف), *expense* (*sing.* sárfu, sárufu, la), *provision for the road*; ku tukúa masárfu ndiáni = *chakula cha ndiáni*; *cfr.* صرف, vertit, permutavit (*venditio unius rei*).

MASÁNA (masáso), masása ya niama, *lit.*, *a remainder*; *said of one who has escaped from the claws of a wild beast*.

MASHENOENO, s., *evil-speaking*, 2 Peter ii. 1.

MASHADDA, s., *vid.* mayúngi.

MASHÁIRI, s., *verses, poem, poetry* (*sing.* shairi, *vid.*); *cfr.* شعر, scivit, novit dixit carmen, poeta fuit; shairi, *one line of verse*.

MASHÁKA, s. (*sing.* shaka, la) (*Arab.* مشقة), *doubt, trouble, annoyances, difficulties*; kukuta —, *to get into troubles*; ku-m-kusha or ku-mu-onekésa mashaka, *to cause trouble to one*; *مق*, labour, molestia.

MASHÁMBA, s. (*pl.* of shamba), *plantations*; aka enenda hatta mashamba mua watu akaiba mapáyi.

MASHÁMILI (*sing.* shámili, la), *ornament of the ears, made of silver*.

MASHÁRO, s., *sediment* (St.).

MASHÁRIKI (or MASHERIKI or MASHRIKI, MATELAI), s. and *adj.* (*Arab.* مشرق), *east, easterly, east wind, blowing from the Indian Sea toward East Africa*.

MASHÁSA, s., *a kind of shell*; goma na mashása.

MASHENDEA, s., *rice when watery and imperfectly cooked*.

MASHERTI, s.; ku weka —, *to lay a wager, to bet*; *cfr.* شرط, stipulatus fuit.

MASHETANO, s. (*vid.* sbetána), *a crowd*.

MASHIKA, kuna — (R.).

MASHINDÁNO, s. (ya), *contention, quarrel, race*.

MASHINDEA (or MASHENDEA), s.; mashindéa ya mtáma, *a thinly boiled soup or broth of mtama flour mixed with pepper and fowl, presented to a woman after delivery*. Wali ulioléga ulio póroja póroja, ku-m-pa mfiáni na mtazi mkáli wa kuku. *It is eaten with a spoon, and given to children, and to women in childbed, who cannot eat hard food. This food is not so thin as uji is, nor so firm and solid as wali generally is*.

MASHINDO, s., *shocks*; ku enda kwa mashindo, *to trot*.

MASHINISI (R.).

MASHIZI (or MASIZI), s. (*sing.* shizi, la, *soot*); mashizi ya moshi mweni hioandamia jungu, *the soot on the bottom of cooking-pots*; (2) shizi is tembo kali in Kiy.

MASHOMORO, s., *sparrows*; nuinui mwa bora kuliko mashomoro mangi or muahisabiwa ku pita kima cha mashomoro mangi, *Matt. vi. 26*.

MASHONI, s. (ku shona, v. a.), *sewing, doing needle-work*.

MASHUVA, s. (ya, *pl.* sa), *a kind of boat of boards* (*Arab.*) *for embarking or disembarking goods, &c., to shure, a launch*.

MASHUBÁKA, s. (*Arab.*) (*sing.* shúbáka, la) = dirisha (*vid.*), *small openings in the wall to admit light, loop-holes, windows*; mashúbáka ya mzinga, *the port-holes in fortresses or men-of-war*; *cfr.* شباك, immit; شباك, cancelli, fenestra reticulata.

MASHUHUR, s., or MASHÚR, *adj.*, *notable, remarkable*; *cfr.* شهر, divulgavit rem; شهر, celeberrimus, notus, vulgatus.

MASHÚKE, s. (*sing.* shúke, la); mashúke ya mtama, *the ears of mtama, &c., which, when ripe, are made up in bundles and thrashed out with sticks*.

MASHUKU (muigui mashuku), *vid.* ku shuku.

MASHUMUSHUMU = mafundo in Kir.; mugalipátua ni mashumushumu (R.).

MASHUNGU (or MATUNGU), *vid.* yungi.

MASHURÁTU, s. (*sing.* shurátu, la), *plais of palm-leaves for mats or a kind of rope (about one inch in breadth) used in binding the natives' heads*.

MASHUTUMU (or MASHUTUMU), s., *revelings*; *cfr.* shutumu, v. a.; شتم, contumelians dixit.

MASHUTUMU, s., *suspicion*; *vid.* shutumu, v. a.; ku-m-tukulia mashutumu; *cfr.* شتم, contumelians dixit, contumeliosus in aliquem fuit.

MASHUZI, *s.* (ya) (*sing.* shūzi, la) (*vid.* jamba, *v.* a., shuta), *breaking wind, break wind with a noise or crack; but unshūzi means simply emission of stench (without a noise) perceived by a bad smell; fathili ya punda ni mashuzi, the kindness of an ass is breaking wind = you cannot make a silk-purse out of a sow's ear; cfr. chamba, v. a.*

MASHAGA, *s.* (R) ?

MASHALA, *masāla, masihāla, masahāla* (*pl* ya) (*sing.* shala, la) (*Arab.* مسألة, *pl.* مسائل), *questions, mysterious (vifungo) matters, matters of old, of the prophets (maneno ya kale); cfr. سأل, interrogavit.*

MASHARA, *s.* (niāra) (ya) *graves (= makāburi), ku timba shāra, to dig, to make a grave.*

MASHUFI, *s.* (*vid.* ku-m-shifu), *praising, praise (shifu).*

MASHIHARA, *s.*, *playing, jest (= kitu kitoseāchō), ku fania —, to make a play, to play; mārāthi si masihāra, sickness is no play; ماسى, res qua pperi ludunt.*

MASIKA, *s.* (ya), *lit., burying, (1) because it is the time of the first sowing, (2) because people are buried, as it were, by rain; majira ya mvua nongi, hupāti ku tuma kua mvua bora, mvua ina-ku-fungua niumbeni. A violent rainy season, when you can do no business out of doors, but ere, as it were, shut up or buried in the house, all trade and walking about ceases, the rivers and brooks being full of water. Ku pisha masika, to winter, to pass the winter. In southern regions the masika is in March, April, and May; in more northern, in May, June, July, August, and September.*

The annual account of the Wanika tribes is as follows:

(1) *The time from April to August is called masika, which is the rainy season mwanu proprio, in contradistinction from the furi (Kiswahili, furi), which refers to the time from August to December, being the time of ripening and harvesting.*

The masika comprises—

- 1, *The Muezi wa muanzo wa mwaka, i.e., the first month of the year, or April*
- 2, *Muezi wa viiri, the second month, or May.*
- 3, *Muezi wa tatu, the third month = June.*
- 4, *Muezi wa nne = July.*
- 5, *Muezi wa tano = August.*
- 6, *Muezi wa hamsini = September.*
- 7, *Muezi wa fungu = October.*
- 8, *Muezi wa nane = November.*

During these last four months, which are called furi by the Wanika, there is the kusi (or mahili), blowing properly, from May till October.

(2) *The madjira ya kaskani, comprising the time from December till March, during which time the northerly wind is blowing—*

1, *Muezi wa matzila (ku tsila minasi) is the month of December.*

2, *Kurri bōnu is January, during which the Wanika have their great festivities of eating and drinking (kurri wa muanzo).*

3, *Kurri ya magāro = February.*

4, *Muezi wa bōzo or Muisho wa kaskani = March, during which they play with a kind of fiddle called "sāyo" (ku piga sāyo).*

MASHIKO (or **MASHIKA**), *s.* (ya), *interment (ku sika, to bury), burying; amekuenda ku sikani, he went to bury = to assist at a funeral; (2) the leaves put into a water jar to prevent the shaking of the water*

MASHIKOA, *s.*, *all requisites for burying, as sanda, na shuka ya ku osha mtu, na ambari, miki na marashi, sandali, mafikizo pia, ndio masikoa or wisikoa, pall and apices of cloth for washing the dead within and without, amber, musk, marashi, sandal wood, and other things for fumigation, all this is comprehended in the term masikoa or masishi or wisikoa. The Suahili take out the errandmen from the boards of a dead man by putting the hand skillfully through the fundament. When the hand can be brought to touch the great toe they consider all dirt to be gone, and the fumigations begin, in order to clear the room from the bad smell which the operation has produced. It must be remarked that the corpse is put upon a bedstead under which a pit has been dug in the ground, to receive all the filth. The reason why the Muhammedans take so much trouble is because the Angel Gabriel will come to the dead man in the grave, to examine him. Hence everything must be clean; (Gabriel or Jibril nōne tohāra (that Gabriel may find clean) He asks the person: (1) "Who has created thee?" Resp. "The same who created thee." (2) "When didst thou arrive here?" Resp. "On Friday, Saturday," &c.*

MASHIKU, *s.*; 40 masiku, 40 nights.

MASHILAHU, *s.*; *ana mshia hōkumu mashilahi = amo-m patānisha, to bring to an agreement.*

MASHIDI, *sing.* sindi.

MASHIDULU, *s.* (R.) (?); *cfr. sindua, v. a.*

MASHINE, *s.* (ya), *gun, jaw.*

MASHINGIRO, *s.*, *slander.*

MASIO, *s.* (*sing.* shio, la), *strong pieces of wood which in building a house are placed between the weaker pieces for solidity's sake.*

MASHIMI (or **MASHIMO**), *s.*; *witu wia ku shika or*

wisikōa wia ku sikia —, *the things which are requisite for burying.*

MASITO, *adj.* (cfr. sito), *heavy.*

MASITTA, *s.*; masitta ya nazi, *vid. tai.*

MASUWA, *s.*, *the Comoro Islands and Madagascar.*

MASIWA (rectius MAZIWA), *s.*, (1) *teats or breasts, and (2) milk* (lit., *lakes, pools*; ziwa la maji, *a lake*); maziwa ya gnombe, *teats of a cow*; gnombe yuna maziwa manne, *na mtu yuna maziwa mawili, a cow has four teats, and a man has two.* Ziwa la maziwa *is the real receptacle of the milk*; the teats are only the (mlisumu or ndia ya ku pitia maziwa) *canals of the milk. The whole (i.e., the receptacle and canals of milk) forms the kiwello cha gnombe* (Kin. kiorre, *which consists of the zin na humbo, hence mazia, milk*), *the udder of the cow.* Watu wasema rubizi wa Kimaribata yuna maziwa mawili makuba, *the people say that the goat of Marbat (a district of South Arabia) has two large teats, not four, as other goats have.* Maziwa mabivu, *extruded milk*

MASKANI, *s* (ya), *place, abode*; مَسْكَنٌ, *habitation, locus quietis*

MASKINI, *s.* (wa, *pl* za); maskini za Mungu, *free poor men, poor people but who are no slaves*; cfr. مَسْكِينٌ and مَسْكِينٌ, *pauper, egnus.*

MASKINI (or MESKINI) (Arab. مَسْكِينٌ, *pl* مَسْكِينٌ), *poor men, pl. masakini.*

MARO (or MASSO), *s.* (yu), *the edge of a knife.*

MASO (or MAUSO), *s.*, *faces*; upanga maso mawili, *a two-edged sword* — makali mawili; upanga (u)wegni makali mawili (*Rev. xiv. 15*).

MASOFA (or MASOFU), *s.* (ya), *custom, habit*; ku fanin masofa, *to get accustomed*; kuku alienunuliwa npato fania masofa, *ugeniwākwē utōke*; muana huyu yuna masofa, *this boy grows familiar with people easily*; masofozo, *familiarity.*

MASOHABA? (R).

MASOKA, *s.* (sing. sōka, *ln*), *houses-wre, greatly sought by the East Africans for ornaments.*

MASOMBO, *s.* (ya), *a belt, girdle* (mahasimu). *The piece of cloth which is used for a masombo is very long but not broad. It is wound about the body many times, until it lies very thick around the loins. Masombo differs from ukumbū (girdle), the latter consisting only of a short piece of cloth, of about four native yards (makūno) in length. The Wanika wear the ukumbū, whilst most of the Sukhili wear the masombo; fulani una-ji-funga masombo, nguoyakwe ni kuba mkumbū is a piece of cloth worn purposely for a girdle,*

whereas masombo and mahasimu are only pieces of cloth wrapped around the body.

MASONG'AI ya KUELLE (1 Tim. ii. 9), *the braiding of the hair.*

MARONGO, *s.*, *tree-work* (ku songa, *ya*).

MARO PINDO (R.)? *said of a weaver?*

MASRI = MARI, *Egypt.*

MASRTFU, *s.*, *vid. masarifu.*

MASSA, *s.* (ya) (ku sā, *to remain, to be left*), *the residue of tembo, which the mgema or ingemi (tapper) (vid. ku gema, v.) receives for himself in the morning, after he has delivered the muengero or fungu la tembo to the possessor of the cocoa-tree; e.g., the possessor agrees with a man (or slave), who draws the tembo daily from the cocoa-tree, to receive a certain quantity (a kitoma or ordinary calabash) of tembo; if the mgemi gets more than has been agreed for, he is allowed to keep it for himself. This remainder or extra portion of tembo is called massa. This is done in the morning, for in the evening the mgemi is allowed to take all he gets for himself. On Friday he may take all the tembo of the morning and evening for himself. Ndio ni ada ya ugema. This is the custom with regard to the business of gema (tapping). The allowance is granted as compensation to the mgemi, for his maintenance, especially if he is a slave.*

The business of a tapper is considered honourable in consequence of a curious story. There was once a manajūni (vid.), a very learned man, who daily lived on one loaf of bread and one cup of water, which was daily sent to him by (God) the muwāzu (or muaza) and mkuawetu (Mungu aliekia tangu asili mbingu na nti ilipokua heitassa tandikoa, nai yuwaāza viumbe viote wia ulimeng'uni), the self-existing Provider of all his creatures, who exists from eternity. The learned man was one day visited by a stranger, who stayed some time with him. The next day the learned man found two loaves and two cups of water in the spot where he usually found his daily portions, but instead of giving one loaf and one cup to the stranger, he divided one loaf and one cup with his guest, considering the other half of the heavenly gift. At last the stranger turned out to be an angel, who was to return to Mōlina (our Lord), as he told the learned man, who said, "Well, will you greet our Lord the mkuawetu, and ask him to make ready the pepo (wind) to convey me to Paradise?" The angel, promising to execute this charge, took leave of the learned man. On his way he met with a mgema (tapper), who was in a state of half-intoxication, and who, taking the angel for a stranger, invited him to sit down and to drink two madafu (vid. dafa). In the

course of conversation he found out the stranger was an angel returning to the *mkwawetu*. After having heard of the charge given to the angel by the learned man, he (the *mgema*) sent also his greeting to our Lord, with the request, that he would make hell-fire ready for him, as he was a very wicked person. The angel, having promised to mention his case to our Lord, departed, but on the road he passed by the house of a rich lady, which house was full of clothes, money, utensils, etc., in such profusion that she requested the angel, whose errand she knew, to entreat of our Lord, that he would be pleased to diminish her riches.

The angel, having returned to the heavens, made his bow and prayers before the Lord, and laid his messages before him. After a short time the angel was summoned to go again to the earth, and call first upon the lady, whose house and whole property had in the meantime been destroyed by fire, so that nothing was left to her but one rag with which she covered her nakedness. However, she was calm, and promised to comport herself better in future toward the Lord, and to perform the duties of religion rather than to seek for earthly treasures. Then the angel called upon the *mgema*, and told him the message of the Lord to the effect, that the Lord would soon send the *pepo* to convey him to Paradise, and not to hell-fire, as he (the *mgema*) had demanded. The astonished workman found no words to express his joy at the goodness of the Lord.

At last the angel came to the learned man, and said, "The Lord ordered me to tell you that the pits of fire are ready for you." At the same time the angel mentioned to him the message he had conveyed to the rich lady and to the *mgema*. Upon this the affrighted book-man took all his books, tore them to pieces, left his solitude, and became a *mgémi wa minasi*. Since that time, the story says, the business of drawing liquor from the *nooca-trees* has been considered very honourable, so much so, that when the rain stops all labour in the field, the Lord will grant at least the *kianga ja mgema*, i.e., he will render the sky clear from rain until the *tombe* drawing business is over in the morning and evening.

MASSIA (or *masia*); *ku enda massia* — *ku ndunda na ku rudi*, to go up and down, to take a walk. The natives believe that the Europeans take a walk to tire themselves (*ku kuta mashaka*), having nothing else to do. Cfr. *مضى*, *grossus fuit*, *ambulat*; *مشى*, *incedendi modus*.

MATÁKA, *sing. staka* (la) (or *MAITÁKA*) *pl. mish-taka*, *s.*, a charge, accusation; *ku letta matáka in wa mtn.* to bring an action against a

man; Arab. *كَلَمَ*, *questus fuit rem ad deum*. *Staki*, *v. a.*, to charge one with — before a judge.

MASTUKHU, *s.* (ya), a sister by the same father and mother (*mastukhu ni adaga mko wa tambo mmoja*); *mastukhuyangu amekuja*, my sister is come. A full-grown sister shows great regard and reservedness toward her brother, and vice versa. They will not sleep, only now dwell in the same room, avoiding each other's intercourse as much as possible, lest wicked desires be raised in their hearts. There is, as it were, a *paania* (veil) or *stakha ja jombo* (the deck of a vessel) between them. Hence the name?

MASUA, *s.*, goldiness; *niun masua*, I am goldy.

MASUDI (or *MAHUDI*), *s.*, *vid.* *sudi* and *shudu*.

MAMUJAA, *pl.* of *mujaa*, a warlike or brave man warrior; cfr. *مجاهد*, *strenuus, fortis fuit*.

MAHUKAMUKU, *s.*, *vid.* *miramá* (*ku sukamuka*).

MAHUKIO, *s.*, cut stone (St.)? probably *masungio*, *vid.* *augia*, *v. a.* to rub.

MASULEBU?

MASULEKIHU (or *MAELEKHA*) (ya); *ku sanja masulekhu*, to reconcile, to make reconciliation; *masulekha* is not much used.

MAMUMBUFU (or *MAHUMBUFO*), *s.* (ya), troubles, fatigues; *ku sumbua*, to trouble.

MAMUNUKO, *vid.* *kizingo*.

MASHAMIZO, *s.*, conversation, *chú-chat* (*ku sum-gimya*, *v. a.*).

MASHMO, a kind of hanging shelf.

MÁTA, *s.* (*sing. uta*, wa) (ya), bows; *mti wa máta*, the tree from which bows are made. The staff, having been carefully prepared with a knife, is made to bend by a string, called *upóto* (*vid.*). In general, weapons (*mata*).

MATAAJABU, *wonders*, astonishment; *vid.* *taajabu*, to wonder.

MATABIA TUMBIRI, *s.* (*Kis. mudeani*), a tree (*mtumburi*, a tree).

MATANOATÁBÓA, *s.*; *ni wali ulio mashinda muem-hamba mdo*, very thinly boiled rice.

MATÁFU, the gill of a fish (*R.*).

MATAPUNI, *s.*, *vid.* *tafuna*.

MATAGATAGA, *s.*; *fulani yuwaonda matagutaga* (*R.*), *N. N. goes straddling or he straddles*.

MATAKÁTA, *s.*, bad stuff, dirt; *haku-nu-pa tombako*, *ni matákata tu*, he has not given him tobacco, but only dirt.

MATÁKA TÁKA, *s.* (ya) (*sing. taka taka*, la), trash, ordure; *matáka taka ya mtollo*, dirt of rice, e.g., straw, small stones, &c., with which it is mixed up.

MATAKATIFU, *s.*, holiness (*ku takata*).

MATAKÁTO, *s.* (*sing. takáto*, la), the colour of the body; *kulla mtu yuna takatolakwe*, every man has his complexion; *takáto la Kiang'u*, la Kigalla, la Kiarabu, the European, the Galla,

the Arab complexion; takáto la uenasi, la uekundu, the black, red complexion; muili unatakata or wanauiri uekundu, or ueupe, or uenasi, the body looks or shines red, or white, or black = its complexion is red, white, or black.

MATÁKO, s. (sing. tako, la), the seat, buttocks, breech.

MATÁKOA (or MATÁKUA) (vid. madákua), desire, want, request.

MATÁLASHIMU, sing. talásimu, amulet; vid. طاسم.

MATÁLE, s. (vid. pukussa, v. a.), useless cocoa-nuts.

MATAMANU, s. (yn), love, affection.

MATAMHÁVU, s. (cfr. pagáro), amulets worn across the shoulders and the upper ribs, laid over the body like braces (ku támbá uafu); (2) the side, a man's side.

MATÁMU, sweet; vid. túmu.

MATAMÚKO, s. (yn), from tamúka, vid. ku tamúka kuako ni kwema; matamukoyako ya-ni-pendeza; matamúko ya logha, pronunciation of the dialect, provincialism.

MATAMVÚA, s. (sing. la tamvúa, fringe), fringes; matamvúa ya nguo ilio ~ sokútoa.

MATANA, s., leprosy (St.).

MATÁNDÁ, s. (sing. tándá, la), matándá ya mtúna, a part of the ears of the mláma (millet).

MATANDÍKO, s. (ku tandíka, v. a.), bedding, everything requisite for or spread out (ku tandíka) as a native's bedstead, viz., magúdro na masulia, na mikíka, na mido matandíko witu wiliwio kundulíwa kitandáni.

MATANINO YA BŪIRŪ, vid. spider-web.

MATANGA, s. (1) large mats, sails; (2) mourning; ku kúa matanga, to keep a solemn mourning for a number of days, five to fifteen days; ku ondón matanga, to close the mourning; matanga kati, wind abeam (St.).

MATANGAMANO, s., (1) mixture; (2) a crowd.

MATANGO (b); ku-m sikiliza matango (~ mafúvu) (R).

MATANGO, pumpkins (s).

MATANITANI, backward; ku anguka matanitani (cfr. kingallingalli); vid. taníka.

MATÁNSU, s. (sing. tánsu, la), branches, boughs, the large branches of a tree. A large tree has on its (gogo) trunk—(1) matánsu, the large branches; (2) an ntánsu (large branch) has an ütágú, trunk of the branch (when large, ütágú; when small, kitágú; when many large ones, tágú, za); (3) on the ütágú (or kitaga when small) are the vitánsu (which are, as it were, the wana wa ütágú); (4) tansu za mti are smaller than matánsu (tansu has utansu in the sing.).

MATANZI, pl. (sing. tanzu), nooses.

MATAO, s. (sing. tao, la) (ya), circuit, turnings, roundabout way.

MATARATHIO, s.; cfr. رجا, gratum sibi habuit (cfr. Arab. رجلى).

MATÁSA, s. (yn); ni pórúja alio wa mtelle or uji wa mtelle mxiimu, a thick native soup of rice. The rice, having been coarsely ground, is boiled in the milk of ground nasi (tui), pepper, and salt. This matása ya mtelle is to be distinguished from the uji wa maji, which is a very thin meal-soup, a great quantity of water being boiled with a little flour, pepper, and salt. Different from both these native dishes is the fuka (ya), which consists of fine rice-flour boiled with honey. The soup is very thin. Uji wa matása, a thin rice-soup; perhaps from tasa (pl. matasa), which is eaten in cups? Matasa, food made by boiling coarse-ground corn in water (R). Tása (pl. matása), a brass basin.

MATÁTA, s., a tangle (= mifungáno ya usi), tangling of thread; matáta ya maneno, confusion of words or matters, evasion, shift; ku tia matáta, to tangle; ku ngia, to become entangled.

MATATISO, s., entangling.

MATAWÁLE, s., the banks of a river, region, river-region; eg. ndófu wakimbilia matawále ya Niancha, the elephants fled to the shores of the Niassa Lake.

MATÁYO, s. (ku táya, v. a., to impute, charge, accuse), imputation, charge, accusation, reproaches.

MÁTR, s. (yn, pl. za), spittle, saliva; ku tuma or tupa mate, to expectorate (cfr. gniogniota).

MATEPAL (pl. atepal), brick; مقل, sputum, spume, saliva tenuior; also مقل.

MATÉGE, s.; muhogo lu ni matege, this cassava is waterish.

MATÉGE, s., bent or crooked legs (sing. tégé, la); matége ya magú, a physical deformity of the legs, being turned sideways; magu ni matége, yanasania kota, the legs are crooked, bandy-legged; Mungu ame-nu-panúa magú.

MATEGEMEO, s., a prop, props, support; fig., confidence in — (ku tegeméa, to lean on, to recline).

MATÉKA, s., spoil, booty, that which is gained, e.g., on a cock-fight (Reb. verities madéga).

MATÉLABA (or MATILÁBA or MATÁLABA), s. (yn) (= madákua, desire) (Arab. سلاية; طلب, quassivit, vel petiit; طلب, res quassita, vel petita), a law of nature, original regulation, and therefore custom, habit; matilába ni neno kifo wékoa ni Mungu tangu Allah ~ matámbele or kitiba kanayaliviumbe ni Mungu; kulia mtu yuna kitibajawe or amambelejáfawe. Matilába na miráfá, will, desire.

MATÉLÁ (or MATILÁ), s. (Arab), east wind blowing from the Indian Ocean toward East Africa; pepo za báhári or za mashariki (mashariki, east)

(*vid.* matlāa); مَلَّحَ, ascendit; مَلَّحُو, locus ortus siderum.

MATHEMBEZI, *s.*, walking, godding about (ku enda tembebe); walking about (1), in a good sense, for visiting friends, or carrying on some lawful (especially commercial) business in any place, where one is not permanently settled; e.g. matembesiyaangu Kisulutini, hapo si kuangu, maenda tembebe bassi ku sanguni na ndugu-zangu; (2), in a bad sense, matembézi ya ku tembebe watu wake, walking about to go after women. Utembezi has the same meaning, though not so strong as matembézi, thus taking place more frequently than utembézi which besides is walking to a place not far off; leo utembesiwangu haaku-ni-fā, vilo vitu niliyo kuendéa, niku-vi-pata, my walk has to-day profited me nothing, for I have not got what I want for.

MATENDE, *s.* (*sing.* tēnde la gú), (1) matēnde ya magú kua beredi, swelling of feet from cold. It is said to be frequent on the island of Pemba. It gives no pain, but only causes heaviness of the legs; hence no remedy is applied. (2) Tende (ya, pl. za), date or dates; tōnde ya or za Maskati, dates of Muscat. This word must be distinguished from tende (la) or matende ya mīgū, the legs of a bedstead; *sing.* tendegú (pl. matendegú) or tōnde la gú (pl. matende ya gú) (3) Matende is also said of beans, which make mafundo and matendo, when they wind about something (*vid.* tende, *s.*).

MATENGO, *vid.* mtendo, *s.*

MATENGO (R. madhengo) = ghasia

MATENGO, *s.*, the outriggers of a canoe (St.)

MATEPUKU, *s.*, the large shoots of a tree, &c., which has been cut. The matepuzi become matepukuzi, large sprigs (*vid.* tepukú).

MATEPUZI, *s.* (*sing.* tepuzi la mti), the long shoots of a tree which come forth after the trunk has been cut down; mti umetepuza = umemwa tena

MATESA, *s.*; maji matesa na posani = maji mafi mafu, when the water is falling only a little and returns very soon (it is, as it were, playing with the coast).

MATIKO, *s.* (ya) (ku tēka, to play), play, games. Various games are (1) kishāndo, (2) tumbi, (3) shindoa. Mteso hu ni mungi, this kind of game is frequent.

MAT'ESO, *s.* (ya), afflictions (ku-t'ēsa, t'es'ka), distress, e.g. from sickness, poverty, loss of friends by death, &c.; Mungu ame-m-t'esa; bana amodia mat'eso mtumawakwe, by scolding, beating, imprisoning, &c.; Mungu ame-mu-ondolēa mateso, ame-mu-afu, ame-m-pesa (e.g. nda, ugogon, mashaka, all this is mat'eso); kupa mateso ya ku tuma ku mkonowako, there are

troubles you bring upon yourself; Muigalimungu juwakirimu mjawakwe (mtumisihiwakwe), there are troubles with which God exercises him who fears him (his servant). Mat'eso = uthiki or maumivu.

MATET'ESI, *s.* (ku-m-tēsa), intercession, to intercede for one who is to be beaten or imprisoned, &c.

MATETSI, *s.*, the cackling of a hen in laying an egg.

MATIFI, *s.* (ya) (ku teta, to quarrel), quarrels, strife, disputes

MATEISI, *s.* (ya), choice; *vid.* tēsa or tafia, to choose

MATHABAH (or **MATHABAL**) = mathbah, an altar, *cf.* ذَبَحَ, mactavit, sacrificavit, مَذْبَحٌ, locus in quo mactatur

MATHABUHA, *a.* rictus, sacrifice

MATHABAH (or **MATHABAN**), sect, persuasion; *cf.* ذَهَبَ, putavit, مَذْهَبٌ, agendi modus, doctrina, systema, secta

MATHARA, *s.* (*trab.* مَضَرَةٌ), mischief, harm (St.), tangu leo napatua ni mathára (R) = neno, to day I met with something extraordinary, misfortune was brought upon me; ni mathára ku tinda, wai, the wudu; kili ni athiba

MATHABUHA, *s.* (*cf.* mathabahi), habits, manners, customs

MATHUBU ? (R).

MATHUBU, *s.* = thabidi or mathubudi; manonyakwo ni mathubudi

MATHUBU, *s.*, mathubudi ya manenoyakwo, the confirmation of his words; *vid.* thabudi (subulu), *s.* = Manenoyakwo ni thabidi = kuoli in mathabidi, his words are true, reliable.

MATIKO, *s.*, the art and process of hardening; ku tia matiko, to harden or sharpen by putting the iron into the fire and cooling it in water, as a blacksmith does; fundi ametilia matiko shoka lungu, lipate kuu kali shokalangu linatiliika matiko mema, linapata matiko, linangia matiko or ukali (*vid.* ku gongom'ia) Ku tia juma cha motto katika matiko, to put heated iron into water for cooling, to sharpen it; ku tia matiko maderba, to harden steel. Matiko ya nuelle is a tuft of hair in Kinika

MATILANI, *s.*, *vid.* supra, page 208.

MATINDI, *s.*, half-grown Indian corn (St.)

MATINDO, *s.*, a slaughter-house, a place for killing animals.

MATIRA, *s.*, a cradle for children. They are found in Zanzibar.

MATITA, *s.* (tita la ngúo) (*vid.* *sing.* tita, la), packs or bundles of wool, cloth, &c., tied together with ropes for more convenient carrying

MATITI, *s.* (*cf.* titi), (1) teats, pups; (2) ku enda kua matiti, to trot (St.)

MATALLA, s., the east wind; *cf.* مَالِج, apparuit ortus fuit sol, sidus.

MATO, s., eyes (*vid. sing. jito*); ni-pa mato ya-kunona, to demand a present, if one wants to see somebody or has seen him; (2) mato ya mtama watengu mbali, ni mali ya watuma, *vid. mtama*.

MATOLAZI, s., cymbals (*St.*).

MATOBORHA, s., balls of bread baked in honey; mikati yaliopikoa kua asali, kana mafi ya-ngamia (*i.e., the shape resembles camel's dung*).

MATOKEO, s., places of egress (*cf.* token, tokéa); matokéo ya harri, pores of the skin.

MATOMA, s., *vid. matungu*.

MATOMOKO, s. (*sing. tomoko, la*), the eatable fruit of the mtomoko tree (kuna mapéna), custard-apples.

MATONGALI, s.; matongaji ya hori and ya mtumbui, cutting and planking a canoe (*cf. ku tonga*).

MATONGOMI, s., lascivious desire; *vid. tongóza, v. a.* — ku dika mtumke, lust after a woman, calling a woman aside for whoring; ku-mu-ita kando pajiyo kua na watu; matongózi ya jimbi — jimbi yuwa-m-daka kuku ku kúca, the cock desires to leap upon the hen.

MATOPKE, s. (*tope*), mire, mud, dirt; kaskúzi matópe (*vid. kaskazi*), *lit., a dirty kaskazi, when there is much rain in kaskazi time, and consequently the soil is very miry*.

MATÓZI, s. (*ya*) (*sing. tózi la jito*) (*from ku tóa*), (1) tears; matózi ni maji yatiririkayo matóni; mato yanatóza matozi, the eyes shed tears (*vid. ku tózi, v. a.*); matózi ni mtúzi wa mato; ku tuziku or taruzika (*vid. tuza*) or tumbú táfu, the tears run down the cheek; matózi mitilizi, tears which run by drops; (2) gum = manuka = haba or émbue, glue.

MATÚA, *vid. kitún*.

MATUÓ, s. (*ya*) (*ku tua*), the setting of the sun; matuó ya jua or matuó and mavio jua (*the gen. part. ya is seldom used*); tuó la jua, matuóleo or matuó jua, sunset (*tuéa and tua*).

MATÚFALI, s. (*sing. táfali, la*); matúfali ya udongo, bricks of clay (*yaliokashona kua jua*), Luke v. 19.

MATUKÁNO, s. (*ya*) (*ku tukána, to despise*), affront, contempt, slighting, scorn, outrage, disgrace. Insulting expressions are, for instance, muana kumanioko, muana wa haramu, kazon kazon, kumafina! (*obscene*).

MATUKIO, s., (1) things which happen, accidents; (2) provocation.

MATUKIRO, s. (*sing. utukiso*), irritation.

MATUKULIO, s.; e.g., — ya uovu, bad suspicion (1 Tim. vi. 4).

MATUKÚZI, s. (*ku tukúa, to bear, to carry*), bearing (*utakúzi*), wages for carrying.

MATULÁNO, s. (*ya*) (*Kigun.*) = ku fania masha (*vid.*).

MATUMAINI (or MATUMAINIFU), s. (*Arab. اَمَان*), quietus, confusus fuit (*ku tumai or tumatai = ku amini, to trust or confide in one*), trust, confidence, hope; matumainifu kua Mungu, trust in God.

MATUMBA MAULIZA, s., rosebuds, used in perfumes.

MATUMBÁWE, s. (*sing. tumbáwe, la*) (= mawe ya mumbáni), coral-rocks used as mill-stones (*jiwa la ku sagia*) by the natives. At low-water-time the natives carry them from the large rocks to their houses, where they chisel them for sale. A jiwa la ku sagia (mill-stone) costs usually a quarter of a dollar at Mombas, sometimes more. These coral rocks are also used for flat roofs, because they are light.

MATÚMBO, s., the entrails, belly, bowels; ndani ya matumbo ina tumbo na utumbo; tumbo la gnombe lililo na mafi mangi; utumbo ni muem-bamba na mréfu; (2) ku tukúa matumbo maovu, siku zote maneno ya filia matumboni (R.).

MATÚMBÚ TÚMBÚ, s., swelling of some parts of the cheeks; matáfu yanafania matumbui tumbui. When the cheeks are swollen all over the disease is called poréma (*la ku fura matafu lote*); to be distinguished from the mārathi ya sáfura, in which the whole body has swellings (*muili oto ku fura*). Hot ashes are applied by the natives for the matúmbui tumbui, but the sáfura disease is cured with dross of iron reduced to powder and mixed with water for a draught. The water in which hot iron has been cooled is also used. Vinegar and other acid kinds of drink or food are recommended, but cocoa-nuts, salt, and fish are not allowed. A soup made of mtama flour is allowed. But before the iron-dross is taken, the diseased person is purged with a large quantity of honey to carry off the ngáma, a kind of white clay which many people eat, and which is said to produce a swelling of the whole body by drying up the blood.

MATUMISHI, s. (*ku tumika, tumika*), service; ku fania matumishi (or utumisi), to do service; mtu huyu yú katika matumishiyangu, this man is in my service, is my servant; utumishi, a single act of service.

MATUMISI, s., service, things in store which are at one's service or disposal at any time; vitu-via ku tumia, things to make use of; means of circulation; nadaka matumisi ka-stuni, &c.; sina matumisi leo — sina kitu cha ku tumia, to-day I have no store at my disposal, sin kitha, sina ngúo, sina mtama, sina mzi, sina tumbi, wala sina kitu kililo chote; una matumisi, decoration for use.

MATUMO, s.; sina matumo ya ku tumia bora mno.

MATÚNGA, s., pasture, green-ground.

MATŪNGU, s.; *matungu ya masiwa* — *matōma* makuba ya ku sukia masiwa, large calabashes used for shaking milk and making butter in. In other countries the milk is shaken in leather bags (vid. kiriba). (2) *Bitterness*; *matungu yakā kimo*, there is still the virus in the leg bitten by a snake.

MATŪNI, s. (ku tuna, v. a.), *flaying, skinning*; *māma ya matūni*, the portion of meat given to a native butcher (whoever he may be, for they all know butchery) in compensation for slaughtering, flaying, cutting, and dividing the meat (ku weka tungu).

MATUNGA, s. (sing. *tunga*, la), *cares*.

MATŪPU, adj., *vid. tupa*, bare, naked, empty.

MATUŪMU, s., *blame, accusation*.

MAŪA, s. (ya) (sing. *ūa*, la), *flowers, blossoms*; *ku fania maŭa*, to bloom.

MAUŠŪI (ku ugā), *nursing sick persons*.

MAŪJIZA, s., *a miracle, wonder*; *niliona maujiza bora*, I have seen a great wonder; *مَعْجَزَة*

(from *مَجْر*, *debilis fuit*), *miraculum*; *hand naturale, quod nonisi a propheta perfici potest; differt a miraculo naturali*; *مَعْجَزَة*, quod editur vicibus naturae a viris sanctis; *cf. inuŭjiza*.

MAUJUDI; *ni maujudi* — *halipatikāna, neno hili, this is not found, does not exist; cf. وَجَدَ*, *invenit*; *مَوْجُودٌ*, *inventus, existens*; *watu maujudi* or *man-rufa*, people or men who are known. In Kir. *pishi ya maujudi*, in contradistinction to *pishi ya musa kibekule*.

MAUKILIFU, s., *purpose, intention* (vid. ku ukilifa. *Kin. ukirira*) — *makusudi*; *sina maukilifu ya ku nenda Rabbay*, I have no intention to go to Rabbay.

MAULIDI, *vid. matumba*.

MAULIRO, s., *questions, questioning* (vid. ku uliza, to ask); *kujui ku uliza*, thou dost not know how to ask.

MAUMBRA, *vid. sahani*.

MAUMBILE, s. (ya) (sing. *umbile*, la), *lit., createdness, creation, nature, the condition in which a man was created by the Creator (kamu alivio umbon), constitution, custom* (vid. kitiba); *matimbile ya mtu*; *cf. matilaba*.

MAUMU (or *umū*) (vid. *poa* or *pona*); *ku jetūa umū* or *maūmo* (in poems) = *takābari*.

MAUMIVU, s. (ya), *ache, pain*; *nnaŭania mauŭivu ŭada* or *unauŭia ŭana mullai*, I have great pain in the body (vid. *uma, umia*).

MAUNDŪFU (MAUNDŪFU ?), *vid. maji mākū* (R.); *maji ni maundūfu*, ni yale makū, ku ja telle hatta magomēni.

MATUNGO, s., *back* (sing. *ungo*, la); *uti wa mungo*, backbone, spine. The gti (mti) connects the two

ungo, hence *maungo*; *uti umetiwa katikati ya maungo* (kungo, joint; ku unga); *maungo ya-ni-sisim'ka*; *maungo, joints* (used in a collective sense); *cf. kishōgo, which is different, and refers to the back of the head and neck*.

MAUNSI (ku unda), s. (ya); *maunsi ya chombo* or *jahai*, the building of a vessel, ship.

MAUNSULU ? s., *vid. ānsulu*.

MAUPE, adj., *white*; *maupe, muesaue, maape, jeupe, &c.*

MAUŠŠIO — *maagizo, maabaniri, magisio*, s. (1 Cor. xi. 2), *tradition, commission*; *cf. مَوَاضِي*, *testa-*

mento tradidit praecepit alicui; *مَوَاضِي*, *mandatum, testamentum, res testamento mandata, order in reference to a legacy*; *mauššiyako tulitumia, yali-tu-fā sana*.

MAUTI, s. (Arab. موت), (1) *death*; (2) *corpus* (= *mfu*); *amekutiwa ni mauti* or *faridi* = *ame-patiwa* or *patikāna* ni *mārathi* ya *ghāfila*, he met with a sudden death (vid. *maiti*); *cf. مَاتَ*, *mortuus fuit*.

MAVĀO, s. (ku vā), *wearing apparel, the way of wearing one's cloth, dressing, dress*; *mavāni*, *dress, clothes*; *mavāo* or *mavāxi* *nema* = *ngio* *nāuri* or *bora bora*, *fine clothing* (*mavāo* seems to denote also "spot, stain" ?).

MĀVI, s. (vid. *māfi*), *dung, excrement, droppings*.

MĀVĪK, s. (wa), *the mother of the husband* (vid. *muāmu*); *also mother- and daughter-in-law on the female side* (cf. *mkue*).

MAVIGO (or *MAVIKO*) *YA MAJI*, s., *leaves put into a water-jar when carried on the head, to keep the water from spilling* (R.).

MAVILIO, s., *vid. vilio*.

MAVUMI, s., *hum of voices*.

MAVUNDA, s., *a man who breaks or destroys every-thing he has to do with* (cf. *vūnda*, v. a.).

MAVUNDEVUNDE, s., *scattered or broken clouds*.

MAVUNO, s., *harvest, reaping*.

MAVŪZI (pl. of *vuzi*), *the hair of the pubes*.

MĀWĀ (or *MAVĀ*), s. (sing. *wā* or *wāā*, la), *the different colours of the feathers of a fowl; e.g., kuku huyu yuna māwā mawili* or *matātū*, *this fowl has two or three different colours in her plumage*; *yuna māwā* (or *mabāto*) *maupe, meusi* *mekunda*, *she has white, black, and red feathers*; *guna wā jensi*, *ndie kuku meusi mātū*, *she has black feathers, or she is a fowl entirely black*. The native physicians (*wagānga*) always desire varicoloured fowls. In general, the difference of colour is much considered by the natives in their sacrificial offerings and all secret practices. The colour is, as it were, the antidote to the evil which is to be removed by means of *uganga* and *sadaka*. Before going to war, the natives sprinkle the blood of a bullock upon the road; or they eat

up the eyes of a sheep, and bury it alive, to blindfold, as it were, the enemy. At the time of the war of the Mombussians with the Imam of Mascut, they caught a man at night, tied him with ropes, and drowned him at the anchoring place, where the Imam was expected to cast anchor, saying, "May God sink your ships and counsels." Kanzuyangu ina mawā matatu.

MĀWA (or rather MĀYA) (Kipemba), s.; mahali pa kuu nikia meiti, a burial-ground, cemetery.

MAWANDA (sing. wanda), vid. wanda.

MAWASSA, s. (sing. wassa la mvua), little drops of rain (mvua isotangamana na nti); mawassa ya mvua, drizzling of rain.

MAWĀXI, adj., clear (cfr. wāxi).

MAWĀZO (or MAĀZO), s., thought; ku āza, to think.

MĀWE (or MAJIWE), s. (sing. jiwe, la), stones; mawe ya ku sagia, a hand-mill; ya mawe, of stones.

MAWELLE, s. (vid. sing. welle, la), a plant with a very small seed.

MĀWI, s. (= maōfu), bad; maneno haya ni mawi, these words or things are bad; kuna mawi ya ku nuka ufundo; mawi yakikāzua, yalikāribu na kwisha, when badness comes high, it is near its end.

MAWIA, s.; māo ya jua, sunrise, but mawia or mawio (ya) jua, sunset; vid. matuco.

MAWILI, both (mbili).

MAWIMBI, s. (sing. wimbi), surf, waves.

MAWINDO (ku winda, to hunt), game (produce of hunting).

MAWINGU, s. (ya) (sing. wingu, la), clouds, large black clouds (of rain or smoke, e.g., when the people burn a tango, vid.) (cfr. uwingu and wingu); kuna mawingu wingu, it is cloudy.

MAWĪA (or rather MAVĪZA), s. (vid. fia, rectus via, v. n.) (sing. wisa or viza, la), (1) crippling; (2) corruption, spoiling; ni mavisa kua seba bu ya ku via; maviza ya mai ya kuku, spoiled, bad eggs; mai haya ni maviza -- mai haya yanavifa or yanapimbi, yana watoto ndani laken wana-kuffa, wanaharibika, the eggs are spoiled, they have chickens inside, but they are dead; i hili ni viza or viza la i hili, this egg is addled (vid. via, v. n., and viza, v. a.).

MAWITI, adj.; manni mawiti, green grass; maembe mawiti (vid. mūiti), green, unripe mangoes; vid. biti (bichi), page 27; cfr. pp. 214, 215.

MAWIWI, s., a heap of grass (R.)?

MAYA, v. a., vid. muya, to pour out.

MAYĀFUYĀFU, s., vid. yafuyafu.

MATASA, kinayo, fujo, uhiana, ūtina, badness, wantonness (all synonymous words).

MATATI (vid. yayi, an egg), pl. eggs; vid. mai.

MATENGATENGA, s., air.

MATITI, dead; vid. maifi.

MAYŌWE, s. (sing. yowe), outcry, alarm.

MAYUKŪĀ, s. (ya), a scaffold.

MAYUNGI (sing. yungi), water-rose; mashadda or maia yamēa ndani ya siwa.

MAYURI, s.; kileo oha --

MAZĀU, s. (cfr. ku āza), fruit, produce.

MAZIKO, s., vid. masiko.

MAZIMBULIKI, ku simbuka (R.).

MAZINGA (ya), (1) play with eggs; (2) ku fundia mazinga, to beat nails broad (nails which are projecting from the wood); ku tia mazinga.

MAZINGIWA, s., a siege (St.).

MAZISHI, burial clothes, furniture, &c.

MAZIWA, s., (1) milk (sing. ziwa) (curdled milk, maziwa mahivu); (2) breasts, lakes (vid. masiwa); (3) islands, but only said of four Comoro Islands, Mgasija, Ansuani, Moalli, Maŭŭe (Mayotte); maziwa ya wutu wawili, dragon's blood (St.).

MAZOZO, habits, customs, practice; vid. masososo (ku soea, v.).

MAZŌKA, s., (1) evil spirits (probably mazika) (cfr. kisuka) (St.); (2) brass wire (cfr. zōka or sōka).

MĀZU, s., a kind of banana.

MAZUKUŪMO, amusement, conversation. St. writes mazungumzo.

M'BA, s. (ya, pl. za) (a kind of sickness), red spots on the skin; ni kana joa (cfr. jōa), the name of a cutaneous disease, an eruption of the skin (ya-washa yammbuka).

MBABŪA DOKO, s., a thorn; Kir. murerengua (obscene).

MBABURO (vid. ku babura, v. a.), a scratch, especially of a fowl; mbaburo hu ni wa nini?

MBĀFU (MBĀVU), s. (pl. za), the ribs; sing. ubāfu, one single rib; uāfu, side, e.g., ku piga kofi la uāfu, to strike one's side with the open hand; uāfu wa ku ume na ku shoto, the right and left side; mbafunimuangu, next to me, at my side; a-ni-fimiza mbāfu ndani.

MBAGĀSI, s. (wa) (vid. mpagāsi), porter.

MBAHARIA, s. (wa), sailor; pl. wabaharia, sailors (= wana maji); vid. bahari, sea.

MBĀHILI, s., vid. bāhili; Jā, paros, tenax et avarus suit; or bāhili.

MBALĀNGA, s. (wa); mbalānga wa mūko, wa mūgi, &c., tetter of the hands or feet, &c. The skin is peeled, as it were, and looks white, but there is no pain in this disease of the skin. The Wanika call it mabawassi.

MBĀLE, s. (ni pande niembamba za mūhogo), small slices of split cassava. Kwa tibia hii mmoja tafania mbale nne niembamba. From this large piece I will make four thin pieces, tibia being one half of a large mūhogo when split in the middle with a hatchet, for the cassava roots are sometimes of the size of a man's leg, and the pieces must be halved with a hatchet. Kwa tibia mmoja hkatoka mbale nne niembamba. But

mbálo are pando kuba na restu za mnhogo. Consequently the natives would say: Cut this large canoe (1) into bálo = make two halves of it; (2) cut the bálo into mbálo (ya) or large pieces; and (3) cut the mbálo into mbálo za mnhogo (smaller pieces) (ubálo is sing.).

MBALECHI (cfr. báleho), pubescent; **مبالو**, pervenit ad florem; **مبالو**, ad opatum pertingens florem, puber, aetate maturus.

MBÁLIKA, s. (R.): ya toa mbálika za maji or yamunya tete, to drizzle (?).

MBALLI, adv., far off, distant; mballimballi (mballi mbali), different, distinct; it is also used of time, e.g., kakúfa mballi m'no, he died not very long ago; si mballi sana, lábeda ikipita sín moja, it is not very far, perhaps one hour's walk; range mballimballi, different colour; rango hi yatoka mbali, na hi yatoka mballi; Mungu ali mbali, aka-m-jali chumbe si makú knakwe, God is far or lofty, there is nothing too great for him, if he likes to elevate the poor and make him king; ku weka mballimballi = ku tanganúa.

MBÁMBA, s. and adj., thin, fine (wa); mbámba wa jiwe, or jiwe la mbámba, a kind of thin stone (slate) which is beaten to pieces, which are put into the wall to give more solidity to the lime (vid. kokoto); ku funga mbamba?

MBAMBA KOFI, s. (cfr. msindarusi), a kind of tree.

MBAMBO, (1) (wa, sa) (pl. of ubámbo); mífupa wa kuku katika mbáwa muong'uni, lit., the bone of a fowl in the wing-feathers on the back? & (2) (za) (pl. of ubambo) mbambo za ku ambia ng'ũna, mbambo nne sitiwazo ngomani, four small boards put over the top and bottom of a drum before the skin is put on, to increase the sound (two boards above and two beneath); (3) a peg for stretching a skin on the ground to dry it (mbambo wa ku kotéa ng'ũti).

MBÁMBA, low water when the rocks are visible; maji ya mbande, when the tide is very low = jambo or kiamba ni nile or wazi, muamba wazi, hayafiki muamba. This expression refers to the time when the tide is very low, when the top of rocks is still seen, whereas at other times (when the flood is strong) it is covered. The natives ascribe this falling off of the sea to an immense tortoise in the sea. When there is maji ya mbande at Mombasa, the flood is strong at Pemba, and vice versa.

MBÁNGO, s., vid. bangi.

MBÁNGO, s. (pl. of mbángo), (1) mbángo za dau, lipete panaka, small pieces of wood laid across the bottom of a canoe, to distend it; ku tia mbángo dau ni kua kipando je guale ku panaka

dau; (2) ngirri mbángo (or gáso), a wild beast, vid. gáso; (3) a bird with a parrot-like or hooked beak; (4) a person with projecting teeth.

MBÁKO, s., an iron hammer (R.); cfr. n-kámi, a stone used as a hammer (?).

MBÁLO, s. (pl. of ubálo, wa), boards, planks; mbálo za mti, or mbálo ya mti, timbers.

MBÁRAKA, s. (1) a tree (cfr. mdai); (2) blessing (p' mi—).

MBÁRÁKI, vid. mapiro.

MBÁRÁWUO, s. (ya, pl. za), a short stick, a trancheon.

MBÁRI, s., relation, vid. knakeni (mbari hi, hizi) (cfr. Kinika), fuko mmoja, Luke xxi. 16.

MBÁRIKA (pl. mi—), castor-oil plant; mafúta ya mbárika, castor-oil.

MBÁROWÁI (Heb. mbaomai) (or mboroi), swallow (Er. ?). It is a little bird which sings nicely.

MBÁRUTI (pl. mi—), a weed with yellow flowers and thistle-like leaves powdered with white (St.), a kind of thistle growing especially near walls (R.); mbáruhi muihi.

MBÁWA, s.; ku suga mbáwa, mtama (a kind of grass mbáwa wa m'ũru in Kikuyu).

MBÁSHIRU, s. = mbáhiri, awozai neno kua akilizakwo likáwa kuelli (ku báshiri neno la kuelli). A man who announces things which really come to pass. He knows things from his talent of combination, or from his understanding which hits the point. (cfr. مَشْرِ, decortieavit, lacto nuntio exhilaravit).

MBÁSI, s. (pl. wabási ?), vid. páni.

MBASI, a tree the wood of which can be used for ulindi (as that of the malindi).

MBASÚA, s. (vid. mpusúu), giddiness; muegni mbasúu, lunatic (?); kitoo kina-m-pusúu, lit., the head has split him, i.e., he is giddy or sun-struck; ana mbasúu, he has a sunstroke.

MBÁTA, s. (ya, pl. za); nazi mbata, a cocoon-nut which has no water inside, and which cannot be ground, because the flesh inside does not stick to the shell, but rattles in it; nazi ni mbata, heina maji, ni kafu, heinikana na kifúfu, heikuniki kabisa, yaukika kifúfúni mbáta ya nazi, pl. za nazi.

MBÁTHIRI (or MBATHIRIFU), s. (Arab. مَبْثَر), a squanderer, prodigal; mtupa mali; cfr. مَبْثَر, Dispersit sine modo et mensura erogavit opes.

MBATI, s., wall-plate (St.); (2) sing. uwati, mbati. **MBATILI** = mharibifu wa mali, a prodigal (mbatili, vid. batili).

MBÁVU, s., ribs, side; mbavuni, alongside, ribbons (sing. ubávu); mbávu wa dau, the ribs of a boat.

MBÁWA, s. (pl. ya) (vid. báwa, la, pl. za) (sing. mbáwa, pl. mbáwa, ya), feathers of the wing;

- ukignóá mbáwa za mabáwa, níáni hawézi ku ruka, if thou pullest out the wing-feathers, the bird cannot fly; (2) female gazelle (♀); male gazelle is kungu (wa); (3) the bush of mabawa (beans).
- MBÁYA**, *adj.*, *bail, especially in a physical sense = corrupted, spoiled*; e.g., maámbe mabáya, *bail mangoes, such as are spoiled, not eatable*; *cf.* iba, to be *hail*, in *Kiniassa* (choo iba, *something bad*).
- MBAYANA**, *s.* (Arab. مَبَايِنَة), *singularity, diversity, which cannot be mixed* (e.g., oil and water).
- MBAYANI**, *s.*, *one who is generally known, e.g., as a thief*; mtu huyu ni mbayani = *alioambulikana*, *alioiboinikana*, *wasi, manifest, open* (*vid.* Inja, wa, *pl.* malája); *vid.* مَبَايِنَة, *segregata fuit res, manifestus et perspicuus fuit*; مَبَايِنَة, *manifestus, evidens*.
- MBAYUWATU**, *s.*, *a swallow*; *cf.* mbarowai.
- MBÁZI**, *s.* (wa, *pl.* mi—), *a shrub eight to ten feet high, and bearing a bean-like fruit, much liked by the natives. The fruit mbázi* (ya, *pl.* za); *Kilind. mrabba* (*pl.* mi—); *Kinika, mbalási*.
- MB'E** (or rather *EMUK*), *s.* (la, *pl.* ua—), *a mango*; muámbe, *the mango-tree*.
- MUBA**, *s.* (wa) (*pl.* wambúa) = *mdáku, mtu afanai fitina* (*katikati ya marafiki, among friends*), *a mischief-maker, backbiting and gossiping*; (2) (ya, za) *mbea ningi za watu = mburi na kabilu* (R.).
- MUBGA**, *s.*, *a species of monkey, black, with long white hair on the shoulders* (probably the *gureu* of Abyssinia).
- MUBGEDI**, *s.*; ni Azomba ni abegedi muno (ni mtu alio na fitina) (R.); *cf.* búgodu, page 27.
- MUBJA**, *s.* (wa) (*pl.* wambója), *a woman who is clean in her person and dress; si mkò, not a slut*; mbeja yuwatunsa muiliwakwe, *ni mtána shuddi* (ku tána shaddi na ku songóa), *she combs her hair every day*; mbeja wa kani, *a young man of strength* (St.).
- MUBKO** (perhaps *MWÉKO*), *s.* (ya), *a present given to a person who may become useful at a later period* (Er.); ku-m-wekea mubko ya kesho; ku weka mbeke wema, *to leave a good memory behind*.
- MBELLE**, *adv. prep.*; mbelle ya or za, *before, in front of, previously*; amesema mwaneno haya mbelle za wali, *he spoke these words before the governor*; amekóti mbellesángu, *he sat before me*; ku endelea mbelle, *to go forward*; mbolleni, *in the front, used in Zanzibar with an obscene sense* (St.).
- MUBUBA** (MEMBUBA), *s.*, (1) *wild bee*; (2) *whore-*

- monger, whore-master*; (3) *mtumko alilependa wáime mno* (mkuare).
- MUBENIEMI** (rectius *MUBENIEMI*), *s.* (wa), *to be the broker or go-between, to be mediator* (through others) (Er.).
- MUBENISO** (rectius *MUBENISO*), *rapport for smuggling* (Er.).
- MUBERA**, *s.*, *vid.* shairi.
- MUBHEU**, *s.*
- MUBEYU**, *s.* (ya), *seed*; mbégu in *Kiungu*.
- MUBIA**, *s.* (*pl.* mi—), *a tree of the mangrove-kind near the coast; it is used for making bórítí* (mpía?); *cf.* mililana.
- MUBINO** (*pl.* mi—), *a cashew-nut tree*.
- MUBICHU**, *adj.*, *fresh*; *vid.* kichi (*Kiungu*).
- MUBIFU** (or *MUBU*), *adj.*, *ripe*; wati mbifu, *boiled rice which has become ripe, i.e., eatable* (aliofwa); embe mbifu, *a ripe mango* (*pl.* maámbe mabifu); kitu kiwifu, *a ripe matter*; ndizi mbifu, *ripe bananas*.
- MUBILI** (see *WILI*), *num., two*; e.g., *niamba mbili, two houses*; watu wawili, *two men*; makásha mawili, *two boxes*; witu wawili, *two things*; niumba ya pili, *the second house*; mtu wa pili, *the second man*; kasha la pili, *the second box*; kitu cha pili, *the second thing*; nazi za mara ya pili zalikúa njema; mbili mbili, *two by two*.
- MUBILIKIMO**, *s.*, *lit., one who is of two measures or yards* (wa, *pl.* wabilikimo), *a kind of pigmy; the pigmies are said to reside four days' journey west of Jagga*; wabilikimo wana wimo vidógo, *they are of a small stature, twice the measure from the middle finger to the elbow. Vid. Mr. Rebmann's map of East Africa*; Wajumba wafika mbilikimóni, *ku tafuta uganga mbilikimo yuna ndéfu kuba, yuna kiti ja matakóni, aendápo hukéti, kulla uganga ni kuáo. The Swahili pretend to get all their knowledge of physic from these pigmies, who have a large beard, and who carry a little chair on their seat, which never falls off, wherever they go. There may, indeed, be a set of diminutive people in the Interior! but no man in his right senses will ever believe the fables which the credulous and designing Swahili have invented regarding these pigmies. Beyond the wabilikimo are the juja wa majéju, at the world's end* (*vid.* jéju), *as the fable states*.
- MUBILWILI**, *s.* (lit., *twice twice = four*) (ya, *pl.* za); ni miba kulli, *ku tóma mta senu*; (1) *bush-thorn with small-curved thorns*; (2) *man* (♀) (St.); (3) *a kind of ant* (R.).
- MUBINGU**, *s.*, *the skies, heavens, heaven* (sing. ubingu, wa, *vid.*); mbingu mwa tabaka on tabiki sábaa, *zinatabikana* (ubingu wa kwanza, wa pili, wa tatu, &c.), *the linings of the heavens are sevenfold, there are seven divisions according to*

the doctrine of the Koran; ulimungu wote for mbingu wote; mbinguni, to heaven or in heaven. **Mbina**, s. (pl. za) (sing. ubinja or uwinja in Ki-pemba), *whistling*; ku piga mbinja, to whistle with one's lips. The plural reminds one of the long continuance and variety of tones, whereas, when only one whistle is given, we must say ku piga ubinja. The expression is taken from hunting-language; the hunters (waguzi ku winja or winda) signal by whistling, in which they are very expert, as the writer of these lines has had frequent occasions to observe on his journey to Ukambani. Ku endeleza mbinja, to whistle for some time and in various tones (cfr. uwinja).

Mbinu, s. (wa); mbinuwakwe sana sana?

Mbio, s., race, running, fast, speed; mbio ya or za kserasi = mabifaa ya kserasi (ku nenda or piga mbio, to go quick = ku fāfisa), the trotting of the horses in the beginning, but ku toka shotti or ku nenda kua ku rāka means "to gallop."

Mbiombio, s., rectius kuenda mbio mbio, ndio ngūvu? (R.).

Mbira, s. (tuafania kua utomfu wa mbungo).

Mbishi, adj., s. (ku bisha), obstinate, refractory, wilful; ku fania ubishi = kulla u-mu-ambālo hukūbali, ei radi, yuafuata mapenzi ya nafsiyakwe.

Mbisio (= mabisho), s.; mbisho wa pépo, contrary wind, lit., counter-push of wind; tume-pigwa ni mbisho wa pepo, we were beaten by the counter-thrust of wind, i.e., we had contrary wind; (2) to tack.

Mbisi, s., parched Indian corn (St.).

Mbisi, s., diving, submersion; ku piga mbisi, to dive, submerge = ku sāma majini; e.g., ku piga mbisi kua sāa lulu katika maji, ku toa ndo, to dive for fetching pearls from the sea.

Mbiti, adj. (mbichi, Kiung.), fresh, unripe, raw; mananazi mawiti or mabiti, unripe pine-apples; émbé mbiti or biti, an unripe mango; nanazi biti, ei bifi, the pine-apple is unripe, not ripe; mti muidi, a green tree (haukukauka), not dried up; vitu vikiwi or vibiti; kitu kiviwi or kibiti; esubukhi mbiti, in the morning very early. **Mbitimbiti**, adj., fresh, green.

Mbu, s. (mbui in Kiung.), a buffalo's horn, which is beaten as a musical instrument (St.); ku piga mbui kua pembe ya niati ku kusania wata ku sikia khabari or ya ku toa khabari ya siku za mbelle, as the Wambla do, when several weeks previously they announce the day of their kurri festival, the day of their great annual drinking-bout, for which preparations must be made. On this account every morning and evening a man beats the horn of a buffalo in the kaya, their quasi-capital or central village, to announce

the day of banqueting and feasting, which no one who is entitled to it can avoid except he be prepared to pay a fine. Mpiya mbui wa mitani, the king's herald; ku-m-pigia mbui mbui = ku-m-khubiri mtu.

Mbō, s. (ya) (pl. mbō, ya), penis; membrum genitale or virile.

M'bōa (or m'bōa) s. (wa, pl. majiboa) (vid. jiboa), dog. The East African dogs are mostly of a reddish colour, resembling jackals and wild dogs.

M'bōa or m'bōa mūitu, a jackal, lit., a dog of the forest = wild dog.

M'boa, a particle denoting the genitive; m'boa nini, for what for what? cfr. m'bu.

Mbōbō (rectius m'bōbō) (wa) (pl. mi—, ya) (areca catechu), cashew-nut tree, its fruit betel-nut (vid. mpōpō).

M'bōn, s., line, paste.

Mbōfu (pro m'bōfu) (or m'bōvu), adj., bad, spoiled, corrupt, rotten; mtu m'bōvu, a bad man; ni-umba m'bōfu, a bad house; ng'io m'bōfu, bad cloth; kasha ni bōfu, linavundika, a bad, broken box; nono hili ni ōvu, pl. maneno m'bōvu; kitu kiōfu, pl. witu wiofu; nazi m'bōfu (cfr. bi in Kiniasaa and mbi in Kinika); taa m'bōfu m'bōfu ya chuma, an iron lamp very much worn or used; kofia m'bōfu kabisa, a cap quite worn out.

Mbōua, s. (yn, zn), vegetables, a sauce of vegetable, any addition for the wali (boiled rice), e.g., meat, herbs, greens, &c.

M'bōua (pl. mi—), a pumpkin plant (St.) (mbōga ya m'āngo, ya kunde, the leaves, not the flesh); mbōga wa bāndua, the name of a kind of vegetable (It.).

M'bōna, an expletive and adverbative particle of frequent use. There is always some open or tacit antithesis to be supplied. In German it would be expressed "zwar, aber doch, doch ja warum doch? ja doch gewiss, was ich sagen will, wohl doch," indeed, yes but —; nevertheless, certainly, what shall I say? I see; quid, quare? seeing, how is it? Jambo hili halitaki, this thing will be useless. The other responds by saying mbōna linaki, but it will be of use; it will not, as you suppose, be useless, but rather it will be useful; it will certainly or indeed be useful. Wewe mbōna ulisema, sidaki kazi, na sasa amekuja kasini; mbōna amekuja? (vid. kumbe). Mbōna ha-i-ohi bilauli, pray why does he not clean the tumbler? why? for what reason? used especially with negatives (cfr. Luke i. 84). Tutakapo bagukana si hapa, somo, tuenda mbelle mbōna? must we not separate here from each other, how is it that we go farther? Mbōna shadiyātu tulio agāna hajakā, how is it that the

agreement which we made has not been carried into effect? *Reb.* thinks that the word mbucuo or mboŋe is radically connected with the noun kibanaŋazi, as he writes it; *vid.* kipanawazi (?).

MBONDO, s. (za) (pl. of ubondo, from ondo, la, pl. maondo), fine grass (niasa niembamba) which women put into the ears (especially after having perforated the lobe until the wound is healed); ondo is a grass plat or bunch growing from thirty to fifty roots together; ondo laŋania mbondo.

MBONI, s., (1) (sing. ya jito) (pl. za ŋato), the eyeball, pupil, iris; mana wa mboni, the kernel of the eye (tembo neusi). (2) Something of great value; e.g., léo nimcekóta mbóni or kitu cha t'amani kuba, to-day I have picked up something of great value, a costly thing. (3) Burro (on the Pangani River and at Tanga) (It.). (4) Mbóni, south; maji y'enda manga, au y'enda mbóni does the water go south or northwards?

MBONO, s. (wa, pl. mibono), castor-oil tree, the ricinus tree; the fruit of it is ubono in sing. and mbono pl.; mbono za mbono, the fruit of the mbono tree.

MBOMBA, s. (wa), a melliferous insect (kama n'si); mbósa wafánia úsali nengi, wild bee?

MBOMBA, s. (Er.)?

M'BU, s. (wa), mosquito; m'bū aúma; m'bū wangi (cfr. úsibi).

M'NBÁ (or m'ndá ?), a particle denoting the genitive case.

Mana buyu m'nbá nani? whose is this boy? *Resp.* M'bua Abdalla, he is Abdalla's. (— Mana buyu ni wa nani? *Resp.* Ni wa Abdalla.) (inombe buyu m'bua nani? whose is this cow? *Resp.* M'bua Muáríbu, it belongs to an Arab. Mtu alipot'a mbua maji, mbua kale (yore), mbua muisho, mbua wapi (whence). Muáka hu mbua nane — muaka hu ni wa nane, this is the eighth year Tangu alipo kuja, muaka mbuá-je hu? or muaka wáje hu? Muegnizingu mbua ku ongelóa.

But you cannot ask, Niumba hi mbua nani? You must say, Niumba hi n'da nani or ya nani? *Resp.* Nda Mzúngu or ya Mzungu. (Whose is this house? It is that of a European.) Kasha hili n'da nani or la nani? whose is this box? *Resp.* Nla Mzungu (or la Mzungu), it belongs to a European. Kitu hiki cha nani? whose is this thing? *Resp.* Cha Mzungu. Makásha haya nda nani or ya nani? whose are these boxes? *Resp.* Nda Mzungu or ya Mzungu. Nási hizi nza nani or za nani? whose are these cocoa-nuts? *Resp.* Nza or za Mzungu (cfr. kina, s.).

M'BUA MUTTU, s., a jackal; *vid.* m'búa.

MBUÁZI, adj., avaricious (Er.); *King.* mbuázi,

ferce (rectius ambuaji, barbarian) (cfr. mbúša); niana mbuaji = mguisi; in Kiamu, niana mbu-awí, a rapacious, carnivorous beast or bird; cfr. muuáji (from ku úa, to kill), a killer, hence barbarous.

MBÚNA, s. (ya, pl. za), mole, swelling? *Kinika*, faranj, French poz. The natives apply copperas (reduced to powder) as a remedy for this disease, hence they call it also marathi ya ku tia mardútu, the disease against which green vitriol is applied. This word reminds one of the term "bubo," which signifies a tumour or boil in the groin, or swelling in the groin.

M'UBÉ, s., little pebbles, little white stones, larger than jangoráwi (in *King.*).

M'UBÉHA, s., a fox (*King.*).

MUBUU (pl.) (sing. ubúgu), creeper (pl. mi— or za) (especially the pumpkin plant); cfr. mtango.

MUBU, s., ulj., clever, skilful, able; mbúji wa kazi, or yuna mbuji wa kazi = kasiyákwé ní uzúri sana, kulla mtu apitai yuwaangalia, yuwa-m-sifu.

MUBUKU, s., of ill fame, notorious (*vid.* bubuka, r. n.); mtu buyu ni mbuku = muegni choyo sana, this man is a notorious miser or niggard.

MUBUKU (or rather UMBUKE), a sister, cousin; mu-ana wa ndugu.

MUBU, s., a crocodile? (St.).

MUBULUKA, s., foolish trick, foolery, weakness of the intellectual faculties; mtu buyu ni mbulikua, this man is not in his right senses, he is weak in understanding — yuna : ili jáje or yuna wa-zimu; usishike manenoy twe; ku fánia mbulú-kua, to play the buffoon; ku-m-tia mbulúka = ku-m-fania wazimu or papayúsha akili, to play the fool with one, to make a fool of one (mbáluka) (= wazimu).

MUBUMBU, s. (ya, pl. sa), a kind of beans (= kipa-wále) which are boiled together with Turkish corn.

MUBUMBÚZI (cfr. kithuthu, kituku), to be as if petrified; anashikua ni —, he knows not what to say or do, he is taken by surprise or consternation so that all presence of mind is lost.

MUBUNDUKI, s., a bush, the wood of which has a thick core (like juniper).

MUBUNGU (or MBUNGO), s.; mti mmane ulio na ma-búgu, creepers; mbungu yuna utomfu.

MUBUNI (or MBUNNI), s. (wa) (*vid.* bu buni or bunni), the author, inventor, composer of something new; cfr. 𐤀𐤁𐤏𐤍, struxit, edificavit, condidit, or 𐤀𐤁𐤏𐤍, manifestum facit, explicavit; mbunni wa jáo, the composer or author of a book.

MUBUNI, s. (wa, pl. wa) (za), an ostrich; mai ya mbuni, ostrich eggs; mbéni wa mbuni (pl. mbéni ya —), an ostrich feather taken from the tail;

- kaka wa mbūni — mungizi, a fowl with uncommonly long legs; godho in *Kiniasa*.
- Mbūndaa, s. (different from ubāo wa ku tosamia as jobu ya marathi kaaifu), in *Kinika*, a tree and fruit called mbūruge (*Kiswah.* mkōmoe). The *Nganga* takes the mbūruge fruit from a little bag (atēka mbūruge mkobani) and counts the grains (tombo nēne) four times. When he finds the same number at every counting he considers the sickness not dangerous, but if the number is unequal he suspects evil. *Nganga* amepiga mbūruge or ametessama marathi kua mbūruge.
- Mbūrukeko, s. (wa, pl. wa) (na), a kind of large lizard, which devours chickens. The natives use the fat of it as a remedy for earache. Is the fat is found on the right and left side of the animal's body, the superstition of the natives leads them to use the fat found on the right only when the pain is in the right ear, and so vice versa. Each part is suspended separately in the smoke, so as to be ready whenever required.
- Mbūyu, s. (wa, pl. mbūyu, ya), a calabash, a baobab tree with a thick trunk and large branches; būyu (la, pl. ma), the fruit of it. The shell of the fruit is prepared and used as a kind of bucket (ndō ya ku futa maji, bucket for drawing water from wells), but the flour which is in the fruit, and which is of an acid taste, is used as *kiungo cha mtūzi wa samaki* (fish sauce), the kernel is roasted, pounded, and the flour used as *kiungo cha mbozi* 'a herb sauce'. The tree is generally look a "p.m. as haunted.
- Mbūzi, s. (wa, pl. za, 1) goat, goats; mbūzi mume or mke, a he-goat or she goat; mbūzi signifies large goats; (2) mbūzi ya kuni nazi is an iron (saw-like) for scraping cocoa nuts intended for cooking; cfr. *kavimile*.
- Mcha (or mchachi), one who fears, who is afraid (ku cha, v. a.), mcha Mungu, God-fearing, one who is God-fearing, or godly man.
- Mcha or chachi watu or mali ya watu? (R.)
- Mchabachaba, s.; ikali maji mchabachaba or dibudibu (R.).
- Mchachato, s.; ku kata — (R.)?
- Mchache, adj., little, few; watu wachache, a few men.
- Mchafu, s. and adj., filthy — mtu mkō, a filthy, dirty man; mtumike huyu ni —, this woman is dirty, negligent, apika uchafu (she cooks dirtily).
- Mchago, s., the pillow end of the bed (St.)
- Mchaka, s. (R.) (= rasbo, mka)?
- Mchana, s. (vid. mtāna), daylight, daytime, day (*Kiung.*).
- Mchanga, s. (*Kiung.*), sand (= mtānga in *Kimr.*).
- Mchari tumui, name of a tree.
- Mche (pl. miche), in *Kiung.* (= mto in *Kimv.*), a seedling, a plant, a slip.

- Mone, s., a kind of wood much used in *Zanzibar* (St.).
- Mcheni, s., name of a tree (like *ngumbo*, unaka kama ngumbo) (R.).
- Mchekiche, s., name of a tree.
- Mchekichaji, s. (wa, pl. wache—) (vid. mtekonaji), one who is always laughing, a merry-body; cfr. ku tekēza or chokēha, to make laugh.
- Mchelema, adj., watery; vid. mjelema.
- Mchelle, s. (vid. mtolole), cleaned grain, especially rice.
- Mchewa wa hindi, cobs of Indian corn; mndan-kūa or manambia in *Kiniasa*.
- Mcheko, s., a game (pl. mi—); cfr. mteko.
- Mchi, s. (pl. michi + mti), the pestle used for pounding or cleaning corn with.
- Mchikichi (pl. mi—), the palm-oil tree (St.).
- Mchilazi (pl. mi—), the eares; vid. mtilizi or mtilizi.
- Mchiro (pl. wa—), a mongoose? (St.).
- Mchionoma, s. (pl. mi—), a thorny shrub with white flowers and a small black edible fruit; cfr. *jungoma*.
- Mchōvi, s., adj. (pl. wa—), weary, languid, easily tired.
- Mchōvi ~ m'toa (pl. mi—), white ants; vid. m'toa.
- Mchukizi, s. (pl. wa—) (vid. ku chukia or tukia, v. a. to bear, carry), a bearer, carrier, porter.
- Mchūwā, s. (= mtumba, vid.), one who seeks or is sought in murrage.
- Mchi wili ni, s., a kind of fish (St.)
- Mchi nua (in *Kiung.*) = mtinga, a shepherd (cfr. ku tunga), one who cares for the animals of the house, who leads them to and from pasture.
- Mchi nzi (pl. wa—), (1) a trader in a very small way; (2) merchant, shepherd (St.).
- Mchizi, vid. mtāzi, gravy, curry.
- Mda (or mda), s. (pl. mi—) (sing. wa), a space of time agreed for —, a set term; mda ni salimi ya niku ilikatika, an appointed space of time within which a debt must be paid or the borrowed money or property returned to its owner; Bani ani ame-ni-pa m'da niezi miwili apate kipata kilo kitu atafutacho akiha pata a-mi lipo Baniani; مدام, moram solvendi concessit; مدام, spatium temporis; (2) mda, cluster; e.g., tukoti mda mmoja, we live in a cluster, i.e., we live near or close together (R.).
- Mdadi, s. (ku dādi, v.), a examiner, a searcher, questioner; muilizi wa mmo kua bidii; nime-m-dādi sana hatta a ni-ambio or nime-m-gālonia hatta a-ni-ungamie, I questioned and sounded him thoroughly until he told me.
- Mdago, s., a kind of weed.
- Mdahāda (mtahāda?) (wājada, vid.); Mnegātingu ame-m-tia āwuni, God assisted him (R.).

MDAHALO (pl. wa—) (in Kiamu called Wasanie), a tribe which is subject to the Galla on the coast of Mulindi (cfr. Wasanie).

MDAIFU (vid. mtháifu), weak; Arab. ضائف.

MDAKA MKE, one who wishes to marry.

MDAKALI, s., vid. bóri, s.

MDAKU, s. (pl. wadaku) (vid. mbéa), a person who makes mischief by spreading slanderous reports between friends, &c. = mñtini, mtu afaniai fitina, in general a tale-bearer, a babler, who immediately reports to others what he has heard from one (cfr. udaku); mdaku, one who is forward in speaking (cfr. chanku in Kiniasa), one who intrudes to hear all he can (cfr. mdabdabina).

MDALASINI, s., vid. mdelasini.

MDALIMU, s. (vid. mthálimu), a wicked, fraudulent person; Arab. ظالم.

MDAMBIA (R.), forming a stone by cutting? stone-cutting.

MDAMBIA = mfarika, vid. intamba.

MDANA, s., a good or bad omen (mdana mema or mbaya), which to the natives forebodes good luck or disaster; e.g., if one meets on the road with a man of red complexion it is an mdana mbaya, and the traveller will return home; but if he meet with a person of black complexion, he will go on rejoicing at the good omen (vid. falaki).

MDANGAÑIFU, s. (ku dangania, v. a.), a deceiver, impostor.

MDANI (in Kiunguja, id. quod in Kimv. mdumba or mtumba) (R.), the name of a species of tree of which mortars are made (R.).

MDANI, s. (wa, pl. mi—), an orange-tree bearing a large and delicious fruit; dansi (la, pl. ma—), a bambaloon-tree (Fr.).

MDARAHANI, s., an Indian stuff (St.).

MDAUA, s., one who has a matter against one, an adversary; wajua mimi sidáki daua ta-kupéloka kua mdauawako, the natives say this to one who is about to commence a quarrel.

MDAUARA (or MEDARARA or MDÜARA), s. (wa), roundness, a circle, circular form; ulimengu uenda kua mdauara, hauendi kua mrabba, the world is round, not quadrangular; مَدَوَّر , rotundus; cfr. دَوَّر , circumvit.

MDAWARI, s., the he, the softer letter he in Arabic.

MDK (or MT'E), the name of a tree (R.).

MDKEDABINA, s. (pl. wa), a makebrake, a disturber of concord; mtu mdani, andai neno la fitina, ni salata, yuwaañliti or yuwatungua watu, afania fitina, mtu fitina (cfr. mdaku).

MDFEZ, s.?

MDKEKE, s.; cfr. momba in Kiniasa, and m'omba. MDÉKI, s. (wa, pl. mi—) (mdéki wa ku shindilia búnduki), ramrod.

MDGLASINI (or MDALASINI), s. (wa, pl. mi—), the cinnamon-trees (Arab. keria).

MDENNGOA, s., a debtor; e.g., mti huyu mdenngoa wangu, this man is my debtor; mimi na-u-u-ia or yee awiwa kuangu (vid. ia or wia) (he owes me).

MDENI, s. (wa) (Arab. دَيْن), a debtor; muenzi deni, atosi fetha kua muenziwe, one who takes money from his friend or companion.

MDEREMDERE (wa sámaki) (= masewe in Kiniasa)?

MDÉRUBA (rootius MTHURUBA), s. (wa, pl. mi—); (1) kidúde ja ku tolea motto, a steel to strike fire with; (2) mdéruba or mderba wa pépo, storm, tempest; tumepigoa leo ni mdéruba wa pépo, we met with a storm to-day (cfr. dáruba, stroke); cfr.

مَرَبَ , verberavit, percussit ictu poluit manus.

MDHA, s. (pl. midha, ya); mdha wa niama, a portion of meat which the Suahili give to a Mnika guest, and vice versa which the Wanika give the Suahili, who may happen to be present when the animal is slaughtered. By this custom they wish to express their mutual regard and forbearance to each other. But as the Suahili do not eat the meat of an animal slaughtered by Non-Muhammedans, the Wanika allow the Suahili to perform the business of slaughtering, to which they never object.

MDI, s. (wa—), vid. mli wa kikuku.

MDILA (pl. mi—), (1) coffee-mill; kidúde ja ku pondéa bunni; (2) a coffee-pot? (3) in Kigunia, dried cassava (makopa); mubogo mkáfu (= makopa).

MDILIFU, adj., subst., poor and strengthless; hana kitu wala hana ngúvu.

MDIMU, s., a lemon-tree.

MDINGE (or MDINGE)? (R.).

MDIRA, s.; mdira wa ku noéa káho, a coffee-pot (cfr. mdila).

MDIRIFU, s. — yuwa-ji-pata kitu, una-ji-waza nafii-yakwe (Sp.), blessed with worldly goods, he is neither poor nor rich; cfr. قَرَب , bonis modisque vitas, affluxit; rectius mthifu.

MDIRINGA (wa) (pl. mi—), merry, thought? (Et.); pl. midiringa ya shingóni; Kiniasa, miringa wa ndsala.

MDIRINI, s., adj., malicious, mischievous? (Et.); cfr. mthiri.

MDIZI, s., a tree of the forest. In proper season is mbaraka. The people eat its fruit in a time of famine. The fruit is long in form and agreeable in taste, like palm. On that account it is called mdizi; kua sababu ya kaa thau kana

ndhi, yuna kande ndani, because this fruit is as sweet as bananas.

M'do, s. (wa, pl. mido), a cushion (m'do wa ku waka kifoani); not to be confounded with m'to, the rider.

Mdōba, s., *Kimrira* = mōba (*Kimrira*); uta wa mdōba or mōba, slave, soldier.

Mdōbōla? (R.).

Mdōgo, adj., small, little; mana mdogo, a little child; mdogowangu, my younger brother.

Mdōmo, s. (wa, pl. midomo), the beak, bill of a bird (muōmo wa mīa, a man's lip); mdōmo wa ndege, a bird's beak; mdōmo wa ipu, pl. midomo ya mapu, puafuli (?).

Mdōndo (rectius mōndo or mtondogōa), s., the third day from to-day; mdōndo mdondogōa or kesho kũ tui, the day after to-morrow.

Mdōnga, s., name of a tree.

Mdōngoa, s. (R.), dead (?).

Mdōngi, s. (R.) (?).

Mdōngi, a kind of fish in rivers.

Mdoya, s. (pl. wa), a spy (vid. doya).

M'du, s. (wa, pl. midu), a tree, the wood of which is used (1) (in powder) as a specific against the marathi ya mti (vid. marathi); (2) ku fania matendo gũ ya vitanda, posts of bedsteads; (3) ku fania ngoma, to make drums.

M'du, s. (wa), chopping-knife (m'ndu, pl. mindu), sickle (m'du wa ku temea miti), pale-knife, a large knife with a hooked point.

Mduara, s., a globe, circular motion (vid. mduara); mduara wa mawo, a round heap of stones.

Mduawe (mtuawe?) (only used with vijiboa); muate ta-mu-andamana kana vijiboa mduāwo (R.)?

Mdūbe, s. (cfr. kidūde, dude) (wa, pl. mi—), an expression of contempt, lit., dirt-thing; cfr. mniaugarika.

Mdūdu, s. (wa, pl. wadūdu, wa) (cfr. dudu) (Arab.

dūd, pl. dawād; دود, vermis insectus fuit cibis;

دود, vermis), (1) an insect, a worm; mīdu wa

shikio, ear-worm, which the natives believe to be a kind of worm which keeps off everything hurtful to the ears (mdudu azuai nasikio). If this worm should leave the ear a man must instantly die. The worm therefore dies not until the lifetime is finished. Mdudu wa chanda, a tumour on a finger or toe, whitlow. (2) Mdudu wa ugūjoa, the worm of sickness; e.g., mnaſania mdudu wa udhi, I have a whitlow (paronychia). The natives signify by the expression "mdudu" the unknown cause of a disease which produces a swelling and suppuration. When the purulent matter has gone off, the mdudu is supposed to be dead. The mdudu wa ugūjoa is particularly active under the nails of the hands and

feet, and must be distinguished from the tambei or creeping sickness, which causes swellings in the tafi, kiga, mbāfu, matambo, fusi, kuapa, mukono. The mdudu causes a swelling only on one spot, but the crepper spreads itself over a large part of the body, and does not always cause suppuration (vid. tambei). There are four diseases to be distinguished: (1) mdudu, (2) kaka, (3) niāma, (4) tambei (cfr.).

Mdudūdu, s., name of a tree.

Mdukini, s. (wa), a person who misrepresents the words he has heard from another; mtu aenai maneno ya upūzi, a busy-body; cfr. mtukini, ku tikiāa.

Mdūkoa, s.; ku-m-tia ndukano = ku-m-piga or ku-m-dūta kua janda kua ugūvu, to beat one with a finger.

Mdukūo, s., a push in the cheek (St.).

Mdūle, adj. and s. = ukata, asiekua na kitu, poor, one who has nothing; cfr. دى, abjectus vilisque fuit, inde submissus, humilis.

Mdūle, s., tent, cabin (pl. mindule).

Mduli, s. (wa), a kind of plate made of clay, brought from Sur and other seaports of South Arabia; sāhani ya suri.

Mdūni, s. (wa), a mug with a snout, which serves especially to hold (ku tilia) mūrūshi, the favourite perfume of the Suahili.

Mdūndo, vid. mtūndo.

Mdūngumāro, s., the name of an evil spirit (vid. dungumāro), against which the natives beat the drum dungumāro; mdungumāro, ni pepo wa Kishakini, a place in the Somali country (Shakini).

Mdūndukani (mtūndukani), one who asks many questions about family concerns (dunsa or tunsa) and then divulges them.

Mdūtr, vid. mtūtr.

Mēa, v. n., to grow, spring up, to thrive; ku mēa, v. c., to cause to grow; Mungu ana-nimeza meno, God has given me teeth.

Mēuk (ya, pl. za) = mpaka katika mateso.

Mēua, v. a.; ku mēua, to break a piece or gather up a lump and put it in one's mouth, to feed one's-self out of the common dishes with one's hand, as is usual in Zanzibar (St.).

Mēunia, v. a. (MEGNIEA, v. obj.); megnieana megnieka = menia, to engorge; vid. midirāra; megnieka, to break on one side of the head.

Mēwēruka, v. n.; niumba zilizo megnieka megnieka = fundika fundika, ruined houses.

Mēina, s., an enemy, in Kikamba; e.g., Wagalla, Wakuſi, Wamāsi ni mēina wa Wakamba, the Galla, Wakusi, and Masai are enemies of the Wakamba; cfr. kiinimato.

Mēti, adj., dead; vid. mauti, a corpse; cfr. mfu.

MEJISO, *s.* (pl.), double teeth; *vid.* jego.

MEKA, *v. n.*, to flash, glitter, lighten; utnémo, waméka, the lightning flashes; meka meka, to glitter, shine very much; kirona ~~hiki~~ meka meka, this wound looked red.

MEKO, *s.* (ya) (sing. jéko or jiko, la), the fireplace, the kitchen; (1) méko ndipo mahali palipo na méko matátu ya ku telekéa jungu mottóni (Kinika, maffiga); meko means the three stones upon which the natives put the cooking-pot, and between which they kindle the fire for cooking; jéko (la) signifies one of these stones, which form the native tripod. Between this tripod is the jiko or place of ashes. (2) Meko in general = kitchen; mahali pa ku pikini; mekóni, in the kitchen.

MELÉA, *v. obj.*; mbiúga wameléa mlimbolimbo, the creeper which grows around the thorn-tree called mlimbolimbo (*vid.*); shambalangu lina meléa, when the grass grows again before the seed of the shamba has been sown.

MELÉZI, *s.* (wa), floating, the riding of a vessel at anchor (*vid.* oléa) (ku eléza ni maji ya bahari, to be made to roll by the sea), the rolling of a ship, or rather the anchorage where the ship is moored, and where she cannot lie quietly, but is in constant motion from the sea. Hapa ni melézi — kufáni ku weka jombo melézi, mahali pa mbali palipo na mawimbi makitaba ku elea jombo; jombo hakituli. There is such an unquiet anchorage outside the island of Mombaa, whereas the inside of the harbour is perfectly quiet, but less convenient for large ships, which anchor outside of the mlango (gate) of the port. The melézi is to be distinguished from mtumbo tumbo, or mramā, or masuko nuko, which refers to the rolling of a vessel beaten by a storm.

MELIAM, *s.*, sticking-plaster (maandiko) (Sp.); *vid.* inalhani.

MEISAMU ??

MEMA (*prop.* MŪEMA), *adj.*, good, agreeable, fine; mtu mūema, a good man, also a wealthy man; kitu jema, pl. vitu vema, good things; upanga muema, a fine sword; ngúo ngéma, fine cloth (ema being the root word).

MEMETÉKA, *v. n.*, to glare, glitter, shine; e.g., upanga (*vid.* meta); miwaniyangu yamemetéka, my spectacles shine; laken mimi namemetesha miwani.

MEMETÉSHA, *v. c.*, to make to glare.

MEMETŪKA, *v. n.*, to sparkle; memetúsha, *v. c.*

MENA, *v. a.* (= ku-m-dáru), to slight or despise one, to treat one disrespectfully; mana luyu yuwa-móna babai = ku sira.

MENA, *s.* (ya) (sing. jéna, la), hollows, holes; ku piga mena (= ku timba nti), to dig a small hole in the soil in order to put the seed into it; utimbe nti, na ulipopanda mbéu, utakie, unishe wasi, kanga asifukae asile tembe zikisipikandou; *cf.* asa, *v. a.*

MENDE, *s.*, a cockroach, cockroaches (St.).

MENENI (MEKENENI) (*pro* mmeneni, the me of Mombaa becomes me in Zanzibar), *s.* (ya) = muenendo (ku anenda, to go), (1) the going, walking, or gait of a person = mmenendo ya ku anenda; (2) behaviour, conduct.

MENGI (or MANGI), many (ind. ngi); mimi ni mengi wa réhera, says God.

MENIA, *v. a.*, (1) to take food from the dish with the hand, as the natives do; ewe rafiki uménie tonge za kuelli za wali, my friend, take real or large lumps of boiled rice (do not take small ones). The natives take as much food as they can hold in the right hand, make it into a ball, and put it into the mouth. Tónge ya (pl. za) wali, or if small kitónge (pl. vitónge) via wali, lumps of boiled rice compressed in the hand; *cf.* mega; ndú uménie tónge moja, come form a clod of wali for thee. (2) Ménia, to shell, to husk (St.); (3) menia, to beat (Kihiyao).

MENO, *s.* (ya) (pl. of jino, la), teeth; meno maili, twofold; meno natatu, threefold.

MENOMENO, *s.*, buttlements (St.).

MENTAR, *s.*, tweezers ? (Sp.).

MERHEM (or MERHEMU) (*vid.* merham), *adj.*, deceased, defunct, late; babayangu merhema, my deceased father (alieuenda ku rehoméka after the Mohammedan notion); or merhem baba, or merhem ndugnyangu; *cf.* biathi; merhem bibi alikuwa mdohara (R.).

MÉRIKI (or MERKI), *s.*; bánduki ya mériki = bánduki ya mraú, a matchlock.

MERIMA (for MARIMA), *s.* (sing. Mrima) (lit., hill, mount), the main and hilly land of East Africa, especially the coast south of Zanzibar. Wamorima, the inhabitants of the coast south of Zanzibar. Kimrima, the Suahili dialect spoken by those inhabitants. Mr. Last writes from Mwanamoa, June 2, 1879: "The coast line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mrima." The people are called Warima.

MERIMÉTA, *v. n.*, to shine, glitter; metameta.

MERKABU (or MERKEBU), *s.* (ya, pl. na) (Arab.), large ship of European construction, opp. to the smaller vessels of native make; merkebu ya duhan or ya moshi, a steamship; merkebu or morkabu ya serkali, a ship belonging to the Government; merkebu ya mwanamoa or mawari, a man-of-war; merkebu ya kaji (lafini), a merchant-ship; morkabu ya mlligodi mshaba, a full-rigged ship; morkabu ya mlligodi mwili na nusu, a bark.

MERUA, *s.*, a kevel; *vid.* mwa, station fast; mwa, anchor, ad quém pōndistit navis.

METHAWA (or **MARATHAWA** or **MARITHAWA**) (*vid* **marithawa**); e.g., *nadaka methawa, I want good and toothsome food to the full; abundance, plenty.*

MESA (or **MEKA**), *s.* (ya, pl. *miesā, ya*), a table especially after the European fashion. Probably from the Portuguese *mesa*; Lat. *mensa*.

MESAKI (or **MISAKI**), *Egypt*.

MESGIDI (or **MUGHIDI** or **MUGIDI**) (wa, pl. *miagidi, ya*) (*Arab* مسجد), mosque of the Muhammic faith.

MESHALA, *s.*, a candle, candles; *cfr* شمع, *lurit*, *luzit* splendentes *incorne*, شمع, *s.*, candle

MESIKI (or **MEKIKI** or **MIKIKI**), *scent, musk*

MICHINI, *s.*, *adj.* (*vid* **maskini**) (wa, pl. *id — wa*), a poor man; *maskini* wa Mungu, مسكين, pauper et miser fuit; مسكين, pauper, egeus

META, *v. n.*, to be bright, to glitter; e.g., *jambina lameta kumela si kuili, the dagger glitters on one side, not on two sides*, ku memetika kote kote, to glitter on all sides, e.g., upinga mita.

META META, *v.* *intens.*, to glitter much; *meta metisha, v. c.*; ku meta meti, *cfr* gñā, to flash, to glitter (ku gñā, to shun forth)

METISHA, *v. c.*, to cause to glitter, ku metisha metisha

METUKA, *v. n.*, to shine from far

MEKEMETE, *s.* (wa), *vid* **kimetemote** cha mtōni, a glowworm

METHILI (or **METHILI** or **METHALI** or **MIHILI**), *metheli* ya maneno, a likeness, similitude, parable, *cfr* مَثَل, assimilavit parabolam iustituit, مَثَل, similitudo, مَثَل, exemplar, *mtango* forma

MESI (or **MUKSI**), *s.* (wa, pl. *meseti*), (1) moon, (2) month

M'FA = **MOFA**, *s.*, kiln

MFA, *s.*, meat for the mturi, which a foreigner gets (*Er*).

MFAA, the centre-piece of a door (*St*.)

MFADU, *s.* (ya, pl. *za*) = kapi, a large basket for keeping corn in. The mfadu holds 10 galls; *cfr* **kiziki**.

MFALME (or **MFALUME** or **MFATUME**), *s.* (wa), chief, king (ku fit wakama) = moegni miki, a great man or lord (ni mita alietawala).

MFAMFUKA, *v. n.*?

MFANU MASHARA (pl. *wa—*), a trader, a merchant

MFANO, *s.* (wa, pl. *mfano ya*) (ku fana, fashana), likeness, resemblance, figure, example, pattern; nadaka ngao mfano wa hino, I want a cloth like that; *cfr* *Arab* قُوف species, modus et ratio

(from قُوف); *mfano wa mwaneno, a proverb, a parable* (P)

MFIMAJA, *s.*, comfort.

MFARAFARA, *s.* (wa, pl. *mi—*), a little animal, basiliscus? a kind of lizard? like the chameleon

MFARANGA.

MPARASI, *s.*, a Frenchman (pl. *wa—*); but *mfārāshā*, a thin light mattress, cover; *Arab* فرش.

MPARUJI, *s.* (pl. *wa—*), a comforter; *cfr* فرج, liber fuit moerore, oblectatus fuit, deternit moerorem hanc

MPARIKI, *s.* (ya, pl. *ya, ma*) (فرق, separavit, فرق, agmen ovium magnum), muiden, a goat or sheep which has not yet given birth = mtamba wa gnombe, mso wa kuku majana wa mtu (asie tanaa vi)

MPASHI, *s.*, expounder, interpreter; *vid* **fasihi**

MPATHANA (or **MPATHANA** or **MPATHANA**), *s.*; فلاح, ignominia affect; فلاح, ignominia, disgrace

MPATHANA (pl. *wa—*), one who shows kindness (vid **fathili**), generous; *mfathili* miki wowe

MIKIU, *s.*, *vid* **mfadu**

MPEDHIA, a tree.

MPeko, *s.* miki wa jino or meno (*Kimrima*), pl. *mifiko* ya meno, gaps between the teeth.

MIKIMBI (or **MPIMBI**), *s.* (wa, pl. *mi—*), the bread-fruit tree (*arto kapiya interfolia*).

MPATI, *s.* (R), name of a foreign tree used for manta, only for want (*ukoshifu*) of this they take the mihla The tree comes from India or Arabia

MPATHU, *s.*, a rude fellow

MFI, *s.* (wa, pl. *za*), mfi wa nullo, whiteness of hair, white and grey hair like that of aged persons, nullo nioupe za mfi (*cfr* **imfi** in *Kisumu*)

M'FI, *s.* (wa, pl. *mifi, ya*) (*Kin* *mufui, pl* *mifu*), an arrow (*Arab* *malharre, pl* *mi—*), ku *luma* mfi, to shoot an arrow. *M'fi* wa *kigimba* na wa *mrembe* must be distinguished The *mfi* wa *kigimba* has an iron head smeared with a vegetable poison The *mfi* wa *mrembe* has no iron, but only a sharp wooden point, which is poisoned The *wano* la *mfi* (pl. *mawano ya mifi*) a mfi mtupu usiotiwa *kigumba* wala *usio* *jongwa* nta, but it has, like every arrow, three feathers (*niyoja*) to make it fly straight and far *Mifi* ni *salakha* ya *kebula, i.e.*, arrows are weapons which are not expensive (like muskets), for you get several arrows for a small quantity of corn. (2) *M'fi* (or *m'vi*) means also sting; e.g., *mfi* wa *niaki*, the sting of a bee

MPALAMBI (or **MPALAMBI**), *s.* (wa) (m *mbunga*), a midwife (*cfr* **malisha** or **malisha** or **malisha**).

MPILAS (or **MPILAS**), *s.* (wa, pl. *walasi, wa*), one who

gives birth; mume or mke, father or mother, prop., male or female genitor; wafáási, parents; mífáási, esp. she that brings forth.

MFÉLE, s. (wa, pl. wa) = mzé.

MFIFILISI, s. (ku-m-fifilisi), a defrauder, one who defrauds another in the payment of an account, &c.; e.g., ku-m-fifilisi siku, he counted only 10 days instead of 15, or gave him 8 dollars instead of 10, as he ought to have given; he did not give him all.

MFIFU (rectius **MFIVU**), adj., s. (ku via, haribika, pumba —?), a lazy or idle person; mtu asi-dáka kazi kabisa. The mifu is different from mkúlfu, a man who is remiss, who says directly "this thing is too hard for me," inkúlfu yuwaata kazi barraka, neno lina-m-kúlfu, lina-m-kúfa kúba, ku li-fania; amekuliwa ku fania kazi hi, ameóna kúfa kuba, akaáta, amejoka, amolegá.

MFIGNO, s.; mongowakwo ni mfignio?

MFILISI, s., an auctioneer, one who seizes another's property (kua sôbabu ya deni), who cannot or will not pay a debt (ku filisi).

MFINANGI (or **MFINANSI**), s. (wa), a potter, one who makes earthenware (ku finanga), e.g., vibin, vibungu, vikungu, vikaungo, mitungi, tã, &c.; vid. kungo.

MFINKO, vid. kifniko.

MFISI, s. (wa), a quarreller, braver (ku fion), a fault-finder, one who is given to scolding.

MFIRÁPO, a tree.

MFIRINGO, s. (wa, pl. mi—), roundness, levelness, without angle or hollow (ku firingana); kitu hiki kimfiringo, this thing is round (kama dafu).

MFISIFISI, s.; cfr. kifisifisi and ufisifisi, from ku fita, to conceal, hide.

MFITÁJI, s. (wa), a hider (ku fita), one who hides from —.

MFITINI, s. (wa) (vid. fitini), one who brings about enmity between friends, &c.

MFIVI, the bean-shrub (fiwi, bean).

M'FO, s. (wa, pl. mfo), a torrent, stream (vid. m'to, s.), rushing, roaring; lo kuna shuka mfo haku-pitiki; majira ya mvua ni mfo, washuka mfo watumia watu, mfu mkafu.

MFÓDORO, s. = chakula cha burro (vid. fúdurú, v. a.), invitation to a feast.

MFOMI, s. (Br.) (in Kipemb. — msingi wa maji), a water-trench; vid. mfumbi.

MFONGONIA, s., a tree; its fruit mafongonia, said to be eaten by the Dahlo tribe (vid. Mdashlo).

MFOROYA (or **MFOROJA**), the name of a tree.

MFORSAJI, s. (wa, pl. mi—), a mulberry-tree, morus.

M'RU, adj., a dead person (ká fit) (pl. wáfu); kitu hiki ni kifú, this matter is dead; miamá fú, a dead animal, which died from disease, and

whose meat is therefore not eaten by the Swahili, but only by the pagans (Wamika, &c.); especially said of animals which died miserably and are therefore harám (forbidden). Wáfu ni wale waliokufa tangu hapo, but meti (pl. idem) is a fresh corpse; maji máfu = yaliokufa, dead water, ebb-tide.

MFÚA (or **MFÚA**), s. (ya, no plural), rain (lit., probably "beating," vid. ku yúa); mvua yágua, it rains (panafungu mvua).

MFÚA, s.; mfúa wa ku (pl. mífua ya ku) fúguta or fugutia or ashia motto, bellows, two leather bags with which the natives blow the fire in a smithery; (2) mfúa (pl. wáfua), a smith, worker in metal; mfua juma, a blacksmith; mfua fotha, a silversmith.

MFUANI (or **MFUANI**), s. (wa, pl. wá—) (ku fuata), follower, adherent, a follower, a retainer.

MFUATI, s. (wa) (Kinrima), a species of (red) ants. They are also called sisimisi (wa nti), lit., ku sia or sukua nti; kasisao ni ku fukua nti, ku fania niumba, ku sisimisa or sama nti, to dig under ground.

MFÚVI (or **MFÚVI**), s. (wa, pl. wá—); mfúvi wa sámaki, a fisherman (ku fúa sámaki). Mfúvi wa mshipi, wa júa, wa jérife, wa lema, wa niáfu, wa kinia (wa rusási), wa usio, wa utáta, wa munda (pl. miunda), wa ráñka, wa kassa. All these terms refer to the various modes of fishing.

MFÚFU, a tree.

MFUFUMAJI, a tree.

MFÚGO, s. (wa, pl. mífugo, ya); mífugo wa niama, cattle-breeding; nimi nina mífugo mingi, e.g., ya kuku, ya gnombe, ya mbusi, ya kondó, ya punda, &c., laken kulla mífugo mbalimbali; mífugo wa kuku ni péké, wa gnombe péké, &c. The singular refers to any class of animals, but the plural (mífugo) to all kinds together (vid. ku fuga).

MFUGULIO, s. (R.); prov., maji ya nasi yadaka mfugulio?

MFÚJE (or **MFÚJE**), s. (wa), a fatid gum; mfúje ni matózi ya mti, yanúka wibáya (unafatida), a stinking unguent, which the Bantans put into their boiled rice, to keep off evil spirits, who on smelling it will fly. The natives when sick put it into their charms (hirizi), shatani shikula shi-sikia hárufu mbaya, to put the devils to flight when he smells it.

MFÚKE (or **MFÚKE**), s. (—) (joto), mfúke wa mtili, sweat, perspiration of the body; mfúke wa janga, steam from kotiles, &c. (pl. mífúke ya —); fúke (in) (= joto) (pl. wáfúke), large drops of sweat; mfúkefúke = motto mingi (R.); mfúke unafania harri or mfúke, jasha, the body perspired.

MFÚKO, s. (wa, pl. mi—), a bag, a pocket.

MFUKUTO (or **MFUKUTO**), s. = jasha, heat, sweat;

Mleka maji yapate mvukuto kidogo, put water on the fire, let it get a little warm or lukewarm (cfr. mlika); cfr. vukuto, sweat.

MFULANA (or MVULANA), s. (wa), a youngster.

MFULU, s. (wa, pl. mi—), a kind of tree. The timber is hard and used in shipbuilding. *Mleha, mchonga, mbawa, makunga, mfelo, mtandó* are trees of soft wood, hence the boats constructed of them will not sink easily; but the *msindarisi, mbambakofi, mgamba, mtanne, msindi* are *mili misto yashwa* (trees of hard wood), hence boats built of these trees soon sink.

MFULU, s. (in Kigunia)—mtu mume, in Kimwita; mukono wa kafu (— wa kufu), the right hand.

MFULIRO (properly MVULIRO), s. (ku filian), haste in going, galloping, quick trip; kua mfulizo moja, msipomuka, kana fārai; mfulizo moja, one draught, pull, tug, train (e.g., of the railroad); vid. fan, to beat, to strike.

MFUMA, s. (pl. wa), a weaver; vid. fuma, v. a.

MFUMBATI, s. (cfr. kitakizo) (pl. mi—), the side pieces of a bedstead (St.).

MFUMBE (MFUMBI?), the back of a native hoe; vid. inika.

MFUMBI, s. (wa) (pl. mifumbi, ya), (1) ndia ya maji iliitimboa kāsidi ku pitia maji ya mvua, water-trench dug for the purpose of leading off the rain-water; (2) ku piga mifumbi (ku korōgu maji), to push off with the feet the little water which at low tide is left in the (mikono ya mto) by-channels of creeks, in order to lead the fish and shrimps to the utata wa krukuti za mūnzi, an obstruction consisting of palm leaves, &c., through which the water may flow off, and the fish be kept behind. The little shrimps (kamba) are taken in large quantities and put into baskets. When dead, they are dried in the sun, and then sold, one pishi (measure) of shrimps being equal to one pishi of corn (mtama).

MFUMI (rectius, MVUMI), s. = kelele; ku piga kelele or mvūmi, to jar, fizz.

MFUMO (or MVUMO), s. (wa, pl. mi—), a tree of the palmyra or fan-palm species. The Borcaus palm. Its trunk rises like a vase of flowers, being thin towards the ground, and growing thick in the middle. Several East African tribes draw toddy from this tree. They cut off all its branchy stems, and tie a large calabash to the top, to receive the liquor, which runs out from the incision which has been made on the top; and other people cut a hollow in the top of the trunk, whilst others cut holes in the tree near the ground. In these hollows the liquor is collected. Again other people fell the tree, making holes all along the stem, in which the liquor gathers after some time. The mfumo today is not so strong as that of the cocoa-tree. In order to

ascend the mfumo (ku fuma kua popo), the natives tie ropes of the mbungu around the trunk, which serve as a kind of ladder. The Wanika do not practice the ugema (tapping) of the mfumo except in times of famine; they have also very few mfumo in their country; but the Wargia and Washisi have plenty of them, whilst they have but few cocoa-trees. They therefore understand the ugema (tapping) wa mfumo, and are very fond of its liquor.

MFUMUWALE, vid. mūhle.

MFUNDA, s., a tree.

MFUNDIFU, s., spoiler, perverter (especially of words spoken) (ku funda, rectius vunda).

MFUNDO, s. (wa, pl. mi—), anger or chagrin, grudge, ill-will, hidden in one's heart; mtu huyu yuna mfundo moyonimwakwe, yuna kasirani kti, nono lina-m-sononéwa (vid. sononéka) (cfr. kamia, v., to be resentful) (fundo, knot); mfundo alio nao uta-mu-umiza muana (mfundo wahu nayo, which they have), the grudge which the child has will give him pain.

MFUNK, s. (wa, pl. mi—), a tree straight and tall, with white bark. The trunk is so smooth that even a snake cannot ascend it (niska hawézi ku kua kua ku teleza); mfumo hu ha-n-kueleki, this mfumo tree is not climbable, cannot be scaled. However, the natives fix (vigongo ndani ku kuolola) sharpened pegs into the trunk, and by this means ascend it, to tie (mizinga ya niki) bee-hives (which are hollowed out of short trunks of trees) between its branches.

MFUNGA (or MVUNGA), s., row, file (= saffu)?

MFUNGIMO, s.; mvua ya jana ilikua ya mfungimo; mvua ya mfungimo, continued rain (B.).

MFUNGU, s., binding, the feasting and amusement which is kept up for three days before the commencement of the Ramadan or fast-month of the Muhammedans (ku la mfungo na ku tea uira); after this feast, the month must, as it were, be tied up by fasting; cfr. ku funga, to tie, to bind; mfungo wa Ulaya, as it is or was bound in Europe, European binding.

MF(V)UNGU, s. (pl. mivungu), (1) a piece of bamboo, from which the natives make the quivers for their arrows when they cannot get quivers made of leather; mfungu wa mifi (— diaka, la, pl. ma—); (2) the empty space under a bedstead or table, &c. (mfungu wa m'esa).

MFUNGULIA, s., to tie up, loosening, unbinding (no sign of genitive); vid. mafungulia gnombo.

MFUNGUTO, s. (wa) (lit., untying, unbinding), the first month of the Muhammedan year which follows the month of Ramadhan. The first month loosens, as it were, the fast which during the Ramadhan (the last month of the year) has shut up the mouths of the people. The first month is,

as it were, the key (ufungúo) of the year, which elapses by keeping pace with the phases of the moon, every new course of which opens a new space of time. Mfungúo (1) wa mosi, (2) wa pili, (3) wa tatu, (4) wa nne, (5) wa tano, (6) wa sita, (7) wa sabaa, (8) wa nane, (9) wa kenda, (10) Rígebi, (11) Shabān or mlísho, (12) Ramathani or muexi wa t'ammu. First, second, third month, &c. The three last months do not change their Arabic names. Strict Muhammedans continue to fast for 30 days after the Ramathan. People who could not fast during the Ramathan from sickness, travelling, &c., must compensate for the omission in another month. The names of the months are in Arabic: (1) Shu auwal (ufunguo wa mosi), (2) Th'il Kanda, (3) Th'il Haji, (4) Moharram, (5) Safer, (6) Rabia el auwal, (7) Rabia el akhr, (8) Jemad el auwal, (9) Jemad el akhr, (10) Rajab, (11) Shabān or mlísho, (12) Ramathan (muexi wa t'ammu).

MFUNSAJI, s. (wa), a teacher (ku funsa or funza).

MFUNSI (or MFUNZI), s. (wa), teacher (ku funsa); vid. mufunsi and muālimu.

MFUNSIU (wa), a teacher.

MFUNU, s. (Kiniasa), a tree called mfunu, which when decayed makes a powerful perfume (nfunba, manukato) (R.).

Mfuo, s. (wa, pl. mifuo), (1) the white sand on the shore of the sea which is overflowed in part at every high tide; (2) a sign or way marked in the sand (ku weka mfuō = alímu, usipite mfuō); (3) a coloured stripe in a cotton print, a coloured line; (4) mfuō or mivukúto, bellows.

Mfuo (múo), s., a place fit for fishing; mfuo ya ku vúa mishiipi (māhali pa sāmaki), a place in the sea where plenty of fish is found among seaweeds and small rocks (kiamla or jamba), where they congregate.

Mfupa, s. (wa) (pl. mi—), a bone; mhipa wa fuzi, the shoulder-bone or blade.

Mfuparo, s., a kind of tree.

Mfupi, adj., short; mtu mfupi — mtu wa kimo kidogo; kasha fupi, a short bar; numba fupi; upau mfupi; mti mfupi; kigúzo kifupi; mbúo fupi; makasha mafupi.

Mfuradi, s. (wa); mfuradi wa ushairi, a viceroy (Er.); cf. *فرد*, solus fuit, separatus fuit.

Mfure, s. (wa) (Kin. sabbāni ya ku lia kama pishi, ku tia sima), a deep dish in which the Wanika put their boiled food. The sima or wali is put in one, and the mbizi in another.

Mfuria, s. (shamia) (kazu ya mfuria), a cloak of cloth; boshúti kúba la Waarabu kazu kazu, a sailor's cloak (Luke xx. 46).

Mfukúo, s., disturbing, disturbance, trouble, strife.

Mfukúmu, s. (wa), gazelle, antelope (Er.) (Kin. sū) (cf. inda in Kiniasa).

Mfushaji (or MFUSHAJI), s., a ferryman (ku vusha, ku vuka).

Mfusi, s. (= mtu afusi juma or setha, &c.), a worker in metals (muhuni wajuma, &c.) (vid. ujúni).

Mfuto, s., drawing, pulling, rowing; sio mfuto hu, one does not row thus, this is not rowing.

Mfutu, s. (vid. māsāfi), a proud person — muegni kebi.

Mgagā, s. (ku gūgā, r. n.), vid. numbi.

Mgagando, s. (wa) (= shamba la ku búnga kwa jembe), a plantation where the soil is so hard that the hoe rebounds. The soil consists of kidongō (nti ya ndōngu). It is fit for the cultivation of rice, but must be abandoned after a few years. Reb. writes ku lima mgagandu.

Mgalla, s. (pl. Wagalla), a Galla, a great nation consisting of many tribes in East Africa. The Galla inhabit the Interior from the frontiers of Abyssinia down to the coast of Malindi. The Galla inhabiting the country between the rivers Jub and Dana were a few years ago almost entirely destroyed by the Somālī. The Galla say, that when God created men, he called out first the Abba Lonni, i.e., the possessors of cows (the Galla); then the Abba Shufi, i.e., the possessors of clothes (the Suahili people); at last the Abba Yema, the possessors of hoes, i.e., the agriculturists, e.g., the Wapokomo, Wanika, &c.

Mgalli, s. (wa, pl. mi—); mgalli pondo mrefu (or mpondo mrefu) wa ku futia dau, a large pole used for pushing a boat through the water.

Mgamia, s., vid. ngamia, a camel.

Mganda, s. (wa, pl. mi—), (1) a tree on the coast (mti pouni), the wood of which is as hard as that of the mukoko; (2) a sheaf of rice.

Mgando, s.; ku pigu chuma mgando, to flatten out a piece of iron by beating it, iron which is upon the anvil but not yet forged (Kiniasa dantura).

Mganga, s. (wa, pl. wa—), the witch-doctor of Africa (a native physician), who pretends to cure sickness by means of superstitious ceremonies, charms, &c., which he combines with remedies which have in a degree truly medicinal qualities, a circumstance which sustains the belief of the natives in his art, since he often succeeds in a cure by means of the medicinal plants, roots, &c., which he uses together with the fooleries by which he imposes on the ignorant and distressed people, who will pay him in fowls, sheep, goats, bullocks, cloth, money, &c., according to their means, the nature of the sickness, and the agree-

ment made previously with the *mganga*, who is generally a man of great shrewdness, of ruined fortune, and one who has travelled to many countries (*vid. gānga, v. a.*).

MGANGALALE, the name of a tree, good for misukawano.

MGANGA UNGO, *s.*, *vid. muangello.*

MGANJU (*rectius* **MKANJU**, *pl. MIKANJU*), *s.* (*vid. kōrosho*) (*anacardium*), a tree which bears the *kanju* or *korosho*, cashew nut or apple.

MGANO, *s.* (*pl. mi—*), *qfr. gāno* (*pl. ma—*) (*ugano*); *qfr. kano.*

MALO, *n. p.*, a place in the south of Kilou, near Cape Delgado.

MALOLOLO ? *ku oka ndani ya makā*, to roast by putting into the coals.

MOEMA (or **MGEMI**), *s.* (*vid. gema, v. a., to tap*), a tapper of cocoa-nut liquor.

MOEMI, *s.* (*wa, pl. wa—*), a stranger, a guest, a foreigner.

MOHAD, *s.*, a horse's canter (*St.*), short gallop; *ku enda mglad*, to canter.

M'GI (*perhaps* **MENGI**), (1) *adj.*, thick, big, in reference to the girth of man's body; *muili wa mtu huyu ni mengi* or *mtu huyu ni ngi* (*mnéne*) *sana*, this man is very big or corpulent. But in the plural the *Swahili* say *watu hawa ni wanéne*; *motto ingi, &c.* (2) **M'gi** *wa ku gniegniekéa* or *mgifu wa dini*, a very pious person.

MOIA KATI = *muegni katikati beina*, a mediator; = *upatanishi* or *mselchishi*, peacemaker.

MOINA, *s.*, new grass (*R.*).

MOINE (*vid. muingine* or *muiningine*), another.

MOIRINGIRI ? (*R.*).

MUNAMBO, *s.*, a kind of tree, the wood of which is firm and good, and red in colour; *mgnambo ukiundiwa una maisha sana*, unastaluhili maji sana.

MUNANDA, *s.* (*wa, pl. mi—*), a handful taken with the fingers (*vid. oya, s.*), a handful given with the hand open (*mgñanda wa kuni*) (*qfr. k'jānu, s.*), a small load of wood (*Er.*), a small bundle of anything.

MUNAO, *s.*, *vid. muézi*; *motto unatōa mgñao* or *udambi* (*qfr. muali*); (2) *clearness in speech*; *ni mgñao* (*unagnā*), the speech is lucid, clear.

MUNARIZO, *s.* (*wa*), glittering, glaring; *mgñarizo wa mātō*, the glaring or staring, firing of the eyes; *vid. ku-m-gnariza* or *ku-m-tōléa mātō*; *upanga wa mātāna* or *mgñarizo*, a sword of inferior quality, not much esteemed by the natives, of which the iron is soft.

MUNO, *s.* (*wa*), craving; *mgñeo wa ndā*, *ku gnā.*

MUNAGNANII, *s.* (*wa, pl. wa—*), a deceiver, violent man, an oppressor or extortioner (*ku gniagnania*), one who takes by force.

MGNIRFU, *s.*, humidity; said of the wetness round the kōpus of a bathing-place at Rabbay.

MGNIRONIEKÉVU, *s.* (*wa*), one who begs humbly and reverently (*ku gniegniekéa*).

M'GNIRI, *s.* (*wa, pl. migniri ya*); *m'gniri wa puāna*, the claw of a crab, the arms of the cuttle-fish (*St.*); *vid. gando.*

MGNONAO, *s.*, a kind of tree, of which mortars are made (*R.*).

M'GO, *s.* (*wa, pl. migo*), a large shrimp. The small shrimp is called *kamba* (*wa, pl. za*).

MOGA, *s.* (*wa*); *mgōa wa gnombe*, the dewlap (the piece of flesh which hangs down under the neck of a bullock). *Mr. Er. takes the word for "thong or girdle" (?)*.

MOGMI ? (*R.*).

MOGJA (or **MNOGJA**) (*pl. wangōja*), one who waits (*ku ngoja*), a sentinel ? *mgōja mlango*, a doorkeeper.

MOGLI, *s.*, scrupula, king's evil.

MGOLOSSA, the trunk of a tree (*R.*).

MOGOMBA, *s.* (*wa, pl. mi—*), the banana-tree, plantain; *mgōmba wa ndizi*; *mgōmba wa tōmbaku* (20 mikato), *dawa la tōmbaku*, *pl. madiāwa ya—*, as the *Teita* people prepare the tobacco; 20 little cakes (*lit., breads*) make a *mgomba wa tōmbaku*.

MOOMVI, *s.* (*pl. wa*), a quarrelsome person, a braver.

MOONDO, *s.*; *mgondo wa maji*, the track left in the water; *mgondo wa jumbo*, the wake of a sailing ship; *qfr. milisi.*

MUGOJO, *s.* (*pl. mi—*), the back, backbone; *niumba ya mgongo*, a post-house roof (*St.*); *vid. kilnūn mgongo*, a present, drink money, gratuity (*R.*) (*ku non*).

MUGONJA, *adj. and s.* (*wa*), a sickly person, an invalid; *mgōnjon atembéa kidogo*, laken muelle amekāzoa or amegandamizoa sana ni maruthi hawezi ku tembéa.

MUGUA, *s.* (*wa*), a tree, the bark or rather the fibre of which is used for making (*nirāu*) matches for matchlock-guns. The *m'oria* tree in *Kir.* has good bark. *Ugona* is the rind or bark of the *mgusa* tree.

MUGUTI, *s.* (*wa, pl. mi—*) (*Kis.*), stalk of fruits, *e.g.*, of millet or maize; *mgūti wa mātāna na mahindi*; *Kis. būu* (*la—*); *Dr. St. takes it = mlingoti. a mast*; *mgūti wa ndizi*, stalk, pedicle (of a plant) of the plantain.

MUGOTO, *s.* (*wa, pl. mi—*) (*ku gota, to knock*), the noise made by knocking, beating, or cutting; *mgōto gani hūo ugotāo?* what noise of beating is this? *mgōto wa dau*, the noise caused by rowing a boat; *mgoto wa maji*, the noise of water at the confluence of two rivers and in shallow places.

MUGOTA ? (*R.*).

MUGUZA (or **MORUZA** or **MURUZI**) (*pl. Wangrēza*), an

Englishman; Mgrésa ndio Mzungu asiedéka watúma, this is the European who is not come in quest of slaves, wherefore the slaves pray that the Mgrésa may come and deliver them from slavery. The natives of Mombas know chiefly two European nations: (1) the nation of the Mgrésa (*English*), (2) of the Mfárása (*Frenchmen*). Whilst the slaves prayed that the Mgrésa might come, the possessors of slaves prayed for the coming of the Mfárása, who formerly bought slaves on this coast. Majina ya Wazungu wangine hayakukúa m'no, the names of other European nations have no great celebrity, like the Spaniards and Portuguese.

MAU, s. (wa, pl. migu), a kind of worm which infests the corn, corn-worm (cfr. ungúu, pl. ngúu); Kin. kinúngu, mdudu mdogo mneusi asúni intama.

MAÜE (rather m'küE), s. (cfr. maviá), mother- and daughter-in-law (Heb. writes n'güE for m'küE).

MAÜMRO, s., vid. punga and mkia (tail).

MAÜZI (pl. waguizi); niama mguizi or mbuáji, a beast of prey (cfr. ku gúya, to seize).

MAÜMBA, s. (wa, pl. mi—), (1) the iron hook attached to the iron head of a large arrow (such as are used to kill elephants, &c.); (2) mtumka asieviá mana, a woman who has not yet or never given birth to children, though she may be an aged person, she is therefore often despised by others.

MAÜMI, s. (wa, pl. mingúmi, ya), a large fish of the whale species; kudogesa (?) and puelewa ngumi??

MAÜMU, adj., hard, solid, severe, difficult; jiwe gúmu, a hard stone; majiwe magúmu, hard stones; kitu kigúmu, a hard matter; mtu ngúmu, a hard, severe man.

MAÜSUA, s., cultivated land (St.).

MAÜNE, s., a young mkúma tree, which yields the müü used for binding, making mats, bags, &c.; vid. müü (vid. kingúne).

MAÜXIA (wa, pl. Wagúnia), n. p., a native of the country situated between Sivi (Patta) and the Jub River.

MAÜ'NO, s. (wa, pl. miguno) (vid. gúna). murmuring, grumbling; huyu yuwa-ni-pigia ngúno or migúno, this man grumbles at me (cfr. ku gúna).

MAÜRU, s., a leg (St.) (no doubt a Kisegúu word for mgu or mgúu, vid.).

MAUKUÖRU, s., a large kind of burrowing lizard (pl. wagarugúru).

MAÜKÜMO, s. (wa, pl. mi—), thunder (which is violent and near) (cfr. kifúmo) (mtitúmo, thunder which is distant); jana kulipiga mgúrímo, leo kunapiga —, it thundered yesterday, it thunders to-day. Rádi is the thunderbolt which strikes trees, &c. Mshindo wa mgúrímo, a thunderclap.

The natives believe it to be the falling of a star from heaven. In thundery weather the natives will not carry anything upon their heads, nor sit or stand under trees, especially will they not wear a red cap or carry a sieve on the head, for fear of being struck by the rádi (*Arab.*) (2) Mgúrímo wa simba, the growling of a lion.

MAURURE, the name of a tree — Kir. mgnigání.

MAÜV, s. (pl. migüu) (*Kisungu*), the leg from the knee downward, the foot (in Kisw. gü, la, pl. mägü); kuenda kua migü, to walk.

MGUURI, s. (wa), vale (*Er.*)?

MHÄLIFU, s., vid. muhalifu.

MHARIBUFU, s., vid. muharibifu.

MHÄSHIRI, s. = borti kuba (on a vessel).

MHÄSSI (or MHÄSHAI) (wa, pl. wa—), an eunuch, a castrated beast.

MHÄTIMU, s.

MHIMILI (pl. mihimili), a girder, a beam, a bearing post (cfr. hamáli, and hímili, hémili).

MHITÄSI, s., one who has need of a thing; bana ni mhitaji nai, Luke xx. 31; mhitaji wa ku nunúa or wa ku uza.

MHUNZI (or MCHUNZI) (pl. wa—), a blacksmith.

MIA, numb. 1 hundred; mietén, two hundred; *Arab.* مائة, dual مائتين.

MIALAMU, the ends of a piece of cloth (St.).

MIAVU, s., yawning, a yawn; ku pigu —, to yawn.

MIBA, s. (ya, pl. za—), a thorn (pl. miiba) (properly miiba in sing.); miba ya mti, prickles or thorns of a tree; miba ya samaki, fish-bones.

MIBALE, pl. of mbüle; vid. mbálo.

MIBAU (or MIBAO), s., timbers; vid. mbao.

MIMUYU, s.; sing. mbúyu.

MIDIRARA, s., uile—, always = sermadda or miléle (Uimbo); midirára, mitambára ya ku nianúka, i.e., mtu mifu awa mitambára yasiokua usima or misima, ya ku nianúka, mikia (mkia) kana ya puesa, an idler wears tattered garments (like the tail of the puesa) because he gets no goods by working and therefore cannot buy decent clothing, he always wears ragged clothes. Mr. Erk. refers to the song of children, if one of them is wearing clothes which are torn or worn out.

MIE, pron. (contracted from mimi), I; wé, pro wewe, thou; süé, pro suisai, we; nüé, pro nini, you.

MIÉTÉN, numb. (vid. mie), two hundred (in the Arabic dual).

MIFU, s. (wa, pl. pafu, ya); mifa gnombe, an insect which torments cattle with its sting.

MIFÜA, s. (pl.) (vid. sing. mfüa), a pair of bellows.

MIFÜO, s. (ya) (sing. mfüo); (1) ku andika mfüo na kisan kua ku teza, to make marks in the sand with a knife in play; (2) ku pigu mfüo, to make

lines with the feet, &c., to point out the place where the mizingi (foundation) of a house is to be dug up.

MIPŪSI (or **MAFŪSI**) (rectius **VUKI** and **MAVUKI**) (vid. **fuſi**) (obscene), hair of the pudenda.

MIKŪIA, v. a., to press out or squeeze out; e.g., ipu (la), boil (= ku kamŵa).

MIGNIŪNA, v. rec.

MIGNIRI, s. (ya) (sing. m'gniri), the claws of the puzua (octopus vulgaris), the arms of the cuttle-fish (St.).

MIGNOGNŌŌ, s. (ku gnognona), speaking low or softly, whisperings.

MILŪŌŌ, intestines; pl. of ujāngo.

MIKĀHA, s., marriage. (1) Ku funga mikāha ya ku ōa mtumko, to betroth a wife, to conclude the matrimonial agreement with the parents of a girl. When the matrimonial engagement has been concluded with the parents, the bridegroom (the bride staying at home) goes to the mosque, accompanied by his relations and those of the bride. Having kneeled with one knee before the kathi, the latter asks him, "Titiſikile (i.e., unakubali kua kuelli) ku-mu-ōa ſelani wa ſelani (the name of the bride being said), na māhāri reali kumi (if this sum be agreed)." The kathi says these words three times, and the bridegroom repeats them after him. After this the kathi reads and prays. At last the bridegroom is permitted to rise and to shake hands with the kathi and all the witnesses present. This is called ku funga mikāha, to betroth. (2) Ku funga or sili mikāha ya ku toſina or tumbana (ku laza), the consummation of the marriage, in consequence of which the woman is considered (and she considers herself) the legitimate wife of her husband. As long as this act has not been performed the marriage is not valid before the kathi, and the woman may become the wife of another man. The act of the first coitus completes the alliance made in the mosque. Hence ku funga mikāha in this sense is = ku funga maneno ya ūŵi, ku iſha maneno, ku-m-funga mke, mlangowakwe, watu wangino wasingie.

MIKAMBE; ku piga mikambe, in bathing, to duck down and throw over one leg, striking the water with it (St.).

MIKĀTABA, s., scriptures, statutes, ordinances; haimo katika mikataba yetu, it is not written in our statutes, viz., to emancipate slaves.

MIKELĒLE (or **MAKELĒLE**), s. (sing. kelēle), noise, outcry, e.g., in calling somebody at a distance.

MIKO (properly **MUKO**), s. (ya) (sing. mūiko, wa, pl. mūiko), spoons (ku geusia mtelle jungūni). Mūiko,

a large spoon; kijiko, a small one. Uſi-ni-ondoe miko, says a woman who is in mourning for her husband. Miko means also to be under the treatment of the native doctor (mganga); ſulani hana miko, N. N. does not stick to the treatment.

MIKU, s. (pl.) (sing. mūiku, ya); miku za wali wa juna, the remainder of boiled rice which (in several houses) has been left at night, and eaten in the morning.

MILELE, s. and adv., eternity, eternally, always; cfr.

لَا, in longum tempus concessit, rogavit ut diuturna patientia uteretur; لَا, tempus; milelo na milele, eternally.

MILIKO, s.; niāma mkū. mrēfu, baboon? orang-outang? a fabulous fish that speaks? mtu huyu yuna kimo kana milihohi or milihohi. Jinaſi which, having been merely singed, not killed, by the missiles of the angels, lurk in by-places to deceive and harm people (St.).

MILIA -- ſaſhini ya chombo (R.)?

MILIA; punda milia, zebra; vid. mlia, pl. milia, stripes, &c.

MILIKI (or **MILKI**), v. a., to possess anything, to reign, govern; mimi namiliki ſhaumba hili, i.e., ni langu, I possess this plantation, it belongs to me; ku miliki nti, to govern a country; مَلَكَ, possedit, dominio tenuit regem creavit.

MILKI, s. (ya) (Arab. مِلْكٌ), possession, dominion -- ſenzi, vid.

MILIA, s. (yn. pl. za) (= madehābi or ſida), custom of old (= deſtini); cfr. مَالَةٌ, modus quo quid impletur, or rectius مَالَةٌ, lex, quam quis sequitur, religio (from مَلَّ).

MILUMBE, s., a speech which is very long.

MIMBA, s. (yn. pl. za), (1) that which protrudes, protuberance, covering of the bottom, bigness in general (tumbo kuba), belly, (tumbo) in Kimarima; (2) pregnancy; mſhuko yuna mimba, or atukia mimba, or yuna mimba (himba), the woman has (or carries) a big belly, she is pregnant; mimba mabili, tatū, &c., second, third time of pregnancy; amevia mimba tano, mimbazakwe tano; mama ame-ni-tungia aka-ni-tukulia mimba (tumbo); baba ame-m-pa or ame-m-tia mama mimba, the father got the mother with child; ku haribu mimba, to miscarry; (3) ears of corn in the bud; utama una mimba; mitama wafania mimba -- umekia mkuba, kōribu na ku toka mshūke;

nutama umefura, ukipassuka, shuke latoka; intama unafura jii hattu ku passuka, shuke likatoka n'de (cfr. muhama una tumba in *Kinika*); mimba signifies in this sense, the leaves enclosing the guinea-corn, just before shooting forth (R.).

MIMBARI, s. (ya), (1) mimbari ya ku lokéa kébula, a little niche in a mosque to show the people the direction of Mecca; (2) a pulpit or reading-desk, an elevated place (of masonry) on which the reading or praying muallimu or manajuwani stands or sits in the mosque; (3) a superior kind of bedstead used by great people; ulili wa Besera (probably Basra), malázo wa mtu nikú; cfr.

نبر, elevavit; منبر, locus elatior, suggestus.

MIMI, pron., I; mimi nafsiyangu, I myself; contr. mio; eid. mie.

MIMINA, v. a., to pour out (from one vessel into another), to make empty, to shake out (by turning a thing upside down); mukate wa ku mifina, cfr. mkato wa jojo.

MIMINIA, v. obj., to pour out for or to one, in his behalf; ame-ni-miminia samli jombonimwangu, he poured out ghee or clarified butter into my vessel.

MIMINISA, v. c.

MIMINIKI, v. p., to be poured over, to overflow, to be spill.

M'IMO (m'IMO), s. (pl. m'IMO) (ku ima in Kir.), door-post, door-cheek.

MINA, s., bleeding of the nose (perhaps muina, effusion?) (Er.)?

MINDULE (sing. mlúle = kizizi or zizi, cabin, tent), tents?

MINGI, adj., many; e.g., mito mingi, many rivers.

MINGINE, adj., others (vid. ingine).

MINI, right; mini wa shemali, right and left (St.); Arab. contracted from يمن.

MIGNIA (or MIGNIA), v. a., to press out; ku mignia mtumke kua ng'ivu, to ravish, constrain a woman.

MINIANA, v. rec., vid. mignia, v. a.

MINIÓ, s. (pl. ya) (sing. mnió, wa) (= nikuffu wa juma wa ku funga watu shengóni or magúni), (1) chains, especially for fettering prisoners; (2) minió ya matumboni, the large worms which have been ejected from the bowels; when they are in the bowels they are called mijaango (sing. mjaango); jango (sing. ujango) (pl. majango), of a large size; ukila konde za papáyu, utakunia minió, ni daua, the seeds of the papaw, when eaten, will remove these worms.

MINIÚKA, v. n., to give way, to break (Er.) = gnu-gnika; in *Kiniassa*, memesa; = bamfuka, in *Kin.*; migniúka, miminiúka, mementiúka = ku

mogúka (?), to break out, e.g., little pieces which break out from a hatchet when it strikes a hard substance; máfal, bricks; miminiúka, when they are beaten by the rain.

MIO, s. (pl. za) (sing. umio, wa); mio za mtu ni miiwili, the mio of man are of two kinds, (1) komio cha ku teléza maji, throat for swallowing water; (2) umio wa ku miza chakúla, throat (or channel of the throat) for swallowing food. Umio, voice; umio kuba, loud voice.

MIONGONIMU, on the part of, as to, from among = katika nafsiyakwe watu hawa si miongonimwangu tena, wametoka, katika nafsiyao, these people are no longer in my service, they went and set up for themselves (= tarafu, hisabu, shirika, jumla); felani yu miongonimwangu tu, ana-ni-tegeméa; yule hamo katika miongoyao, safuyakwe ni mballi; ame-ji-tenga kua kúu mbári niengine, yu katika miongo ya Rabai.

MIONO (or MISONO), s. (sing. muóno, misono) (ya); miono ku futa or piga misono (minéne), to more in sleeping, but ku futa or piga miono (miembamba) (pumzi nengi), to be light of sleep, so that no snoring is heard, but only the respiration.

MIONSI, s. (Kin.), pro mbinja in *Kin.*; ku piga mionsi = ku piga mbinja, to whistle with the lips.

MIRANDE, s., pl. of mpande (vid.).

MIPUMZI, s. (pl. ya), respirations.

MIRADI, s. (sing. mradí), lit., readiness (vid. rádi, adj., ready).

MIRAJI (cfr. lálama) (Arab. مِرَاجٍ, Inbentine et

lactitine et alacritatis status; cfr. مِرَاجٍ, pascero sivit), fasting-day = ku funga = siku neupe, days on which the natives do not work; e.g., at kibunsi fuke ku fukiza kazi.

MIRAMIRA? (R.).

MIRIKIMU, s.; si mirikimu? (R.).

MIRIMO = hoduma? (R.); ku-m-funza mirimo (R.), to teach one service, how to serve.

MIRISLU (or MIRISÁA), s. (za), small shot.

MISA (or MIZA), v. a., to swallow up, devour; pápa or téwa amemisa mtu; ngudo amedáka ni-miza, the serpent nondo desired to swallow me up (ku mesu in *Kiniassa*); ku mesa (St.).

MISANI (MIZANI or MINZANI), s. (ya) (Arab.), a pair of scales, balance.

MINGIDA, s., bending, bent, curve (R.); vid. shambí.

MISHITHARI, adj., crooked (St.); cfr. مَشَرٌّ or مَشَرٌّ.

MISHO, s. (ya) (sing. muishe, wa), ends; mishe ya ulimengu, ends of the world; vid. ku isa or ku isha, v. a.

Misi (or mizi), s. (ya) (vid. msi) (sing. m'isi or mzi, wa); shina lakúa misi; misi ni wána wa shina, *the filaments of the root*; ku shika misi, *to take root*.

Misiki, s., vid. miski, musk.

Misisi, s. (pl. ya) (sing. misisi, wa), (1) soot, of which the Suahili make ink (vid. misisi; matunda ya mkoko tree); (2) drift, anything drifting on the water (R.) (cfr. kochesa in Kisiassu); (3) on the side of a river; misisi ya mtuni (misisi ya gnombe?).

Misiso, s. (ya) (sing. misiso) (vid. ku-mi-siso, v. a.), abstinence from food, especially for medical reasons.

Miski, s. (Pers.), musk (miski ya pá); مسك (Pers.), pretiosa odoramenti species (musculus)

Misóno, s. (vid. misóno), noisy snoring.

Misui, n. p., Egypt.

Mistári, s. (ya) (sing. mistári), linen; مِسْطَر, linca, scriptura; مِسْر, scripsit, composuit.

Misteri, s., a buyer; Arab. مُشْتَرِي.

Misumámi (or misamámi), s. (ya) (sing. misumári, wa), nails; misumári ya juma, *iron nails*; misumári ya hessi, *screws*; مِسْمَار, res qua ligatur; clavus ferreus.

Misuméno, s. (ya), sauc (sing. misuméno, wa); ku keréwa kua —, *to cut off with sauc*.

Misungu (or mizungu), s. (ya) (pl.) (sing. mizungu, wa), understanding, thought, cleverness, knowledge = fikira, teshiri, hila. Mimi tufikihii neno-langu, *taumbuá mizunguwangu tafania kitu hiku*; ku aza na ku piga mambo. Hence mizungu = mtu wa fikira, wa ku áza mambo; vid. Mzungu, pl. Wazungu, European, Europeans, who have the name in Kiswahili, not from their white colour, but from their intellectual power and mechanical skill.

Mitawanda, s. (ya) (sing. mitawanda) (= viatu via miti) (vid. kiátu), wooden shoes or sandals. Only great people wear such shoes. The word a *joy* is placed between the great and second toes, called *masuráki*.

Mite, s. (sing. m'te), a seedling; ku yia na ku gnósa mite ya tómbako (mbéu ndógu), *to set and root out a plant (cutting), e.g., of tómbako*.

Mitteen, vid. misteen, 200.

Mitshili, s. (ya, pl. za), likeness, shape; nadáku kashu mitshili ya hili, I want a box like this (in the likeness of this); cfr. مِثْل, assimilavit;

مِثْل, similitudo, similis, par.

Mitondó, s. (ya) (sing. mtondó), high trees, the fruit or seeds of which yield a good oil; tondú (ya, pl. za), the fruit of the mtondó; mafuta ya tondó, oil of the mtondó. Large quantities are exported from the island of Pemba. Two bags of the fruit cost ½ dollar. It must be pounded and then squeezed out (Calophyllum inophyllum).

Mitu, s. (ya) (sing. mitu, wa), forests, woods; "mitu" is a thick forest which frightens people; m'boa or jiboa mitu, jacked.

Mitulinga (pl.), the breathouse (sing. ?) (R.).

Múja, s., danger, hazard, risk, perils; yegni —, unsafe; jambo la —, an emergency; muja = kijo or kicho; ku kúta, or ku óna muja, or ku kumbana na muja, to be in danger; wakikúa katika muja; mlikúa mujanani mimi; Muoguzimgu ali-múja kua nusumzakwe laken si kua mtu wa ku pona.

Mújisa, s. (ya) (pl. of muujisa, vid.), something uncommon, extraordinary.

Múnsi, s., a whistling (St.).

Mússi (vid. cussi), black.

Múwa (pl. of múa or muwa), (1) sugar-cane; (2) múa (pl. múa), leaves for making máa; cfr. múa or muu.

Múwani, s. (ya), a pair of spectacles.

Múwe (or mimi), me, it is I.

Múzani, balances, scales.

Mizi, s., roots; vid. misi.

Mizizi, s., roots, rootlets (St.); vid. misi or mizi, s.

Mizi'ka, s.; una mizikua pikéyo? dost thou eat alone all the meat? cfr. gungunia, v. a. (R.).

Mja, s.; anakúa mja msito, she is advanced in pregnancy.

M'ja (or m'cha) (vid. m'jáji), fearing, one who fears; ku ja or cha, to fear, hence kicho, fear.

Mja, s. (pl. waja), a slave (in the old language); cfr. kifalio and goma; vid. mja kazi.

Mjaisa, s., vid. pusa, v. a.

Mjáji, s., the mtada tree, so called on account of its thorns (miba); vid. mtada.

Mjávu (or m'jávu), s. — mtu mkó, a dirty person (Kipenda, Kiunguja) (ujafu, filthiness).

Mjáwá (wa), a man of Jajja, a country in the Interior, to the south-west of Mombas; vid. kili manjáwa, page 146.

Mjáwáto, vid. mchachato; ku kati, to cut like cucumbers.

Mjáze (or m'cháze), small, little; mchache wa ákili, of small wits or understanding.

Mjázi, s. (wa) (kuja, to fear), one who fears; e.g., m'jáji wa Mungu, one who fears God; m'jáji wa aibu = m'egni kuja aibu, one who fears disgrace.

Mjázi, s. (wa), one who comes (kuja, to come).

Mjá kazi, s. (wa, pl. waja kazi), a female slave (full-grown slave), kija kazi, a slave-girl,

pl. wijakazi; mja kazi = aliekujia kazi; mja na goma ku pua kazi, one who comes with the drum, i.e., beating of the drum, as in the case when slave-vessels enter the harbour, and the sailors make a great noise by drumming. Mja na maji is a free man who comes by sea and without the drum. Mja kazi is to be distinguished from mka kazi, which means "fellow-woman;" muegui ku-m-seidia kazi, a woman who assists another in working; wku muenziwe.

MJA NA MAJI, one who has come over the sea, or from over seas, a foreigner.

MJANDA, s., *vid.* mkopi.

MJANGA, *adj.*, young, unripe; mana mjanga, an infant, babe; embe hili ni janga (embe janga), this mango is yet young, unripe (*cf.* kidanga) (pl. macembe majanga).

MJANGA, s., consternation; ku uhikua ni —, not to know what to do or to say.

MJANGO, s.; hauli mjango mae, i.e., the mjango does not eat mae, it is not nutritious.

MJANIATO, s. (wa, pl. mi—) (ku janiata, v. a.), a mixture of bananas, cassava, nazi (fish), boiled together; considered a delicious food by the natives.

MJANJA, s. (wa, pl. wajanja), a liar (Kiungu), a cheat, a shameless person (- tatui).

MJANNE (or MJANU), s., the name of a tree.

MJANNE, s., an unmarried female or widow (wa); mti mume mjanne, a widow.

MJARO (or MCHARO), s., a traveller (mgóni) who joins a caravan or company (jaro or charo) of travellers, who are generally merchants.

MJASIRI, s. (*vid.* jāsiri), brave, undaunted, bold, fearless (جاسر, strenuous, audax).

MJASSUSI, inquisitive.

MJAUIRI (or MSHARI), s. (*vid.* ujaniri) an oppressor, an unjust man.

MJEGE, s. (wa, pl. mi—): mjego wa muhogo, a bad, spoiled cassava (*cf.* jégo, s., la, pl. mu—); muhogo ulio na maji, hauna unga, a cassava which has only water (juice), but no meal; mjego la muhogo is a small cassava, but jégo la — is a large one. The people of the island of Pemba call "jégo" "jelema," and "mjego" they name "mjelema." Mibogo mijego are small cassavas, but mahogo majego are large ones; mjego hauvui, i.e., mjego will not get ripe.

MJELEDI, s., a whip; *vid.* gōlōdi or gōlādi. Akafānia mjēledi kua kambāa, he made a whip of cords.

MJELĒMA, s. (wa, pl. mi—), in Kipemba a cassava having no meal inside (*vid.* mjégo in Kimu.).

MJENJE, s., a thorn-bush ?

MJENGO, s. (*vid.* ku jenga, to build), building; a camp on a journey; mjensai, a mason, builder, different from sarmalla.

MJERE, s. (in Kipemba) = ngúo wa ku wā, a dress for wearing.

MJEUKIA, s. (wa, pl. mijeukia), a parasitical plant with a pretty white blossom.

M'JI, s. (wa, pl. miji, ya), (1) a village, town, the central place of a tribe; (2) uterus, womb; mji wa mke utokao na muana, usikoa — kondo wa niúma, the afterbirth. Enende mjinikustu, go to our town; alipofika káribu na mji, when he arrived near the town; wajiamo and mjiho wa watu. In Kim. mudzi, *vid.* mudzi muiwu. (3) Mji, middle part of a piece of cloth.

MJIANI, s. (wa, pl. mijiari), tiller ropes (St.).

MJIBAKI, s. ?

MJIBU (wa, pl. mijigū), large, long legs.

MJIKO, s. (*cf.* jiko), (1) the fireplace; (2) the anus, the rectum, that which is seen in prolapus ani = ni mūko wa mkundu utoao māv (māli).

MJIMBU, s., *vid.* mtimbu.

MJINGA, s. (wa, pl. wajinga), (1) a fool, a dupe; (2) a new comer, one who is ignorant, like newly arrived slaves, not knowing the condition of a country: prov. ukila na mjinga, usi-m-gusse mkono.

MJINKAFIRI (or MJISI or MOISI KAFIRI), s. (wa, pl. mijuakāfiri), a small kind of lizard found in the houses of the East Africans.

MJŪ (or MJŪO), s. (wa) (kando ya muaka or mishi wa muaka), the second seed-time of the East Africans, in July, August, and September. Mbéu ya muaka ni mbéu ya mjū, na mbéu ya mjo ni mbéu ya fuli, (1) the people plant the seed of the muaka; when the fruit of the muaka is reaped they plant the mbéu ya mjū; (2) when the mbéu (seed) of the mjo is reaped they plant the mbeu ya fuli. Kwaiza watu analima kilimo ja muaka, wakifuna kilimo ja muaka, anapanda kilimo ja mjū, na wakifuna kilimo ja mjo, anapanda kilimo ja fuli, having thus three harvests.

MJŪJA, s., a tree from which canoes are made (but si mti muema, R.).

MJŪLI, s. (wa, pl. wajoli), a fellow-servant; mjoli-wangu auakuja.

MJŪMBA, s. (wa, pl. wajamba), (1) uncle, the mother's brother; (2) the name by which the Suahili call themselves — Isilamu. Wajimba — Wasuahili; their country is called Ujomba.

MJOMBAKAKA (wa, pl. mijomba kaka), a large kind of lizard, concerning which the Suahili believe that it will intercede for men condemned at the

MKAMBA, *s.* (wa, *pl.* mi—, ya), *the spiny lobster (red and white in colour, of agreeable taste, with a great deal of mafuta). The mkamba is in the sea, but the little crab, called kamba (wa, pl. za), is found in the creeks or arms of the sea (kamba wa mitoni, opp. to mkamba wa bahari); cfr. mfumbi. Reb. writes ngamba, pl. migamba. (2) A tree of the branches of which brooms are made (R.).*

MKAMILIFU, *adj.*, perfect; *cfr.* كَمَلٌ, integer, perfectus fuit; كَمِيلٌ, integer, perfectus.

MKAMSHE, *s.* (*pl.* mikamshe), a kind of wooden spoon (St.).

MKANDU, *s.* (wa), a tree, the bark of which the Bamians buy to send it to India. It is used in tanning and colouring. It grows on the coast. The Suahili chew the red bark with tómbaku, na tókū, na tāmbugi (*vid.*). There are other trees the bark of which is bought by the Bamians: m-sindi, mkóko. The farasala costs 3½ dollars. From the trees mkandū, mkisiu, mkoko, and mui are boriti (*vid.*) prepared; these trees grow on the coast. Their wood is very hard. (2) Mkānda, pitani kua mkānda, msipite kua nde?

MKANDU, *s.*, bent iron: ku piga mkāndu juma, to bend the iron by heating it; ku piga juma hatta ku gundamāna; ku gandamisha pameja, to beat bent iron until it becomes united, to weld (?).

MKANJU, *s.* (wa, *pl.* mi—), the cashew-apple-tree: *vid.* kanju, the cashew-tree (*cfr.* mganju).

MKANO, *s.*, *vid.* serūba.

MKARIMBAKI, name of a tree.

MKASAMA, *s.*, division (in arithmetic); *cfr.* قَسَمٌ, divisit in partes; قِسْمٌ, divisio. Hesābu, arithmetic; thāruha, multiplication; jūmla, addition; baki, subtraction; uirāri, proportion, division of profits (*vid.* worāri).

MKISI, *s.* (wa) (ku ká), a dweller, inhabitant of a place; *opp.* to the muenensi, *guer.* one who leaves a place again.

MKASIRI, *s.*, a tree whose bark is used to dye fish-ing nets black (St.).

MKATA, *s.* (wa, *pl.* mi—), a little bit of string with which anything is suspended; *eg.*, mkata wa kuungikia kifumbi, wa upoo, &c.

MKATA, *s.* (wa), a poor man who has nothing at all: usiekua na kitu kabisa. Prov., tukāta haiti (kuta mai), wala haiangūi, akiangia hūlēsī, kitu cha mkāta hakiviāi, kikiviāi hakiangni, kikiangūa, hakitala wana (or hakilēsī wana). A poor man does not cucke, nor lay eggs; if he lays, he does not rear the chickens, i.e., he fails in everything, he acquires nothing. Ni zumbulia u-ni-pe,

mkata hana kiniongo. (This is ushāiri or maneno ya kizé, old poetry.)

MKATĀA, *s.*, fixed resolution, determination; *adv.*, determinately or determinatively, in verity, firmly; *cfr.* قَصَّ, decrevit, determinavit; rather from قَطَعَ, decider trancher. Mkātāa neno hili sitakuenda, this word is fixed or decisive, I shall not go — I shall assuredly not go — nimekātāa kauiliyangu sitakuenda tena; neno la mkatāa (a matter decided upon). Tumeafikana mkatāa, we have agreed one with another firmly = tumeafikana masūbudu or kua kuelli (makutu). Bēi ya mkatāa (or mregāa), a fixed agreement that he who obtained goods from another should return them at an appointed time, if he does not succeed in trade.

MKATĀA, makatāa, makhta, contract.

MKATĀLE, *s.* (*cfr.* mālāba), stocks, a large block with holes into which the feet of criminals are put. The upper block is fastened with peys, and the prisoner sits (almost naked) outside of the prison-room, whilst the block and his feet are inside. It is a most cruel kind of punishment, especially as the prisoner gets but little food, is exposed to cold and rain, and is not released for necessary purposes. Slaves are frequently punished by hard masters in this manner.

MKATRE, *s.* (wa), cake, loaf of bread (*vid.* mukato), biscuit-shape of anything; mkato wa tómbako, a cake of tobacco; mkato wa ugānu, a bread of wheat; mikate ya mofa (of mtama meal); mikate ya ku songu, ya ku mimina, cakes of batter, &c.; mkato = bribe (*cfr.* kigiri) (mkate kundu, *vid.* kundu).

MKATILI, *s.* (1) a killer; (2) = mhatāri, a daring fellow; قَاتِلٌ, intersector, percussor, from قَتَلَ, occidit, interfecit.

MKĀTO, *s.* (wa, *pl.* mi—), cake, loaf of bread in the old language.

MKĀTO (WA NIMBA), *s.*, division of the large interior room into several small rooms (from kĀta, *v.* a.); *vid.* jumba.

MKĀZO, *s.* (ku kĀza), pressing tight, nipping.

M'KĒ, *s.*, *adj.* (*pl.* wāko), a female, woman, wife; mtu mke, a female man (or lit., mortal), i.e., a woman; mbuzi mke, a she-goat; mkewākwē or mkēwe, his female = his wife; mke mjanne, a female who has no husband or is a widow (mke aliofiwa ni mumēwe); mke mdāka, a female who has never married.

MKSESE, *s.* (wa, *pl.* mi—), (1) cruel or cruse, mug, a canister of portable soup; (2) a pot to burn incense in (St.).

MKĒKA, *s.* (wa, *pl.* mi—), a kind of fine mat; hence mkēka wa ku lalia, mat for sleeping upon. There are various kinds of mats: (1) mkēka

(tanga la mkéka wa ukindu, a kind of palm); (2) malla, of small size and white colour, it is used in prayer to kneel upon; (3) mkéka wa Kimāfia (is of an oval shape); (4) jāmfi, a coarse mat which is made of miāa mitūpu (only of miāa, vid.). The mkéka wa Kimafia is chiefly made by the people of the island of Mafia (Mafia on the map). It has red stripes. The mkéka wa ku lalia is made of the miāa ya ukindu, which are boiled together with the misi ya mdā, which yield a white colour, the ukindu yielding black. It is called tanga la mkéka because it is not broad, but small, like the sail of the mtepo (vid.). The jāmfi is broad.

MKÉNGE, s. (wa, pl. wa—), a robber — mūro (in Kiunguja) or mkinubizi.

MKÉO (= mkéwo), thy wife.

MKÉRAMEKA ? (R.).

MKÉRÉZA, s. (pl. wa—), a turner (cfr. ku keréza, to saw, to turn).

MKÉWA, s. (wa), the grains of corn just beginning to form; they are tender and easily crushed with the fingers; e.g., mkéwa wa kundu janga or m-hindi majanga, hauna tembe kuba.

MKÉWE, s., his wife — mkewákwe.

MKHÁFA, s. (wa, pl. mikháfa, ya), a thing to fear, danger; mambo ya határi (cfr. áfa, muáfa mífafa); ku-m-tia katika mikháfa or katika mūjo (mja), to frighten one.

MKHATÁRI, s., a dangerous man (= mkátili), a daring man; vid. hathári or khatari.

MKIA, s. (wa, pl. mi—), a tail.

MKILENNA, s., one who has gone through the process of uganga, and therefore wears a kilenba after he has given the mganga his due.

MKIMBIZI, s. (wa) (= mfukúsi wa watu), (1) one who runs away, fugitive; (2) one who causes people to run off from the road, to escape, because he endeavours to rob them or to lay hold of their persons to sell them into slavery. A robber, highwayman, a vagabond, thief. He never has his hair cut, carries about a large knife, a bow and many arrows, and stays in the woods.

MKINÁIPU, s. (vid. ku kinai), an independent fellow, one who wants nothing from others, but relies on his own understanding and wealth; mtu aliekinai rokhoayakwe, hadáki vitu via watu, yet he is full of pretensions and desires.

MKINDA, s., young, not full-grown; mnázi mkinda, a young cocoa-tree; mkóma mkinda (Kin. msonso).

MKINDANI, s. (wa), an opposer (vid. ku kinds, kindana), a quarreller, a quarrelsome person.

MKINDU, s., a kind of palm-tree, the fruit of which

is *daték*. The fruit, kindu (la), is of the size of a date, but it has not the agreeable taste of dates. The leaves of the tree are used for making fine mats (vid. mkéka).

MKINGA, s. (wa) (ku kinga); mkinga maji, lit., preventer or obstructer of water, anything which is fastened to a tree in order to conduct the water which during the rain runs down the trunk into a vessel placed at its foot (cfr. mtilizi, mliáamu, and kópua, the gutter of a roof); mtilizi ni mkinga maji, it is a branch of the cocoa-tree which is tied to a tree to conduct the water into a mtinge (vid.) (a jar).

MKINGÁMO, s.; ndia ya mkingámo, a cross-way.

MKINGIKO, s.; mkingiko wa ku kingika, a pole which is placed upon the wall in order to lay upon it the ends of the poles which carry the pau (ku kingámu).

MKINGIRIZI (or majanilizi), gutter ?

MKINSHANI, s., a disputant, a quarreller who disputes about everything (Er.); probably mkindani instead of mkinshani.

MKISI (or mkizi), s. (wa), a kind of fish which are numerous in the rainy season; mkisi yuwarúka mšoni.

MKISU (vid. mgandā), a tree on the coast.

MKIWA, s. (Kin. mujia), a poor man; mtu asie na kitu; fukara.

MKÓ, s. (wa, pl. wakó), a dirty fellow, who neither cleans his body nor cloth, nor sweeps the room, &c.; mtu or mku huyu ni mkó, hatakaswi muli na ngúo, na niumba, &c. (cfr. Luke xi. 33, alikua na roho ya jinni mkó).

MKÓA; ku boma mkóA.

MKÓA, s., thong — ukúnda ?

MKÓMA, s. (wa, pl. mi—, ya), a small bag, pouch, scrip, pocket; wimbí la mkóba, vid. kuoléa ya wimbí.

MKÓFU, s. (ku kofúa, kofúka), a decrepit person emaciated by sickness.

MKONANI, a priest (to be distinguished from kuháni, an impostor; vid. kuháni) (Arab. and Hebrew).

MKÓRU, s. (pl. mi—), a kind of branching palm with an edible fruit.

MKÓRU, s. (wa, pl. mi—) (ku kojó) (= jó cha mbelle) (Kipemba, báú), urino.

MKÓRUZI, s., one who wets his bed.

MKÓKO, s. (wa, pl. mi—), (1) a mangrove-tree (Rhizophora mangra) growing near the sea-water. It has a reddish bark (cfr. mkúndá); unga wa mkóko ni mkáli. It furnishes the principal part of the fuel of Mombasa, in the creeks of which it abounds. (2) A red short and stout snake which is very fond of mice; ni mkáli sana (Reb. writes mgóko).

ΜΚΟΚΟΤΕΡU, s., one who is slow; *vid.* ku-ji-kokóta (= mkálifu or msofú?), dilatory, slow.

ΜΚΟΚΟΤO, s. (pl. mi—), the trail made by a thing which is dragged along the soil or sand, &c.

ΜΚΟΜΑ, s. (wa, pl. mi—), a kind of palm-tree with curious fork-like branches; koma, its fruit, is edible. In many places the natives procure toddy from this tree, which, however, is much inferior to the tembo la mnázi.

ΜΚΟΜΑ, s. (wa, pl. wa—), a man who has the ukóna disease; *vid.* máhána (cfr. umbúka, n. n.).

ΜΚΟΜΑFI, s., a plant of the creeper kind; *vid.* mkúa. It grows on the coast.

ΜΚΟΜΒΟZI (pl. wa—), a redeemer (vid. kombóa).

ΜΚΟΜΒΟZ, s., *vid.* mbúruga.

ΜΚΟΜΟΜΑΝGΑ, s. (pl. mi—), the pomegranate-tree; the fruit is komomanga.

ΜΚΟΝDΟ, s. (pl. wa), (1) a quarrelsome man; mtu atelai na watu siku zote (cfr. kóndo, quarrel), an enemy; (2) mkóndo wa maji (pl. mi—), the current of the sea which opposes the progress of sailing vessels (Mr. Lieb. writes mgóndo); (3) mkóndo wa miasa, the small path which a company of people make in the grass by passing through it; tufuáto mkóndo wa watu or niamu, &c., let us follow the grass-way (cfr. Lake iii. 4, mikóndo, paths) which people or animals have made. Mkóndo wa maji, the way which water makes on the ground or floor when it overflows a vessel (majji yafania mkóndo).

ΜΚΟΝG, s., the name of a tree.

ΜΚΟΝUO, s. and *adj.* (wa, pl. wa—) (Kin.), sick or sickness (= Kisuah. mgónjoa, muello).

ΜΚΟΝΑDÓZ, s. (pl. mi—), an old man's staff, upon which he leans in walking.

ΜΚΟΝUO'K, s. (wa), an aged feeble person; mtu sháibu (*vid.* konga, n. n.); mkóngue ywanenda kua ukongijjo = kua simbo, an aged person who walks with a stick (*vid.* kikongue, s., and konga, n. n.).

ΜΚΟΝO (or ΜΚΕΚΟΝO), s. (wa, pl. mikóno, ya), (1) the arm, especially from the elbow to the fingers; (2) the hand; (3) mikóno ya rato = pandu za mto, the little side-channels which are formed by the arm (creek) of the sea (*vid.* mbumbi); (4) a nerve; (5) a cubit, a measure of about half a yard; (6) the handle of a saucer, &c.: ana mkono mréfu, he has a long hand, i.e., he is a thief; mkono wa mdúmu, the handle of a jug; juo or chuo cha mkono, a handbook; cha or ya mkóno, handy.

ΜΚΟPI, s. (wa) (ku kópa), one who obtains the goods of another by a promise to obtain for him ample gain, but having received the goods he runs away to another country, a cheat, deceiver, knave; mkópi = kuháni (R.).

ΜΚΟΒΩFI, s. (wa) (ku korofisha), a pilferer, a secret stealer. Mr. Er. takes this word for "levisiter, squanderer, spendthrift;" ill-omened (St.); cfr. mapióro; mkórofi haipate ku-m-tia mtu umaskini (R.), specially in playing for money, as they do at Zanzibar; watu wa Mwita ni wakórofi sana? ukórofi ni úngi (R.).

Μ'KU, s. (pl. mika) (*vid.* ghaidi), a post or stake to which a criminal is tied in order to beat him.

ΜΚÚA, s. (wa); Mungu ni mkuawétu, God is our exister, i.e., he exists before us, and gives us our existence; Mungu hana alie-m-kulía, hana neno lililo-m-kulía, he has none or nothing which is greater than himself (lililo kúba nsi); mkúa = ni muegni ku kúa mbelle; Mungu ni muasa unkuawetu; hana alie-m-kuliélo; Mungu ni mkuawétu tangu asili; Mungu ame-tu-kuaa, amefania suisui tupáté kúa; yee ni mkúa nafsiyakwo, hana alie-kusa, laken suisui tumekúsa ni yee, God is he to whom we owe our existence.

ΜΚÚA, s.; kumbi la mnázi, ndilo mkúa wa mnazi, watu watumia mkúa kua ku piga ngóma; *vid.* kalála.

ΜΚÚA, a tree the wood of which resembles the msimbati in the south (R.).

ΜΚÚA, s. (wa, pl. mi—, ya), a tree on the coast, the roots of which grow and spread in the mire. The tree is called mlilana, or mkomafi, or mpia. Ni mti wa kúa la mkomafi. Kuna mti wa posai, huitoa mlilana, watóa mizi, na mizi yatóa wana, na wana waitoa kúa, na nikúa ni mti wa kúa. Na mlilana yuna tunda, likiwa janga, huitoa pia la ku tezúa watoto wasuálo kati; likiwa péfu ni kónafi, na mti ni mkomafi; na mti wa pia ni mpia. Mpia na mlilana na mkomafi ni mti mmoja. Na mlilana mti usio hiána, usio ubishi, huana uhiána, si mgúmu kama mkóko, unapas-sika saua saua; *vid.* mpia.

ΜΚΥΛDÍ (or ΜΚΥΛDÍ) ? impotence of the penis ? (R.), sexual impotence.

ΜΚΥAFI, s. (pl. Wakuafi), a nation in East Africa. They call themselves Eloigob, and are much feared by other and weaker tribes. Cfr. my Vocabulary of the Engutuk Eloikob (Tubingen, 1854); also Mr. Erhardt's Vocabulary of the Masai tribes (1857).

ΜΚΥÁJU, s. (pl. mi—), a tree; its fruit ukufju (pl. makuáju).

ΜΚΥÁKÚA, s., the name of a tree which bears its fruit much like an apple, but only in appearance.

ΜΚΥΑMBA, s., a kind of thorny shrub (St.); in Kikuyu kapsiropire, from which the natives make brooms.

ΜΚΥÁRE, s. (wa, pl. wa—) (mkáhabe), a person of easy or carnal habits (Er.), a prostitute.

ΜΚΥAWE, s., (3) muegni pali —, opulent, rich; (2)

mesgri jôyo —, a hard-hearted niggard; مَكْسِي, deceit in commercio, avarum so ostendit in commercio, licitatus fuit; ku-m-kuasai, to make one rich?

MKUARO, s; gnombe ana mkuato? cfr. mkucha.

MKUAYU, s. (wa, pl. mi—), the tamarind-tree.

MKUBA, adj., great (vid. mkd); ni mkuba kuangu, he is great to me, I consider him great.

MKUBWA (MKURWA) means, according to Dr. St., "great, the eldest, chief." St. distinguishes between mkū, mkūba, and mkubwa (?).

MKUCHA (MKUJA), s. (wa, pl. mi—), claws, talons of birds; ana-m-gnia mikucha.

MKUCHA, n. p., vid. Múkdisha or Múkadja.

MKŪE, s. (wa, pl. wakūe), father- or mother-in-law, a son- or daughter-in-law; mkue is the term used between father- and mother- and son- and daughter-in-law; cfr. māviā and muamu. The Wanika and Wakamba on meeting their father- or mother-in-law stand aside, lest they should see his or her face; cfr. māviā.

MKŪME, s., a tree; its fruit is kuēme, which has an oily substance.

MKUENA, s. (na mamba).

MKUFI (or MKUFFU), s. (wa, pl. mi—), a chain of silver or brass, worn on the neck as an ornament. Kutiwa mkufu or muio, to be in chains, Eph. vi.

MKUFUNZI, s. (wa) (Kiānu, mkufunzi), lit., the great teacher. To be distinguished from the word fundi wa kazi (vid.). Mkufunzi asomōsha watu juo, Kuruāni. Mkufunzi ni muālimu. The mkufunzi (teacher) is at first a manuāni, a scholar, disciple; afterwards, having obtained all the knowledge which the muālimu could impart to him, he becomes a mkufunzi or a muālimu himself; he does not, however, leave his master, but stays with him, and teaches boys in his school, in his name and on his behalf. The master then leaves off teaching, and makes uganga, or divines coming events, &c. The mkufunzi is thus what the Germans call "the provisor" or helper of the muālimu. He therefore does not get the apprentice's pay from the scholars, though he obtains a certain quantity of cora, which the boys offer him from time to time.

MKUGENSI, s., vid. mkurugēnsi.

MKU, s.

MKŪE, s. (pl. mi—), a spear with a sharp point and triangular blade (St.).

MKŪKU, s. (pl. mi—); mkūku wa jombo, the keel of a boat or ship.

MKUKUTAFU, vid. kukuta, r. n.; kukutafu, adj.

MKULIFI, adj., s. (ku kulia), slack, remiss (vid. mifu), lit., one to whom at once everything is too much or too hard; from kua (to be), kulia, v. obj., to be to him (cfr. kua, v. n., to be); neno hili lina-m-kulia or lina-m-kua kuba ju-li-fania; asse kulwa ku fania kazi hii.

MKULIMA, s. (pl. wa) (ku lima); mtu alimali nti one who cultivates the ground, an agriculturist, a peasant, farmer, field-labourer; Wajōgni ndio wahisabiwao wakulima (ku lima sana).

MKULIMANI, s. (pl. wa). Dr. Steere takes this word in the sense of "an interpreter;" cfr. mkaliman; مَكَلِمَان, disertus vir.

MKUMAYI, s., a kind of red wood much used in Zanzibar (St.); cfr. komāfi.

MKUMBŪ, vid. sombo; mkumbū or ukumbū, girdle.

MKUNANI, s., a kind of tree, the fruit of which is eatable (kunasi ma—).

MKUNDACHI, the name of a fish with an ndofu, i.e., two pointed appendages about two inches long under its mouth (H.).

MKUNDE, s.; ubia wa kunde, a stalk of kunde, a kind of beans; the bush of kunde.

MKUNDO, s., vid. mkuto.

MKUNDU, s. (wa, pl. mi—), anna (— wa kuniā mafi). Prov., amesayo gnongo watumaini mkundu!

MKUNDUFI, s.; mtu aliekunduka rokho, asiekūn na koto or majonsi; muigni furaha, serene, cheerful, of good humour, gay (ku kundū, s. usso); moyo mkundufu = moyo umo-m kundūka.

MKUNUA, s. (wa, pl. wakunga) (= mvalisha or mviaussa), a midwife. The Suahili are not without clever women who are well skilled in midwifery, and who know by a mere touch the state of a pregnant woman. After the (anafunda tupa) membranes are ruptured, and the enlarging of the vagina has taken place (when the mji wa mana appears), the midwife places the woman upon a kind of stool (kata), and takes the child from the mother with the hand as gently as she can. When she has received the child, she sucks its nose to cleanse it, and also puts her tongue into its mouth, muna apate fumbūa kanoa. When the woman is delivered fully, the midwife kindles a fire under the bedstead, in order to introduce warmth into the vagina. This is considered a very essential point in Kiuaahili midwifery. Afterwards she binds the abdomen with a piece of cloth (mkūja) in order to prevent protrusion, it being the opinion of the Suahili that the Wanika women owe their protruding bellies to their neglect of this. After delivery the woman remains a fortnight (siku sābiā mbili) in her room, until the umbilical cord of her child has fallen off. After this period she remains forty days in her house, until her purification after child-bed has been effected by a manuāni (a learned man), who sprinkles her with water, and reads and prays on her behalf. This is called ku suliwa ujusi (vid.). Having shaved her head and that

of the child, and having washed herself, she is now permitted to do her work out of the house. The midwife receives one dollar, a certain quantity of corn, and the clothes of the lying-in woman. Wealthy people, of course, give her a larger fee.

MK'NGA, s. (wa, pl. mi—): mkúnga ni níôka mrofu wa bahari, ywawaliwa, yuna mafuta mangi, scatter? eat? The natives eat it, and like its fatty substance. There are two kinds of eels which they eat: (1) mkunga-sui; (2) mkunga mbono. These are white, black, and red in colour (marumbo), and are large and fat. But the mkunga braham and shokole are not eaten. If any one should eat these, he will be called to account on the day of judgment for so doing, and the braham and shokole will come out of all the members of the transgressor. However, there are people who eat them. (Rev. writes ngunga and mngungu.)

MKURAMANO, s., meeting, assembly (Rev. iii. 9).

MK'NGAO, s. (vid. kungo), a certain tree; mkungo wa dau (vid. micooleo).

MK'NGU, s. (wa), (1) a tree, the fruit (kungu, lu) of which stains the tongue of the eater. The kernel is agreeable, the leaves are very large and are used as plates. (2) Mkungu wa ndizi, the pedicle or stalk on which the banana fruits hang. The Wanika reduce it to powder when it is dry, and use it for snuff; they call it kigumba. The mkungu wa ndizi must be distinguished from tana la ndizi (pl. matana, ya), which means "the cluster" or bunchlet of the banana fruit. Tana laméa mkunguni (cfr. sháwi or kóle la nasi). (3) A kind of earthen pot (pl. mi—); mkungu wa ku funikia, a pot-lid; mkungu wa ku lia, a dish.

MK'NGUE, s., cfr. nuári.

MKUNGUMA, s., name of a tree; the fruit is unakunguma.

MKUNG'UTI, s., name of a species of tree good for pentles (R.)

MK'NG'URU, s. (wa, pl. mi—), ugónjoa máhali asipopa ká or júa, the country-fever which seizes a new-comer on the East Coast of Africa; nimofania mkunguru wa U'ngui, I have got the fever of Zanzibar; nimeshikoa ni mkunguru.

MK'U, s. (wa); mkuo wa fetha, wa júma, rusini, &c., a small bar (one native yard in length) of silver, iron, lead, &c., which has not yet been wrought. Mtembo wa dháhabu, gold not yet wrought. The long bar of iron is called upáu wa júma, pl. páu za júma.

MKURASSI (or **MKUNGURASSI**), s., vid. kungurassi.

MKURUGENSI, s. (= mkú wa gonsi or mkugensi) (wa) (Arab. جنس, genus), a company of men of the

same mind and purpose, for whom the mkugensi is the leader), a guide; mkurugénsi wa ndia (Kin. kilongola), the leader of a caravan. Mtu alié na fikiri or hókima ya ndia or safari. Yawashika pingu mukononi. He is at the same time the nganga of the caraván, and by means of charms and other superstitious ceremonies directs the march of the travelling party. He averts dangers from enemies and wild beasts (cfr. kimmimato). He is a shrewd rogue and imposes upon the people, who willingly comply with his nonsense.

MKUTANO (wa) or **MAKUTANO** (ya), s., a meeting, an assembly (mkumangano); muaitua huko mkutani, you are called there to the assembly.

MK'UTO, s. (wa, pl. mi—), fold, folding, laying in folds; ku kunda or kuta ngio mkúto, to fold up a cloth, to put it together, e.g., after having seen and bought the cloth in the shop, one folds it together, and carries it off, or puts it into a bag; ku kunda or kuta ngio mkúto, to fold up a cloth.

MKUTUO, s., terror? (cfr. kitúko); ku fania mkutúo or ku fania kikúto.

MK'U (or **MK'U**), adj., great, large; mtu mkú or mkúba, a great man, a chief; niumba kú; kitu kikuba: kasha kuba; vitu vikuba; makasha makuba; mkúba wa askari, an officer, a commander; mkúba seems to denote "great in dignity," whereas mkuba appears to signify great in age, the "elder"? mkubawangu or nduguyangu mkuba, my eldest brother.

MK'UYU, s., a tree with white sap and good bark; the sap is very adhesive; the Wanika make good strings or laces (from the bark) with which they adorn their hair.

MK'UZA, adj., large, full-grown.

MLAFI (kú la) (pl. walaí) (cfr. laps), a ravenous fellow, a glutton who eats and never has enough; mtu asiesua rohoyakwe, asiehaya, vid. lafika.

MLAFU, s., voracious; kuku mlaíu, a fowl ravenous for its food.

MLAJI, s. (wa) (kú lá), eater, glutton; vid. mlaíi. Prov., m'lá léo, m'lá jana alilé-ni? the glutton thinks only about the present food, that of yesterday having passed through him.

MLAJISI (or **MLAJISI**), s., lazy, idle, dilatory (mkúliíu, msogófu).

MLAKULE, s. (wa, pl. mi—), name of a vegetable (R.); it has miba.

MLALA (pl. mi—), a branching palm (Hyphane).

MLAMBA, s., a bird which cries before the cock crows (R.), a species of blackbird.

MLAMU, s. (muamu).

MLANGAMIA, s., name of a plant, a kind of mushroom (ukóka), mixed with lime, mai, asali, mafuta for making birika (R.).

MLANGARO, s., vid. inikisa.

MLANGO, *s.* (wa, *pl.* mi—), *a door or gate of ordinary size; lango* (la, *pl.* ma), *a large door; kilango, a small door; mlango wa pande mbili, a door with two leaves* (cfr. tarábo wa mlango); *mlango wa moto, entrance, estuary of a river; mlango wa watu wale unainúka* (cfr. kisirani); *aliifunguliwa mlango, the door was opened for him — he had opened for him the door.*

MLANITU (or **MLANITU**), *s.* (wa), *a curser, one who is given to cursing* (vid. lani, *v. a.*), *one who uses bad names.*

MLANZA, *s.*, *a pole for carrying things* (St.).

MLARIBA (*pl.* walariba), *warrior.*

MLK, *there within; ku lima mle mlimo shengoa.*

MLKA, *s.*, *mti wa ku tonga dau.*

MLEPI, *s.*, *a drunkard; ku lewa.*

MLEGÉFU, *s.* (wa) (ku legéa), *alielegéa muili, hawési kazi, a weakling, feeble person, unfit for work; mpunga mlegéfu, a kind of weak rice from the Wanika land of Shimba.*

MLIHA (or **MLIHA**), *s.* (wa, *pl.* mi—), *a tree of light wood, which will not sink easily, fit for making masts and canoes* (mti wa ku pigia dau lisilosama harraka); *Kir. mgallangalla; cfr. mfeni.*

MLEKÉFU (or **MULEKÉFU**, **KULEKÉA**), *a clever and attentive* (msulukhifu) *fellow of quick intelligence; muegni akili, mterajali, yuwataalamu kulla kazi.*

MLELE, *s.* (*pl.* milele) (*milele ya kukú*) (cfr. hádima); (2) *always; vid. milele; neno hili lina anza kiasi, watu wale wapiga ngoma milele na milele.*

MLELI, *s.* (wa, *pl.* mi—), *the longest of the tail-feathers of the ostrich or cock; mléli wa mláni or jogó, the long curved feather of the tail of an ostrich or cock. The straight feather is called keng'ce ya mléli (mtápu).*

MLEMPE, *s.* (*pl.* mi—) (*Kiung.*), *a boy; in Kimr. uta.*

MLEOLÉO, *s.* (usiketi mleoléo; yuleketiya mkuu gonimua dau), *reeling, tottering; asiwoko kua mleoléo, let him not put it insecurely, duly to tumble, when one thing is put upon another.*

MLEZA, *s.*, *a buoy; mleza ni kúa za poani ku jua nanga alipo; mtiwakwe ni kúa, of light wood* (also of muale).

MLEZI (*pl.* wa—), *a tutor, pedagogue, a nurse, rearing children* (ku léa).

MLEZO (*pl.* mi—), *a buoy* (St.); *vid. mleza, s.*

M'LI, *s.*, *adj. ? (~ kámili); e.g., sermalla mli, a skilful workman in wood, a joiner.*

M'LI, *s.* (wa); *mli wa pingu; mli kipande cha jáma ku shika vikúku via pingu mtu akifungoa. (1) Mli is a piece of iron with holes on both sides to fasten the large rings of a prisoner's fetters together; m'li wa kikuku; cfr. nanú; (2) m'li ni n'ta ya (kámba) jerári katika jombo.*

M'LI WA DESTURI ? *mli na desturi, being with.*

M'LI, *s.* (wa, *pl.* mi—); *mli wa kati or kiwambáa cha mli (cha ku passulia kati), the middle wall of a room; ku tama mli — ni shamba kua kuba. One mli is said to be = 12 kamba, 60 magu in length and 50 magu in breadth.*

M'LI, *s.* (*pl.* mi—), *a long black and white line or stripe; heuce punda mli, zebra* (also na mli).

M'LIPI, *s.*, *a payer* (lipa, *v. a.*).

M'LIJA, *s.* (wa, *pl.* mi—) (*Kir. muridza*), *a kind of reed used in drinking or rather sipping beer or tembo.*

M'LIJÓSI, *s.* (wa); *mlijósi wa mdómo wa kandarinia, the curving of a kettle-spout; mlijósi wa juma, the curving of iron.*

M'LIKÚ, *s.*, *great-great-grandchild; vid. mjúkú.*

M'LIKÁSA, *s.*, *a creeper; vid. mkúa* (cfr. kikúa and kungurasi, mkúa). *It grows pretty and straight, but is very brittle when it is dry; mlilána usio ubiána, the mlilána has no ubiána (hardness), si ngúmu, unapanuka satua saua* (mid. hiané).

M'LI, *s.* (wa, *pl.* mi—, ya), *a mountain.*

M'LI, *s.* (wa) (ku limbika), *the waiting for* (e.g., *mlimbiko wa maji*) *one's turn to draw water* (kung'ja maji). *As the person who waits must stay till it comes to his turn to draw water, or to get anything for which he waits, the word means "turn, share." Sasa ni mlimbikowangu, it is now my turn or share; naliika mlimbikowangu, I want my share or turn* (*Kir. mrimdiro wa maji*). *Water is often so scarce* (during the dry season) *that the water-carrying women must wait for hours at the wells. The water flows but very slowly from the ground.*

M'LI, *s.* (wa, *pl.* mlimbolimbo), (1) *a bramble-bush, Lake vi. 44; (2) a thorn-tree, which is planted as a strong fence around a plantation. The shrub has long thorns, muhiha wa mlimbolimbo. The country people call it mshamba kuje. The name mlimbolimba must be distinguished from the word ulimbolimbo or ulimbo, which is a mixture of the milky substance (utomfu) of the fruit (jungu) of the mlungu (mti uviño mabungu ya kulwa), and of the oil of the mbóno or uto, which is boiled together to prepare a black paint which the natives use as bird-lime to catch the birds which frequent their fruit-trees. Hence *ku weka ulimbolimbo is = ku weka mtambo wa ku gaya or tega niuni* (cfr. melea), *i.e., to set a trap to catch birds.*

M'LI, *s.* (wa, *pl.* wa—), *an inhabitant of the world* (ulimengu); *mtu alio ulimeguni, muegni ku ka ulimeguni.*

M'LI, *s.* (ku lima), *vid. mkulima.*

M'LI, *s.*, *the produce of cultivation.*

MLINDI, s. (wa, pl. mi—), a tree of which the ulindi is made.

MLINGÓTI (or MUONGÓTI), s. (wa, pl. mi—), (1) the mainmast of a vessel; (2) the little mast is called mlingóti wa galme (ya, pl. za); (3) mlingoti wa maji, the bowsprit; mlingóti wa omóni, the foremast.

MLINZI, s. (wa), a guardian, keeper, protector (mtu alindai) (ku linda), a watchman of plantations of rice, miller, &c., lest the birds, monkeys, &c., do harm (mlinzi wa niáni, wa mtama, &c.).

MLIO, s. (wa, pl. mi—) (ku lía), (1) crying; mlío wa mána, the crying of a babe; mlío wa simba, the roaring of a lion; mlío wa búnduki, wa njúga, the sound of a gun, of a bell (1 or. xiii. 1); (2) mlío, a driver — kijiti eba ku fungia kuui (vid. kishópo), a piece of wood used as a driver or turning-staff in binding bundles of wood; (3) mlío yasonónu majira ya ku gúnga nlo mlío wakwe, broiling, grilling, crackling.

MLIPÉNU? (R).

MLIPIZI, s. (wa), a recorder (Heb. xi. 6) (ku lipa, to pay).

MLISÁMO, s. (wa, pl. mi—), a gutter; mlisámo wa maji (cfr. kópue), water-conduit, conduit-pipe.

MLISHA (or MLISHI), s. = intunga, a shepherd (ku lisha, v. a., to feed).

MLISHÁNGUKE, s., a tree, the fruit of which is not eatable.

MLISHI (or MLISHIA), s. (wa, pl. wa—), a feeder, a shepherd (ku lisha, to feed) (vid. kú lía, to eat).

MLISHO, s. (wa) (ku lisha), (1) nourishing; mlisho wa mana; mlisho wa gnombe, pasturage of a cow; mlisho wa sámaki, bait fixed to a fish-hook; cfr. niúa; (2) muezzi wa mlisho, the eleventh month of the Muhammedaus; muezzi wa mlisho wa chakúla, wa ku fungúa kúla or kánoa. After the mlisho follows the Ramathani, fast-month; and after the Ramathani follows the mfungúo, the month which opens the month again (Arab. رمضان).

MLIWA, s. (wa, pl. mi—), a tree, the wood of which is odouriferous (cfr. msúndali). The wood is ground on a stone and mixed with water. The wife uses this perfume (ku-h-singia mumówe, ku-m-sugúlia taka, ku pata ku toka taka 'za muili) to wash impurities off the body of her husband.

MLÓMO, s. (Kis.) (pl. mlómo), lip (Kis. muómo).

MLUMBÁJI, s., an orator, eloquent person; fulani ni mlumbaji, ajúa ku lumba (Kijomfu), Kimr. — msemáji (ku sema), N. N. is an orator, he knows how to speak.

MLÚMBO, s. (pl. mi—) (ku lumba = ku sema = maoléo ya manéno kua tartibu), a report of events made in an orderly manner; mlumbó mingi = maneno mangi.

MLÚRU?

M'MAFIMAFI, s., a certain tree; vid. mafimafi.

M'MÁKHIRI = mbákhiri, vid.

M'MANDE, s., vid. mande.

MMEÁ, s. (wa, pl. miméa, ya), the second stage of growth, germs, that which shoots up from the ground, that which is thriving, or which has attained a certain stage of growth; mbéu ina-kúa miméa; cfr. ku ota.

M'MENI, s.?

MNÁDI, s. (ku nadi) (Arab. منادى), a hawker, a person who carries things about for sale.

MNÓJA, adj., one; kitu kimója, one thing; mtu mmoja, one man; mambo mamoja or ni mamoja or pia mamója, is all one; mara moja, one time, once, at once; neno moja, one word; mmoja wao manafunziwakwe, Luke xi. 1; kulla mmoja wenu, Luke xiii. 15.

M'MUG'NIE, s., the pumpkin tree or creeper; the fruit mug'nie.

MNA, the preformative of the second person pl.; e.g., mnagenda, you love, or you are loving; ninapenda, I am entering into the state of loving, whereas nimependa means "I have loved," I am already in the state of loving. Mna, it is contained in it, there is within, you with, or you in with; mua nióka humo, there is a snake inside; mna gnombe, you are with cows — have cows.

MNÁDA, s. (pl. mi—), a sale, an auction, e.g., a slave exposed for sale; nime-mu-óna mnadáni, I saw him at the auction; mtu buyu yú katika mnáda or alietiwa katika mnáda (ausoái); ku-m-tia mnadáni, to expose one for sale; Arab. نَدَا, vocavit, praeconio publicavit rem (منادى); a hawker who carries things about for sale.

MNÁFIKI, s. (wa) (= muóngo or zandiki) (Arab. منافق), a liar, hypocrite.

MNÁFU, s., the name of a vegetable (mbóga), the leaves of which are eaten.

MNÁJIMU, s. (pl. wa—) (Arab. منجم), an astrologer.

MNANA, s., a bird, the chickens of which are said to have big tumbo; hence the saying, una tumbo kama mnana, this bird is fond of mtama.

MNANAZI, s. (wa, pl. mi—), the pine-apple shrub.

MNÁRA, s. (pl. mi—) (Arab. منارة), a tower, a minaret.

MNÁRAHA, s. (wa, pl. mi—), a shrub, oclocynith (Sp.).

MNÁRAA, s. (pl. mi—), disgrace, dishonour, affront; vid. nássa, v. a.

MNÁSÁRA, *s.* (pl. wa—), a *Christian, European*; Arab. Nasráni, pl. Nasara, نَسَارَة, javit, Christianum fecit.

MNÁWÁLA, *s.* (ku náwili, nauili) (Arab. مَنَاوَلَة), an agreement for shipping or for getting a boat; جُل ' dedit; قَوْل, donum, portio.

MNÁMI, *s.* (wa, pl. mí—) (Cocos nucifera), *cocoa, or cocoa-nut tree*; mnámi mkinda, a very young cocoa-tree. The natives plant the cocoa-nut (which is to become a tree) on the fourteenth day of the moon, because the moon is then at her full power. This takes place before the rain. They put it into the ground without removing the husk, taking care that the mto or bud is placed downwards in the pit, which they dig to the depth of one mukúno (cubit). The tree (like the mango-tree) requires five years' growth before it bears fruit. They distinguish between mnázi mume na m'ke. The male cocoa-tree (mnazi mume) (kalala, kanga) yields neither tembo nor madáfu; it is of no use but for making makúti. But the female cocoa-tree is very valuable, yielding tembo, madáfu, and názi. The Wanika consider the cocoa-tree to be their mother on account of its usefulness. Therefore they will not allow it to be cut down. They believe that a kóma matches it. Therefore, when the tree yields no tembo, they endeavour to appease the koma by a sacrifice. On this account they place a cocoa-shell on the grave of the dead, and fill it with tembo from time to time, in order to induce the koma to give them much tembo. The Saahili cut down the cocoa-tree without scruple. The cocoa-tree is extremely useful. Its leaves are used to cover the cottages; the tembo is an agreeable beverage, as well as that from the madáfu; the nazi are used in cookery; of the fibres of the husk of the nazi the natives make ropes; the shell's supply the place of turnblers and spoons, &c. A man who sells tembo, madáfu, nazi, rop. s, mukuti will soon be rich, especially when he has several hundred trees, as many Saahili have. The tree requires but little care; only when young the soil around must be cleared from jilth and weeds. Mtangawakwo wadaka ku limoa.

M'NDA, *s.*, a hungry person; bana kitu, na ndā.

M'NDU, *s.* (pl. miandu)? (R.).

MNENA (or MNENÁZI or rather MNENÁZI), *s.* (ku nena), a talker, one who speaks (ku nena, v., to speak), e.g., mnena kuelli.

MNENE, *adj.*, big, dense, large; mti úlio na kiwimba kinéne, a tree of large girth.

MNENI, *s.* (pl. wa—), a speaker, orator, eloquent person (ku nena, to speak).

MNGAZIJA (rectius MUNGAZIJA, vid.), *n. p.* (pl. Wangazija), a native of the great Comoro island.

M'NGI, *adj.*, much, plentiful; Mungu ni m'ngi or mengi, e.g., wa rohema, God is plentiful in mercy.

MNIGI, *s.*; prov., muifi kabi na mniagi kaniagi?? (R.).

MNIAMÁFU, *s.*, *adj.* (vid. ku niāmā, v. s.), one who is silent, calm, quiet, taciturn, who speaks not a word. Prov., m'je muiamāfu, yuna ngoma za miōmo; yuna kima kingi, laken yuna mahindo mkū, kondoyakwo ni uaku = fear a taciturn, silent man, he has a drum on his lips, he keeps great silence, but he will come forth with great noise. He plays his tricks in darkness. A silent man is much disliked by the natives.

MNIAMBI, *s.* (vid. mtiriri), petulant.

MNIANDÉKE, *s.*, a tree which grows like the maumbi in slips, and is good for fire-hedges.

MNIANGA, *s.* (Kigunia).

MNIANGARIKA, *s.* (wa, pl. miniangarika, ya), lit., much-things or worms (undūde), an expression of contempt; e.g., ewe, Abdalla, waniangariwako wame-ni-lukana, thou, Abdalla, thy things, thy lousy fellows or blackguards (viz., thy slaves), have despised me.

MNIANGANIHI (or rectius MNIANGAGNIHI) (Dr. St. writes incorrectly mnyung'nyai) (pl. wanianganihi), a violent man, an extortioner, robber.

MNIÁU, *s.* (pl. miniáu) (Kinika), cat (Kin. páka).

MNIÁU wa muili (ku niáu, to be lean), pining away, languishing.

MNIÉFU, *s.* (= msišimu); mniéfu wa mvúa, the columns of the atmosphere which precedes or follows the fall of rain.

MNIÉNE, *s.*, a kind of tree.

MNIÉO (MNYÉO), *s.*, itching, a tickling, a creeping sensation: vid. niea.

MNIÉRE (pl. miniere), hair of pluta.

MNIKA, *s.* (wa, pl. Wanika), a *Nika*, one who belongs to the Kinika tribes; akaika ui nika, hakúna mtu, the place where he resides is a wilderness. Nti ya Wanika, the country of the Wanika, which stretches from the Kúpi creek (in the north) to Wangu, near the island of Wassia (in the south). It is the first pagan country which a traveller passes through in starting from Mombasa westward. It is generally elevated land, from 400 to 1,600 feet above the level of the sea. The population may be estimated at 50,000 or 60,000 souls, divided into twelve tribes. For further information vid. Appendix.

The above-mentioned derivation of the name, "mtu wa nika (pl. watu wa nika), men or

dwellers of the wilderness," is alone admissible. The country was probably given them by the Suahili who inhabit the immediate sea-coast, at a time when the country was a wilderness, destitute of its present cultivation, though even now it would bear ten times the present population. The derivation, "watu waliolaunika kwa Mungu, people who are cursed by God," is evidently invented by the Muhammedans with reference to the pagan notions and practices of the Wanika; e.g., ku tossa kúa na heshima ya Mungu, ya mamazáo, &c., because they reverence neither God, as they eat pork and dead animals (niamá fú), nor their parents, for they go half-naked and see their mothers' nakedness. Several tribes of the Wanika are said to have emigrated from the Interior, e.g., the Rabhai tribe from Jagga, the Kiriana tribe from the banks of the Juma River. The Turuma tribe is reported to have risen from the slave establishment of a Portuguese, named Bana Kitíja, when the Portuguese were in the possession of Mombas.

MNIMU, *s.*, a large fish.

M'NIÓ, *s.* (wa, pl. minió) (*vid.* minió), a worm in the intestines; if the worm is still matumbóni (entrails) it is called mjangó, if it come out, it is m'nió.

M'NIÓ or **MNIÓO** (wa, pl. minió), or **MNIORÓO** (pl. minioróo), *s.*, chains, especially for fettering prisoners.

M'NIÓA (pl. wánion), one who drinks, a drinker; *vid.* nún, *v. n.*, to drink.

MNIÓFU, *s.*, adj. = alieniúka, *lit.*, one who is straight or upright, who speaks and acts straightly or uprightly, without changing his word or conduct; alekeáo ni pá pulé, hageúzi tena.

MNIÓUFU, *s.* (wa, pl. wa—, wa), sluggard, idler (*Fr.*).

MNIÓUKE, *adj.*, weak, feeble: (1) unióngo wa muili, weak in body; (2) unióngo wa mali, weak with regard to property, hana máli; (3) unióngo wa watu, hana mfiki, ni mgéni, or of low family, without friends, a stranger.

MNIÓURE, *s.*, a tree or shrub with very pretty flowers.

MNIÓZI, *s.*, a sharer (ku nió, to share), a barber.

M'NO, *adv.*, very very much; kuba m'no, very great, exceeding'y, excessively. Mno stands always after the word qualified by it.

MNÓDA, *s.*, a little animal (*Kin.* fugu).

MNÓVU, *s.*, fleshiness = niáma isiokúa na mfúpa na miba, niáma tupu, meat which has nothing but flesh, without bone or fish-bone; mnófu wa gnombe, wa sámaki (niáma túpu) (*cf.* jiniango).

MNÓGA, *s.* (pl. minóga) = tómbako mbíti, the green leaf of tobacco.

MNÓKO, *adj.*, fat (*vid.* nono).

MNUNTZI, *s.* (pl. wanunúzi), a purchaser, a buyer; *vid.* nunú, *v. a.*

MO, there or therein; mamo humo, there inside.

The particle *mo*, which denotes place or the inside of anything, is used in connection with the particular object spoken of as being there or therein or not. Mungu aliumba nti na bahari na kulla kitu kilijómo = kilijo mámo, *sc.* katika nti na bahari, God created the earth and sea and every thing which is therein, *sc.* at the place or thing spoken of. Tia kitu hiki mamo ndáni, put this thing therein. In this instance mamo is used in an absolute sense. The hearer knows to what object the speaker refers. Hamo matoni-mukwa, he is not in his or her eyes = he or she loves him not. Yasiwé-mo, may there not be inside, or may not be therein, *scil.* water (maji), in the jar.

MOALLI, *n. p.*, the island of Mohilla.

MÓVA, *s.* (ya), furnace, a kind of oven used by the Arabs on their vessels for making the mkáto wa seroféro (bread of red ntáma, cultivated in Arabia, called intáma wa shéheri by the Suahili). The mofu is of a circular form, about 2½ feet high, 1½ in diameter. It consists of small sticks bound together, and is lined inside and out with a thick layer of clay, to prevent it from burning. After the oven has been heated, the loaves are stuck on to the edge of the inside, and the opening is covered till they are baked. The writer of these lines has on his voyages always relished this kind of bread when it was still somewhat warm (mukato wa mofu).

MOHULLA, *s.* (Arab. مهلة), a fixed time, a term.

MOJA, *num.* (pl. mamoja), one, same; mamója pia, it is all one (*scil.* mambo, state, matters); moja moja, one by one; mtu mmoja (or fulani), a certain man; moja haada ya (wa) moja, alternately; moja wapo, any one; neno moja, one word, one matter.

MÓLA, God; Móla wa-ku-áni kazi! may God help thee in thy work!

MÓLINA, *s.* (Arab. مولانا), our Lord (*viz.* God in the Muhammedan sense).

MÓMA, *s.* (Kimvita, báfe), a kind of snake.

MÓMA (or **MOÓMA**), *v. n.*, to flow off, to spread in all directions by flowing; maji ya kionda ya-ni-móma; wíno wamóoma or wamma, the ink flows or runs over.

MOMIA (or **MOMÉA** ?), *v. obj.*; wíno wa-ni-momia mno, ni maji matúpa.

MOHBAS (or **MOHBARA**), *s.*, the Arabic name of the island of Mombas; the native name is Mvita. The Wanika call it Kizúáni, or properly Kiziwáni, the island by way of eminence; the Wakamba call it Kidiamóni; the Wasambara

name is Ngomōni (castle, there where the castle is). *Pross.*, Mombāsa kula kua ku papasa — kua ku tafuta kua shida, hakuna tohri kama Unguja; i.e., at Mombas things must be sought with difficulty, whereas at Zanzibar everything is ready. The Galla know (1) the Worra (house, family, tribe) Mombāsa; (2) Worra Wārdia, the region of the Ozi river; (3) Worra Lanne, the house of Lānu; (4) Worra Hawinne, the house or tribe of Patta.

MONBÉE, *n. p.*, Bombay in India.

MÓNGO, *s.* (vid. mǝngio), the back (cfr. maǝngo); dim. kijongo.

MÓNGU, *s.* (pl. miǝngu), mite, weevil.

MONIOKA, *v. n.*, to be brittle, to crimp (= furu-chika); shoka linamonioka; mtu alio monioka pua (i.e., mti sickness).

MÓMO, *s.* (huyu), pl. id. (with hawa), a wild-cat.

MÓRA, *s.* (wa, pl. miǝra), a bag in which an inferior kind of rice exported from India is packed (mtelle wa mǝra). This rice is mixed up with dirt, little stones, &c. (cfr. gunia); miǝra mināno yamekuja, eight bags of mora came.

MÓRI (or muǝri), *s.* (wa, pl. miǝri); mǝri wa gnombo — mafuta magumu maeupe or maeupe, tallows, fat; kungwa and shikoa ni mǝri; Kiriassa, ndārauna.

MOSA ? (= muosa or muosha) (pl. waosa), a cleanser of the dead ?

MÓSHI, *s.* (wa, pl. miǝshi), smoke; miǝshi niungi; moshi wa motto; moshi unasimama unafania thummi, the smoke stands upright, it forms a pillar.

MOSI, one (mmoja) (in counting); ya mosi, the first.

MÓSIMU (or m'simu, mosum or maussem, or muhimi) (Arab. موسم, pl. مواسم), remarkable epoch, the periodical winds, northerly winds; vid. m'simu.

MOSKITI, *s.* (vid. mesghidi), a mosque; unioniochio moskitini Ingressa, show me the English Mission (or mosque). Maneno ya Kiingereza, English language.

MOTA, *s.*, plaiting; hauna mota; ni usitu wa jamfi, maganda ba-a-fai, hauna mota, it is unfit for mats, having no mota (R.).

MOTE (properly muǝte); e.g., nuignui muǝte, you all.

M'OTÓ (properly mǝoto) (wa, pl. miǝtǝ) (cfr. ku uto), fire, heat; lit., that which gives warmth, warming matter; ya moto, hot; ku pata moto, to get hot; viko vitano or pahali pa tanu tunaona ungi wa m'oto (the Swahili do not much like the plural).

MÓU, *s.*, contracted from mǝgũ, feet; e.g., a slave says to his master, Nashika mou (magu), I seize your feet, i.e., I reverence, honour thee; Naosha mou, I wash thy feet. These terms refer to

honouring and greeting masters on the part of slaves or inferiors.

MÓYO (properly mǝoyo) (wa, pl. miǝyo or niǝyo), heart, soul (physically and spiritually), mind, self; will; ya moyo, heartily, willingly; muogni moyo mchācho, fickle; dim., kijōyo (vid. sebu); moyo wa niuma; moyo wa mbelle. Ku tia moyo, ku simika moyo, ku kusa moyo, to encourage. Moyowakwe uwāpo, his mind is present, presence of mind; moyowakwe haupoor hapo, his mind is absent. Mǝyo wa kansu, the bosom of a native shirt; the slit reaches from the neck to the heart (cfr. kināna cha suruali). Moyo wa ipu, the inner and most virulent part of a tumour; suisui niyojo zetu, or niyojo yetu, or nafsi zetu, we, ourselves.

MPAGAZI, *s.* (wa, pl. wa—) (vid. ku pǝgǝ, wǝgǝ; ku pagāza), a carrier, bearer, porter; mpagāzi wa mali, bearer of property, e.g., on a jāro, i.e., trading or travelling expedition. The traveller requires many wapagāzi (bearers of loads).

MPALA, *s.* (wa, pl. wapāji), a giver, a liberal person (cfr. kǝ-pǝ, to give).

MPAKA, *s.* (wa, pl. mi—), a border, boundary, limit; mpāka ūti, the mark of a boundary; usipito mpaka ūti (vid. ūti) uliosimikoa, do not pass over the boundary-mark which has been erected. Usually the natives fix upon a tree or river or rock, &c., as the mark of boundary, but when these are not to be had they put up an ūti, a piece of wood representing an mpāka ūti (boundary-tree). Mpaka mmoja, adjacent; ku weka mpāka, to fix the limits or boundary of —; ta-ku-weka mpāka, ndia fulani ūti-pite.

MPAMBA, *s.*, a cotton plant, pl. mipamba.

MPAMU, *s.* (pl. wa—), a person dressed up with ornaments (vid. ku pamba).

MPANA, *s.*; usio mpāna or mǝfū, a broad or long face.

MPANDA, *s.*; nti ya mpānda, the country of ascending, ascent (ku panda jū), is the higher region to the west of Mombas, or the sea-coast in general; ku nenda upanda, to go to the high country; oppos. to n'enda mpanda is ku teremuka poāni, to go or descend to the coast.

MPANDO, *s.* (wa, pl. mi—); (1) majira ya ku panda mbéu ūti, the time of planting the seed; (2) the manner in which the several settings of a plantation are placed. Mpando hii si mema, ni mpando wa Kijǝmba, this planting or setting is not good, it is not planting after the manner of the Swahili, who place the several sets at some distance from each other, ku pata nafasi, ku tarabba, kua nene; laken Wanika wagagāga, wilimo winasongāna, wikimā winafania uakundu, wikāwa mahindi mǝume, i.e., madǝgo madǝgo; mahindi kua kua

mapoja, yafania fugúto, yanavia. Mpando wa pili, wa tatu, the second or third time planting takes place, for instance, when the guinea-fowls (kanga) have destroyed the first seed by eating it up. (3) The furrow into which the seed has been put (cfr. ku piga mena); e.g., mipando kumi ya mahindi, ten sets of Turkish corn.

MPANGO, s. (vid. pango); mpango wa pánia, a mouse-hole.

MPANJE, s., vid. ndizi.

MPANSI (ku panda), a planter, sower.

MPAPAYU, s. (wa, pl. mi—) (Carica papaya) (Dr. St. writes mpapayi), a papaw-tree.

MPARAMÚZI, s. (pl. mi—), a tree which is said to be unclimbable.

MPAKÚZI, s., a huddler (vid. parúa, v. a.); mpakuzi wa kazi, one who huddles up his work, and consequently does it badly.

MPÁSI, s. (pl. wapási) (from ku patá), a getter, one who gets, becomes rich, apatayo kitu chu marthúwa; usishindano nao, ni wapasi wale, laken haufikili tájiri.

MPATANIMU, s. (pl. wa—), one who brings about an agreement or understanding, a peacemaker, mediator (ku patá, patánu).

MPATTA, s. ~ m'ti wa ku tumbá, una daua ya kiónda, a small shrub, used for curing wounds.

MPÉA, s., a tree on the coast.

MPÉKUA, s. (pl. wapékua), a person sent, a missionary (St.); but mpekua is doubtless an erratum, instead of mpelékua (from ku péleku, to send).

MPÉFU, adj. (vid. pefúka), he who is come to full growth, fully ripe; mana mpéfu, an adult, full-grown youth; embe hili péfu = embe tosa (pl. macembe matosa), karibu na mbifu (mabifu), the mango is come to its full growth, but it must yet become tender and ripe, which is known by the touch (vid. tosa, lu).

MPÉKETÉFU, s. (= ndanguifu) (vid. pokéta, v. a.), one who talks ill of or who bewitches a thing.

MPÉKÚE, s., a tree; cfr. kuékua and puékua, page 175.

MPÉKÚZI, s., one who scratches like a hen, an enquiring, inquisitive person (vid. pokúa).

MPÉLELEZI, s. (pl. wa—), a spy; vid. pelekéza.

MPENDEFU, s., one who loves (?).

MPENIEMI (vid. pénia, v.) = rubani, mpelekézi, one who shows others the way, and counsels to enter, e.g., to invade a country; Judas ame wa peniesua Mayahudi kua sirri, ku-m-shika Kristos; Judas ame-m-pelekéza Kristos Mayahudi kua uerúfu or hila.

MPÉNZI, s., one who is loved, a favourite.

MPÉRA (for MPÉROA), s. (wa, pl. mi—) (Psidium pyrifolium), the guava tree; péra (la, pl. ma—), the fruit of it, which is very agreeable.

MPERAMPÉRA, adv. (cfr. msobemsobe or msimbá); ku enda mperampéra, to swing or move about, to fluctuate like a corpse floating in the sea.

MPÉSI (or MUEPEZI), adj., quick, hasty, expeditious; mana huyu ni mpesi, arudi haraka ndiani, this lad is quick, he returns quickly; mpesi wa ku tambúa neno kua akili, quick of comprehension; mtu huyu ni muepesi, ana mukono muepesi, laken kazi si njema, this man is quick, works quickly, but the work is not good.

MPETEPU, adj., s. ?

MPÍA, s. (vid. mkúa); mpia na milána na mkomafi are one tree (ni mti mmoja); the milana on the coast watúa mizi, na mizi yatúa wana, which are called kúa, and the trees which grow out of them are called mikúa. The fruit of the milana when it is yet young (janga) is called pia, and the tree mpia; but when it is become pefu the fruit is called komafi, and the tree mkomafi.

MPÍA, adj., new, fresh, whole; niumba m'pia (or niumbá pia), a new house; mti mpia, a new tree; kasha jipia, a new box; neno jipia, a new word; maneno mápia, new words (cfr. pia).

MPIGA KULÚLU, s., a species of thorn-tree.

MPIGA RAMLI (pl. wa—), lit., one who throws sand (ramli, sand in Arab.), a prognosticator of fortune (by diagrams, instead of sand as was formerly the case) (St.).

MPIKO (pl. mi—), a pole to carry loads on; ku tukua mpikóni, to carry on a pole over the shoulder (St.); ku beba, to carry a child on the back in a cloth.

MPILPILI, a red-pepper shrub.

MPINDANI, adj., s.; mpindani wa muli (= muili. wakwe unapindána or unapindamána or unasusu-ána), one who is crooked or bent in body, paralytical.

MPINUANI, s. (R.) ? cfr. pinga, v. a.

MPINGO, s., an ebony-tree (black wood used for making handles of knives, &c.).

MPINI, s. (pl. mi—), a handle, haft.

MPIRO, s., vid. mapiro, s.

MPIRA, s.; mpira wa mtoria (cavotchou). The milky substance (utomfu) of the mtoria tree is boiled and mixed up with human hair to make it strong. By this manipulation the Swahili boys obtain the mpira, a kind of ball, with which they play, throwing it on the ground, and catching it when it rebounds. Ku teza mpira (pl. mipira). Dr. St. takes mpira for India-rubber, an India-rubber ball.

MPISII, s. (pl. wa—), a cook (ku pika, to cook).

Mrisi, *s.* (wa) (from ku pita), a passer-by (R.).

M'ro, *s.* (wa) (Kimrima) = mtoria (Kimvita). Mtoria wafania toria or kipo, hence the tree is called m'po in the Kimrima language. From the utómfu wa m'po the boys make the mpira. Po (la, pl. mapo), the fruit of the m'po tree.

M'róa (or m'róa), *s.* (wa), a distant land. M'póa wa báhari, the sea-coast; to be distinguished from poáni ya bahari, sea-beach. Ku nenda poani, to go to the beach. M'póa comprises the extent of the coast where ebb and flood take place; it is not the great sea, but that part of the sea where boats go. M'póa (pl. mipóa, ya); poa or poani (ya, pl. za); mpoani ni mahali maji yapóko or yapóamo, katika báhari kú huyápó, i.e., mpoani is the place where the water ebbs, but on the great sea it does not ebb; but poani = mfú, nti kafi, mtanga meupe, kando ya bahari. Kua poani watu wapita kua mágú, laken mpóani kua dau. Kipóa is a small space where the bottom of the sea is laid bare at ebb-time; hapana pana kipóa cha maji, jamba (kianba) cha oukána, here is a dry place, without water, the rock is seen. M'póa ya or wa Suahili, bahari ya Suahili, barra ya Suahili, the Suahili coast, the Suahili sea, the Suahili land or mainland. Mpona hi yonda sana sana, but mpoa ile inakuenda kombokombo, this coast or sea-board is straight, that coast is winding.

Mpófu, *s.*; mpófu wa mato, a blind man (= mtófu wa mato); vid. ku pofúa, pofúka = tofúa tofúka, tota mato; mtu alipofúka mato, a man who is spoiled in regard to his eyes = who has spoiled eyes; mbási pofu, spoiled mbási; hindi pofu, mahindi mapofu, hayana tembe or kitu udáni, yamevia kua júa (vid. ku via), the Indian corn (maize) is spoiled, there are no grains in it, it was burnt by the sun. Dr. St. takes this word for the "eland."

Mpokesi, *s.*, a receiver (ku pokésa, to receive); cf. mpenési.

Mpóle, *s.* (Kipemba) = mtu mpumbúfu (Kimvita); vid. upóle, *s.*

Mpomóshi, *s.* (wa), a ruiner, a destroyer; vid. pomósa, *v. a.*

Mpóndo, *s.* (wa, pl. mi—) (cf. ngalli), a large pole with which the sailors push the boat along; kipondo is a small pole; pondo (ya, pl. za) is of middle size; letia pondo ya ku sukumia dau.

Mpóró, *s.* (wa), the areca-palm; mti uviáo pópó, a tree which bears the pópó or betel-nut, which the natives chew together with lime (toka) tom-bako, tambu (betel-leaf); cf. mbóbo.

Mpómósa (cf. mforoya or mforoja), a tree.

Mpósi, *s.* (cf. ku pása, to cure), a physician; mpósi ni Mungu hapana mana Adamu, a-m-pósi muensiwe. The Muhammedans call him an infidel who uses this word with regard to a human physician (ku pása). God alone is the mpósi, and no son of man can cure his fellow-man. However, they use the word tabibu for "physician."

Mpotéru, *s.*; (1) aliepotéa ndiani, a man who has taken the wrong way, who has gone astray (vid. ku potéa, *v. n.*); (2) aliepotéwa ni akili, asiokúa na heshima, a man who acts irreverently or indiscreetly, does not distinguish the rank of persons, the honour due to superiors or parents, &c. (mtu asieheshima watu); (3) (ku potéza, *v. a.*) a destroyer, a perverter, a wasteful person.

Mpotézi, *s.*, a corrupter; aliepotéza kitu, mali, one who wastes or spoils things, property, &c.; vid. potén, potéza.

Mpótú (or mpotóru or mpotózi), *s.*, a wilful, obstinate, perverse person (ku potéa, potéka); mtu asiehika akili ya mtu mungine ela ya nafsi-yákwe bassi, an obstinate man who endeavours to carry his own point in spite of all remonstrance and counsel of others; mtu asieongóka, yuwashika akilizakwe tu, ndio mpotófu wa maneno, capricious, wilful, obstinate, good-for-nothing.

Mpotole, *s.* (R.) = mbishi, obstinate.

Mpúeke, *s.* (pl. mi—), a bludgeon, a short thick stick (St.).

Mpújeru, *adj.*, *s.* (ku pújeru), shameless, beggarly.

Mpumáru, *s.* (pl. wa—), a fool (ku pumba, *v. n.*), stupid, silly.

Mpúnga, *s.* (wa), paddy, rice, which is growing or still in the husk, opp. to mtollo and wáli; mtollo is rice cleaned from the husk, wali is boiled or cooked rice; mpúnga is in general every flower or bloom which has this shape (mahindi, &c.) (Er.).

Mpungáti, *s.* (pl. mi—), a species of cactus (St.).

Mpungúfu, *s.*, one who is wanting, or destitute of something (ku pungúka). (1) Mpungúfu wa akili = yuna akili jáje, of little intellect. (2) Mpungúfu wa unguána, aliepungúka, asiokúa muunguána halisi, si kiwíalo cha unguána, one who is not born free, one who has a defect in regard to his freedom. His mother, being a suria, a slave and concubine of his father, was enfranchised, and in this way he became a free man; akignísta mno, atáúsoa, if such a one behaves himself proudly he will be sold. Therefore persons of defective title to freedom (wapu-

ngufu) are very humble, being mindful that they have no full right to freedom, and that they can be sold again. (3) Muózi mpungúfu, when the mouth has only twenty-nine days.

MPERUKUWÁNI, s., one who does not perform that which he has been ordered to do, but who does something else, though he knows that he is wrong. In general, careless, unmindful.

Mrízi, s. (pl. wa—), a chatterer, talker, prater; vid. puzika.

Mríhha (or mráhhā), s. (wa, pl. mi—, ya) (Arab. مربع), square, that which is quadrangular.

Mrádi (or mráthi), s. (wa, pl. mi—) (urádi) (Arab. مراد), project, intention; e.g., miti hi ita-ni ishía or ita-ni-toshéa mráthiwangu or kazi-yangu, these poles will be sufficient for my purpose; kio mrádi, not to be ready. (Cfr. رما, vicit placendo, gratum sibi habuit; رما, benopacitum.)

Mrámā, s. (wa, pl. mirāmā); mirāmā wa chombo, the violent motion of a vessel caused by the large waves of a rough sea = mwanikosuko ya jombo; cfr. رمى, jecit, projecit; رمية, jactus unus; the rolling of a ship; chombo jenda mirāmā (cfr. melézi), the ship goes by rolling.

Mráo (mrau ?), s. (wa, pl. mi—); mráo wa bunduki, the match of a matchlock-gun. The match is made of the bark of the ngosa tree (vid.); mráu ni úgue wa ngosa ulio na magófi manéno; watu wapouba ngofi ya nde wa-i-tupa, laken wa anika ngofi ya ndani juani hatta ku kaúka (ngofi inatábaka nengi), ikisha kaúka, wasokóta mara tatu, wasuka mrau wa ku tola or toméa motto. The ngosa, muombombo, mbasi, and mtauwanda trees ignite readily (cfr. ulindi). (Cfr. رمى, contorsit funem. Bunduki ya mráo, matchlock-gun.)

Mráshi, s. (ku rishái — ku fania harri — harri za rishái), a glass or long-necked bottle for preserving the marashi, perfume, scent. The natives take the blossoms of the orange tree and put them into a large kettle, in which a deep dish or plate is fixed filled with water. In the dish is placed an empty glass. They then cover the kettle with an iron plate, and kindle a fire both upon and underneath the kettle in order to get the moisture out of the blossoms. This moisture falls into the empty glass, and thus the perfume is caught and preserved. In like manner the natives make winio wa tembo or wa makanju (a kind of brandy). Mráshi yanúka visúri — ni maúá ya mjungu, lupikoa katika sufuria; maúá yanapata motto, yafanía harri, na harri

zatóna, zangia ndani ya kikombe kilijo ndani ya bákulí ilio na maji, bákulí isipassúke, the flowers of the mkadi tree boiled and mixed with oil make also a rikháni (— scent); رما, conspersit humore locum, redogit ad sudorem (cfr. رومس, planta sesamo similis flavescens, &c.).

Mréfu, adj., long; m'ti hū si mréfu kama ulū, this tree is not so tall as that.

Mregáa, s. (Arab. مرعاة); bei ya mregáa, lit., sale or trade of returning. This term refers to the custom of the Suahili, to borrow goods from the Indians or other traders of the coast, on condition that if the goods are not saleable in the Interior, they are to be returned to the lender with or without interest according to agreement. رجا, rediit; رجع, reditus.

Mrémbe, s. (wa, pl. mi—) (cfr. mfi), an arrow with a sharp point. It is only of wood, and is generally poisoned.

Mrémbo ? (R.).

Mréra, s., a tailor's term; mréra wa kibóko.

Mrida, s. (wa, pl. miríha), white sweet potatoes (badáta) (in Kijemba) (kíasi jenpe).

Mrija, s. (pl. mi—), a kind of small reed, which the natives use for making bagpipes (vid. utóte). The Wanika use this reed to suck the coccoliquor from their vessels (Kin. mrija).

Mríli (wa, pl. miríli), a tree, the bark of which is used to bind the poles of the native cottages. The trunk is used for making canoes.

Mríma, s. (pl. Wamríma) (ulio tini ya milima, ni Mríma, si kisiwa), a tract of country beginning with Gussi and stretching as far as the Pangani River and Kipumbui. The language and manners of this people are more related to the Interior than is the case with the Suahili of the islands. The chief divisions of the Mríma Suahili are: (1) the Wafúmba, near Wassin; (2) Kifundi; (3) Wumoyáni; (4) Kiumbagéni; (5) Mkuakudani; (6) the hills of Usambara, nti ya Mríma. Mr. Last, missionary at Mmoapwa, says, "The coast-line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mríma."

Mrimangao, s. (pl. ma—) (kabila), a tribe of East Africans.

Mringa, s. vid. tabíríwa. Robman takes this word also for ring-pigeon? the ring on the neck of a pigeon.

Mríthi, s. (wa, pl. waríthi) (ku ríthi) (Arab. وارث), an heir, inheritor; mana ni mríthi wa báni,

atūei marithi or urāthi ya babai, the son is the heir of his father.

MURRITHI, a divider of an inheritance.

MURŌNOO, s. (wa), a liar (muongo, vid.).

MURRA, s. (pl. mi—), a leech (St.); mdudu asion-
saye dama.

MURŪTU, s., vid. murūta.

MURUNGŪRA, s. (ku rungūra, to steal) (Kiunguja), a thief. Ku pindua gnamba (Kimvita) = ku rungūra (Kiunguja), to steal and commit violence (at night).

MURUNGŪZI, s., a thief.

MSĀĀDA, s. (wa) (Arab. مساعد, juvit), help, aid, assistance; ku-m-pa msāda, to help one = ānuī, tība (vid. saada).

MSĀĀLA, s. (katika —) (R.)? (Arab. مسألة, questioning; ku sāli; (1) wa kaburini, by the angel; mukari wanakiri; (2) siku ya ku buathwa, by God himself; vid. buathi, r. a., page 29.

MSĀDĀKA, adj. and s. (Arab. صادق, true; manenoyao haina mzingi, si msadaka, their words have no foundation, they are not true.

MSĀDARI, s., crookedness, obliquity (Sp.); cfr. مصر, res omnis homini obversa.

MSĀFARA, s. (pl. mi—), a caravan, caravā, cfr. jaro or charo.

MSĀFEI (Arab. رفي, a wise or learned man.

MSĀFIHI (Arab. صفيه, a proud, perverse, impudent person = mufutūa, muegni kebrī.

MSĀFIRI (ku safiri) (Arab. مسافر, a traveller (by sea or by land); pl. wasāfiri, (wa—).

MSĀFU (or MSĀHAFU) (wa, pl. mi—) (Arab. مصف, blank book, writing-book; kertasi ya juu kitipu kisijo andikoa; msāfu wa Kuruāni (or Koruani), ni Kuruāni (or Koruāni) udāni, the book of the Koran.

MSĀHA, s., the name of certain tools for digging (in making graves?).

MSĀHA (or MSĀHA), s. (wa, pl. mi—) (Arab. هة, despect, loquem habuit), sport, jest, mockery, derision; ku-m-lania or funiela msāha or ku-m-tezea, to make a mock of, to laugh at one, to ridicule, deride him. Fotha sine msāha? in money to be scorned? Reply: Tundaka kila tu!

MSĀHABU, s., صاحب, socius.

MSĀHALA, Arab. for chō; cfr. sahalika; cfr. سهل, laxavit ventrem.

MSĀHAU, s. (Arab. ناسي, one who forgets, a forgetful person; cfr. نسي, oblitus fuit, neglexit.

MSĀZI, s., a kind of tree which has light wood; msāji ša maonobāri, ni miti ya uzunguni (pine and fir-tree?), the planks of which the Arabs are said to receive from Europe. Dr. St. takes it for "teak," which is very hard wood.

MSĀLA (pl. mi—) (vid. musala) (mkoka wa ku salia, a mat used in prayer; (2) a particular kind of mkoka, though it may not be used in praying (R).

MSĀLABA, s. (wa) = mkatāle, the stocks — gogo la nti lililo tōngoa likasuliwa tundu ku shika rūgū ya muegni ku fungoa, ya muegni ku salibiwa; vid. mkatāle, s.; مذب, crucifixit, but مذب, cripuit, مذب, res rapta, cortex arboris. What is called msalaba with the Wanika, is termed chōo at Mombas; and a post, to which the prisoner is tied, they call mku.

MSĀLATI, s., a quarrelsome man; vid. sālata; cfr. مصلط, durus, vehemens, acutus fuit.

MSĀLIHINA? msalihina mkū, athiliimu mali za wata.

MSĀLIKIHINA, s., one who fears God; Arab. ماله, ماله.

MSĀLIHINA (or MSĀLIHINA) (pl. Wa—), a Moslem, Muhammedan; vid. Ishm.

MSĀMBA; (1) Mshambū, Mshambūra (wa, pl. Wa—), a native of Usimbura, a country situated between the 5th and 6th deg. of S. Lat.; vid. Mr. Rebmann's Map of East Africa. (2) A tree.

MSĀMBARAU (wa), a tree which bears fruits like plums.

MSĀME (or MSĀME?), vid. dade.

MSĀMEHA (or MSĀMEHE), s. (wa, pl. wamahehe), (1) pardon, forgiveness, forgiving; (2) patience, respite (māda); nadika msāmeha ya siku tano, usi-ni-ūko khābari ya fetha, I desire a five days' respite, do not ask me any news about the money; مسمح, liberalis fuit, condonavit; مسمحة, liberalitas, munificentia.

MSĀMEBAME, s., a tree.

MSĀMILO, s. (pl. mi—), wooden head-rest, pillow.

MSĀMIRO, s.; ku weku msamiro, to sit kneeling, to sit on one's knees.

MSĀNA, s., vid. mshabi, s.; mshana mkūba, a great artisan (?); vid. مفتح, confortit; مفتح, solers manibus, industrius.

MSĀNĀA, s., vid. kitara; upanga wa mshānaa (wa msharizo), a sword of inferior quality, its iron is soft; chombo hiki hakina msānaa.

MSĀNDALI?

MSĀNDARŪBI, s. (wa, pl. mi—), the copal-tree; matoziyakwe ni sandarūni, its tears, i.e., gummy substance, yields the copal. This tree is found in many parts of East Africa. Its sap runs down to the roots, where it mixes with the soil, and lies buried many years, till people dig it up. It still remains after the tree has been long removed. Hence the natives dig for copal at places where now not a single shrub may be found, but where a copal-tree may have stood many years ago. The sap which lies upon the bare soil is of no use, being destitute of its crystallization in the earth. In like manner the

white sap, which hangs on the branches of the tree, is of little or no use. It is the red copal which the merchants demand, and which in my time (1844-54) was sold at the rate of 4 dollars per farasala (36 lbs.) at Mombas. Mbamba kofi, mgnamba, mtanne, msindi are miti misito, yurama; *cf.* mkungu.

MSANDIKI (or MUSANDIKI, rectius MZANDIKI, MZANDIKI) (*cf.* zandikon), s. (wa), an arch-liar; mtu muongo sana (= mdáku); *cf.* زنديق.

MSANGAO, s., astonishment (*vid.* ku sangáo).

MSANI, s. (ku sánu) (مسانى) (Kin.), an artisan, especially muhuni wa juma, a blacksmith (Kiswahili).

MSANIE (pl. Wa—) in Kiámu, but in Kinviita this people is called Mdahálo (pl. Wa—).

MSANII (or MSANIFU or MSÁNIHI), s. (wa); msánii wa maneno, an inventor or contriver of words or lies (ku sánii, to contrive, invent) = muegwi ku aza or tunga neno nafsiiniwakwe.

MSAPATA, s., a kind of dance (St.).

MSARO, s., a thorn-tree; mibayakwe yawasha sana, its thorns burn very much = give much pain.

MSARA, s. (pl. mi —), (1) a tree or shrub with rough leaves, used for polishing or smoothing wood, e.g., a stick or arrow (*cf.* sunfilia, a dish-cleaver); (2) jiwo la msasa.

MSAZU, s., remainder; ku saza.

MSÉ (or MZÉ) (wa, pl. wāšé) (= mtu sháibu) (Kin. mšire). (1) A person of old age, aged person. (2) Senior, elder, headman of a tribe; e.g., wázé wa Itabbai, the elders or headmen of the Rabbai tribe, in whose hands the guidance of all affairs of State are placed; but their power is not absolute, as it may be thwarted by the kambe, i.e., the assembly or association of the juniors, or hirimu, the young men (*vid.* hirimu). The wázé and hirimu counterbalance each other in all the republican countries of East Africa. Among the Swahili this balance of national power cannot manifest itself (as among the tribes of the Interior) because they are under a government nearly monarchical.

MSEGJU, n. p. (wa, pl. Wa—), a person of the Kisegeju tribe, which originally lived on the banks of the Dana River, but was expelled by the Galla. The descendants are now living between the Washinsi in the south and the Wadigo in the north, on the coast of Tanga; *vid.* Mr. Reb.'s Map. Apply, re considered a warlike people. The Arabs call them the makáfiri ya kwisha, i.e., the most consummate infidels, on account of their abominable practices; e.g., they practise circumcision twice; furthermore the husband cohabits with his dead wife previously to her being buried.

MSEKENÉKO (or MSENENÉKO), s. (= mfarithi na dau ya dákári or mbó), (1) venereal disease; (2) medicine against this disease; kiénda kinákila mbó hatta jináni, ndio ku sekenéka or sekenésha; mbo umesekenéka, the man's genitals are consumed and destroyed. The natives know a tree which they call msusu mko. This tree has misi (*vid.* msi) which yield a gum called msekenéko. This gum is boiled in water, when it becomes red like blood. The water is drunk by the diseased person, and the genitals are washed with it. Besides, they put some ointment, consisting of various ingredients, upon the sore, until it is cured. Jealous husbands secretly apply the msekenéko medicine to their wives, in order to infect with the disease any other person who might lie with her during his (the legitimate husband's) absence. She does not know what her husband has done to her, nor does he go with her as long as the kiapo (ordeal) lies upon her. Hence immoral characters take another medicine in order to guard themselves against the infection from a woman whom they suspect of lying under the kiapo of her husband. Mr. Erk. takes the word for "cancer on the penis."

MSELEKHI, s. (wa), the reconciler.

MSELEKHISHA (or MSELKHISHA or MULEKHISHA), one who reconciles or makes peace; *vid.* seleshisha, v. c.

MSEIMU (or MUMINI), means "a Muhammedan," in opposit. to mzuia (pl. wa), a heathen.

MSEMBE, s. (wa); mtu huyu ni msembe wa kazi, this man is slow in carrying on his business (*cf.* mkúlfu), or yuna kazi ksembe, or kasi ya polepole, he avoids business or work as much as he can (*vid.* ku shúa), he is careless.

MSEME, *vid.* msame; *cf.* dade.

MSEMI, s. (pl. wa—), a talker, a speaker; ku sema, v. n.

MSENGE, s. (pl. wasenge), a liar? (Erk.); *cf.* ku sengénia.

MSETO (*vid.* mshéto or mshétu) (ku sheta, v. a.), a sort of food, a mixture of mtama and choko.

MSHABABA, s. (wa) (Arab. مشابها), likeness, form; e.g., mshábaba wa kanga, the likeness of a guinea-fowl = like a guinea-fowl; juo hiki na hifo ni mshábaba or sura, or mšano mmoja — sana sana.

MSHADARI, s., brink; e.g., jómba hiki kináká mshadari, chadaka ku angúka, this vessel is on the brink, it will fall over; kináká upánde, kita-angúka, it stands on one side, it will fall (= wawa, B. ?).

MSHAHARA, s. (wa, pl. mi—) (Arab. مشاهرة), monthly wages or pay (Arab. shahar, month); it must be distinguished from posho (*vid.*).

MSHAKIKI, s. (wa, pl. mi—), a spit, shower; niama inakátua kidógo ikadungoa kijitini, ikasufuka

mKá ya muoto, meat put upon a little stick for roasting.

Mshále (or **Msharre**), *s.* (wa, pl. mi—), an arrow without kijembe (vid. **msharre**).

Msháli, *s.* (pl. mi—), a small rope of a ship (?).

Mshámara (R.); **akilizakwe ai mshámara kitoáni** = **hasiku tengelá**; **neno mshámara** — **halina yakini**, this matter has no truth, is not true, he has no real intellect in his head; *cfr.* **شمر**, transivit, contraxit; **شمر**, liberalis, per-spiciat; **mshámara ni áda ku tolewa zamani za kupawa ufaume, wakapáwa miji ashara ya Washahili** (Sp.) ?

Mshámba kúje, *s.*, a thorn-tree.

Mshángo, *s.* ?

Mshárika (or **Mshirika**, or **Mshiriki**), *s.* (**شريك**), a partner, participator, one who is associated in business; *vid.* ku shiriki, ku shirikána, to be joined, e.g., kua kazi, kua chakula; **wewe mshirika na selani, thou art the partner of N. N.**

Msharri, *s.*, an angry quarrelsome man who provokes and despises others without reason; **mgómvi, mtézi, mtókózi, muanzia utengele, utango or ujango** — **mtu wa sharri, a quarreller**; **mtu mbishi atokosai watu pasipo ábabu**; *cfr.* **شمر**, male egit, malus suit.

Msháfufu, *s.*, one who has no heshima, one who does not esteem another. *Mr. Erh. refers to rukuáre*; *cfr.* **شافت**, dementavit cor ejus amor.

Mshauri (wa) (Arab. **مشير**), a counsellor (*vid.* shauri).

Mshéheri (or **Mshéhiri**), *n. p.* (pl. Wa—), a native of Sheher in South Arabia. There are many Washéheri at Zanzibar, Mombas, and other places of the East Coast; they are soldiers, traders, matmakers, butchers, &c.

Mshemáli, *s.*, an Arab of the Persian Gulf.

Mshéto (or **Mshéto**, or **mshéto**), *s.* (wa), a mixture of beans (kunde), **pojo, viáni ku singtona pamoja na ku sheta** (stir up) kua muiko, ku pata tanga-mana, a sort of food mixed with mtama (maize), **toko or pojo** (chooko in Kiung.) (*cfr.* mshombo).

Mshiki shikó, *s.*, one who holds the rudder or helm of a ship or boat, a steersman, a helmsman.

Mshinda, *s.*, a conqueror; *vid.* ku shinda, *v. a.*, to vanquish.

Mshindani, *s.*, resisting, obstinate, refractory, quarrelsome, gainsayer; *cfr.* ku shindana.

Mshindani, *s.*, an opponent, gainsayer, one who lays a wager.

Mshinda, *s.* (*cfr.* ku shinda), one who is vanquished; **Wanika ni Washindo** or **Washinda wa Zanzibar**; *cfr.* **Mshinzi**.

Mshindi, *s.* (wa), a victor, a conqueror (*vid.* ku shinda) = **mshinda**.

Mshindi, *s.*, a kind of tree; *cfr.* mfule.

Mshindilo, *s.* (pl. ma—), the charge of a gun; *vid.* ku shindilia.

Mshindio, *s.*, the woad, opp. to **mtándi**; **mshindio wa mashupáta**, the ropes which are tied across.

Mshindo, *s.* (wa), sudden noise, explosion, fame, rumour, a crash, the report of a gun; **unaangika mshindo wa búnduki**, wa vita, wa názi, &c.; *prov.* **muaneema** (a man of olden time) **hakoshi mshindo**; **Luke iv. 57**, **mshindo wakwe ukatoka ukaená**; **usikaniágo kua mshindo, uta-m-rusha kunga, do not tread (upon the soil) with a noise lest you put to flight the quinea-fowl**.

Mshinzi (**Mshenzi**), a native of the Washinzi tribe residing on the coast between the river Pangani Usambara, and Wanyeyu; they are considered to be the Washinzi of Usambara.

Mshipa, *s.* (pl. mi—), a bloodvessel, nerve, disease of the nerves, hydrocele, every pain arising from accumulation of blood; **mshipa una-m-vundikia or na-m-piga fundo**; **mshipa wa tumbázi or wa mífuma, aneurism** (?); **márathi ya mshipa, sickness of the bloodvessel, very common in East Africa** (the people feel pain in the arteries, head, feet, bowels, &c.; their pulse is quick; there are swellings on various parts of the body); **mshipa, a varicose** (dilated, enlarged) vein, for which *Hollanuy's* ointment is prescribed (R.); **mshipa watambá uka-m-vivia**; **mshipa ku tumbá mufini**; **ku toja mshipa** — **ku ton damu, to bleed**; **ku kanda mshipa, to feel one's pulse**; **mshipa wapiga, or wapuma, or watukutika, or watukúta to pulse**.

Mshiriki, *s.*, **ulj**, refractory, obstinate.

Mshipi, *s.* (wa, pl. mi—), (1) a piece of cloth, a leather girdle to fasten one's cloth; (2) a string made of various kinds of bast; e.g., **mshipi wa ku sulia** (fusia) **samaki, angling-line, net**; **mshipi wa ku walia or fungia mifumi**, a string tied around the waist to fasten one's trousers, braces.

Mshirika, *s.*, *vid.* **mshárika** (ku shárika or shiriki, *v. n.*).

Mshóni, *s.* (wa, pl. wa—) (*vid.* **shóni**); **mshóni wa ngúo**, a tailor; **mshóni wa dígi**, a shoe-maker.

Mshóno, *s.* (pl. mi—), a seam, suture; **ku kunga mshóno, to sew a seam**.

Mshákí, *s.* (more correct than **mshákí**, *vid.*) (ku shákí, *v. a.*, to accuse), accuser.

Mshuko, *s.* (ku shúka, *v. n.*, to descend, to go down), inclination, coming down; mshuko wa dóhori toward el kúiri, about 3 p.m.; mshuko wa elásiiri, about 5 o'clock; mshuko wa magribi, 12 to 20 minutes after sunset; mshuko wa íshia or ísha, about one hour after sunset, from 7 to 8 p.m.; mshuko wa ísha, twilight, crepuscle.

Mshúmbi, *s.*, (1) a heap; e.g., mshúmbi wa mtelle, a heap of rice; (2) a heaped-up measure (*cf.* fúra); ku júa mshúmbi, to be heaped up, to be full, to run over.

Mshupáru, *s.* (ku shupáru), stupid, fool.

Mshupátu (*pl.* ma—); mshindio wa mashupátu, the ropes tied across a bedstead (*kitanda*) (a rope of mûa).

Mshupí (*cf.* shupí); mshupí wa ganda (*R.*) ?

M'm (or mzi), *s.* (wa, *pl.* mizi or nizi), a filament of the root; msi watóka shináni, ni mtóto wa shina, e.g., muhógo ni msi wa muhógo mti.

Msáa, *s.*, a kind of fish; *vid.* sámaki.

Msiba, *s.* (wa) (مصيبة, afflictio), distress, misfortune, mourning, calamity; miní nina msiba nimefilíwa ni haba; msiba wa ndá, wa vita, wa ku fá, &c.; msiba hu wa nini? what is this mourning for? watu wala wana msiba ngúmu or mkú, siku za ku patiliza or za malipízi, Luke xxi. 22, matáo na mapatilizo ni siku za Mungu ku shusha msiba kua wao watenda maóvu (*R.*); قاصب, noxa afflict. Notice: ku káa matánga; ku ondóa matánga, ku kalia eia.

Msino (or kisino), *s.* (wa), nickname (jina la úibu) ku m-tonia msibo or kisibo or sino katika jimbo (nti pia oto) zima, to give one a nickname by which he is known throughout the whole district or country; e.g., Rashidi or Iana Iki amepata msibo wa ku itoa Tatai (muerefu wa ku iba kitu, wa maneno mangi), Rashid or Bana Iki (a native of Mombas) has obtained the nickname Tatai; jimbo zina lajúa jina hili, the whole country knows this name (ku-mu-andika msibo).

Msiru, *s.* (*pl.* wa—), one who praises or flatters, a flatterer; *vid.* sífu and wífa.

Msiru'mno, *s.*, an excessive flatterer or praiser.

Msigo (or mzigó), *s.* (wa, *pl.* mi—), a loud, burden.

Msijana, *s.*, a virgin = muana muáli.

Msikamini, *s.*, sycamore-tree? (*Sp.*).

Msikita (*pl.* mi—), ni uama ilio katiwa kua uerofu = mtanda wa nima, meat cut into long pieces to be dried (*Sp.*).

Msikizi, *s.*, a hearer (= mtu asikiai maneno ambí-wáyo), an attentive and obedient person; pakáwa msikizi, where there is a hearer.

Msima (or meima), *adj.*, healthy, whole, grown, e.g., mtu msima, a grown person.

Msimamizi, *s.* (*pl.* wa—), an overlooker, overseer,

steward, the headman of a plantation (*cf.* ku zimama); msimamizi wa watama, a slave-driver.

Msimba, *s.*, *adv.*; ku enda msimba, to move like a corpse floating in the water; *cf.* mperampera and msobemáobe; ku oléa msimba, to float.

Msimbati, the name of a tree in the south, the wood of which resembles that of the mkúa,

Msimbo (*pl.* wa—), msofu, bad name or fame.

Msimisi (or mmsimisi), *s.*, (1) (mtu aliesáma majini, aliekúfa), one who is drowned; amerúka jombóni akasisimíá, haukwonekána ufuwákwe aliekúfa, hakuúkia ju tena, he jumped from the ship and was drowned, the manner in which he died was not observed, but he did not appear again above water; (2) one who borrows goods from another, and having received them, escapes, a swindler; from ku simia (zimia), to grow cold, to abate in love, and then to borrow money and escape; ametóá nali ya mtu akakinbia, amesama ulimengúni, hakuonekána tena.

Msimu (or mzimu), *s.* (wa, *pl.* wasimu), a mighty evil spirit (*Kisumbára*) (*vid.* wasimu and ku simu); ku peleka kitu msimuni (mzimuni), to pray for rain.

Msimu (*Arab.* mûsum; *Kihindi*, msoam), monsoon. Mind the great seasons of the year in East Africa: (1) Musini, the time of the northerly winds (*kazkazi*) in December, January, and February; (2) masika, the rainy season in March, April, and May; (3) Kipúpue, the cold time; (4) Damani or muka, about the end of August; (5) Kussi, the southerly winds begin to blow in April and cease in October; (6) between the southerly and northerly winds is the time of the easterly and westerly winds, tanga mbili or malelezi.

Msindano, *s.*; mpunga wa msindano, *vid.* kidunari.

Msindarusi, *s.* (*vid.* mfúle), a tree.

Msiridi, *s.*, a subdivision or species of mangrove, very hard (*R.*).

Msinga (mezinga), *s.* (wa, *pl.* mi—), (1) a native beehive constructed of the trunk of a tree, which is hollowed out and placed between the branches of a tree; ku fuga niuki, to rear bees (*cf.* niuki); (2) a cannon, gun; ku piga msinga, to fire a cannon.

Msingi (or meingi, or meinji), *s.* (wa, *pl.* mi—), (1) a small trench which is dug to carry off the rain-water (msingi wa maji ku pita); (2) a trench cut to commence the building of a house of stone or wood (mashimo ya ku jenga niumba ya máwe au ya miti); ku piga msingi or mzingi, to dig or lay the foundation of.

Msingó (or mzingo), *s.* (wa, *pl.* mi—) (ku singa = ku sungúka nima), (1) turning, rotation; msingó wa bahari (*vid.* kisingo ja mto, the serpentine course of a river), eddies in the sea; (2) a cir-

cular seem or joining in making a basket or bag; ku shona misingo or mdũara wa kikũpu; uashõne kitumba misingo mmoja.

Msingi (or **msingi**), *s.* (wa, *pl.* wa—) (ku siani or ku singa = ku sunguka or tombãa ku tãfita mtumke kua nde, ku singia mke wa mtu), *an adulterer, whoremonger*; *vid.* siani and singa (or zini, singa), *v. n.*

Msĩntũ, *s.* (wa, *pl.* wa—), *a concealed one, one who does not appear, who is not known to be alive or dead (cfr. msisimi)*.

MsiPOR, *s.*, *a kind of fish.*

MsiRO, *s.* (wa) (ku sira, ku ata kitu), *anything which a person does not eat for medical reasons*; *e.g.*, masiwa ni msirowangu, sili, ya-ni ãmisha matumbo, milk is a thing which I avoid; I do not take it because it gives me pain in the bowels; mimi uina msiro wa nima, sili, I abstain from meat, I do not eat it; msiro ku ona ~ mtu mlasi, one who cannot see another eating without eating also.

MsiRKI, *s.* (*pl.* wasirri), *one trusted with secrets or mysteries, a confidential person*; *cfr.* sirri, مَسْرِي; clanculum habuit, celavit rem; مَسْرِي, arcumum, secretum.

MsiRUI, *s.* = maika watu, mtimba makaburi.

MsiRUMI (or **msimisi**), *s.* (ku sisimia or simia = ku potea marra moja, to disappear quickly), *one who disappears suddenly*; haonekãni tona ulimenguni; amesisimia ulimengu; *vid.* simia, sisimia (*reduplication*); *cfr.* zizima.

MsiRIMO and **msisimu**, *s.*, *vid.* mniifu.

MsiRO, *vid.* msiRO.

MsiRUI, *s.* (wa, *pl.* msi—); msiRUI ni tunda la mkõko. *The msiRUI is used by the natives to blacken and thereby to strengthen the mshipi of the fishermen. It is also used to make ink. The bark is first pounded in a mortar, and then boiled in water with the addition of a little vinegar. It is afterwards strained off. The Swahili believe that the Europeans make their ink from the blood of mice (cfr. also ngisi).*

MsiRUI, *s.* (Kipemba), *vid.* barazani.

MsiRO (msiRO), *adj.*, *heavy, difficult*; kitu kisito; kasha sito, makasha masito; kazi nsito, mti msito.

MsiRU, *s.*, *a forest*; msiRU wa miti, *a thick forest.*

MsiRIMA, *s.*, *the head of the Moslems*; sultãni wa Mekka ni sultãni wa MsiRima, *the king of Mekka is the king of the Muhammedans (vid. Islam)*; *cfr.* Mselimu and Mumini, Muhammedan.

MsiRO, *s.* (wa); msiRO wa kuku, *a hen which will shortly lay eggs for the first time (vid. farãnga).*

MsiRO, *s.* (wa, *pl.* msiRO), *a measure of 60 pishi,*

which make a gũzila (in Arabic) or 4 viganda (baga).

MsiRO (or **msiRO**), *s.* (= kundi), *a large band or company of men*; ku jitia msiROni katika ndia, *to join a large band or society of men on the road, not to walk or travel alone*; ku ji tia kundini la watu, *ku shirikiana na kundi*; *e.g.*, watu wa Saidi wanajitia msiROni na Wasũgũa ku gaya watũma Nguĩni, *the people of Said joined the Wasũgũa to seize slaves in the country of Ngũ*; ku-m-tia mtu msiROni, *to make man accomplice in a crime*; fulani aantiwa msiROni, *N. N. went with others to war, or on a journey (amoa-andũmũna nao).*

MsiRO, *msiRO*, *s.*, *adv.*, *turned to one side, bias, to bias*. Jumbo kienda or kija msiROmisiRO, *hakina tanga na nanga, chafuata pepo basi, nanga imekatika, the ship goes or comes sideways, because it has neither sail nor anchor; it follows only the wind, because it has dragged its anchor*; it moves like a tipsy man. MsiROsobe, *vid.* pepo-rũka; hakifuĩzi, *it does not go straight forward*; ku mũkhuri, *to go up and down lengthwise (R.).*

MsiRO (or **msiRO**), (1) *s.*, *one who is accustomed to ~; msiRO wa bahari, an expert mariner (cfr. ku soãa, v. n.)*; msiROwangu, *one to whom I am accustomed*; msiROni wa ku zã = aliooia ku viã; (2) *tame, said of a batta*

MsiRO (or **msiRO**); mtu huyu ni msiROni wa hapa.

MsiRO, *vid.* mkokotofu.

MsiRO (or **msiRO**) = kawadi (Kinrima), *used in order ku fumba.*

MsiRO, *misfortune ? (R.).*

MsiRO, *s.*, *a lazy fellow; one who is always behind others, especially on the road*; msiROni usiri, *alantini usiri, msito wa ku ondõka, msiROni ku kãwa mno.*

MsiRO (wa, *pl.* msiROni, ya), *an iron nail*; مَسْرِي, res qua ligatur, clavus ferreus, *to be distinguished from msiROni, (or msiROni), clarinet, from مَسْرِي, cechnit organo, quod ore in flatur.*

MsiRO, *s.*, *a porridge of cooked beans (R.) (cfr. mshõto or mmeto)*; tutu, *when cooked together with mahindi*; tangalini, *when kundu are cooked together with mtama and mahindi.*

MsiRO, *s.* (wa), *a drum of a long form (ngõma nũfu)*; msiROni ni tũne (mũlu). *In the present language msiROni is called gogo (ku toza gogo, to play the gogo, long, trunk-like drum), and its sound is called bõmu la gogo; it is beaten on special occasions.*

MsiRO, *msiRO*, *maneno (matãta) haya ni msiRO songe, the words press each other from plenty (R.).*

MSÓNGI, *s.* (ku songa, to twist, plait), a twister.

MSÓNGO, *s.* (wa, pl. mi—), plaiting.

MSÓNIA (*vid.* sonia, *v.* n.), abuse, contempt; properly, to snuck, to make a clicking with the tongue when inviting to coitus (obscene)?

MSÓNIO, *s.* (pl. mi—), a whistling.

MSÓNO and **MUONO** (*vid.* misono and miono), snoring, snoring.

MSONONARI, *s.*, a kind of tree with light wood, from which planks are made (*efr.* msáji); fir-tree, which is not found in East Africa.

MSORA, *s.*, *vid.* muári.

MSORONA, *s.*, a small tract of cultivated land (R.) (ku lima).

MSÚÁDI, *s.* (pl. wastádi), a skilful workman; *efr.* Pers. **أستاذ**, magister, magister principis pueri dominus.

MSUÁMILI (or **MSUAMILI**) (pl. wastahamili) (*Arab.* مستحلى), a long-suffering, patient, or enduring person; *efr.* hamili or himili; *efr.* حمل, portavit onus in dorso, patienter tulit.

MSÚHÍFU, *s.* (*vid.* ku stahi, *v.* a.) - mtu astahie or aheshimúe watu, one who gives every one his due honour, respect, who knows how to distinguish rank and to regard it mueléwa wa mambo, yuna akili, mambo yame-mu-eléa.

MSÚHÍKI, *s.* = mtu aliestahiwa, alieshiniwa, aliepata ustáhihi kua kustahiwa ni watu, one who is honoured, honourable, gets honour, is to be honoured by others.

MSÚKI (or **MSÚTÁKI**), *s.* (*Arab.* مشتكى) (ku stáki). an accuser, impeacher; muegni ku-m-sherri, mtu, ku-m-shika ku énda nai shorrafúni. In Arabic the mshtaki is rather one who complains of his own lot than of another's illdoings; *vid.* هكرو (eighth form).

MSUAM (or **MSUAM**?), a certain part of a boat or ship.

MSÚÁHI, *s.* (wa, pl. mistári) (*Arab.* مسطر), line, a line ruled; ku piga mistári, to make or draw a line.

MSUÁULADI (mátaulati?), mstaulada = ni mtu apendaye uzúri ni'no (R.).

MSÚRIRU? (R.).

MSÚÓFELE, *s.*, a custard apple (St.); *efr.* tope tópe, konokóno matomóko.

MSÚ, *v.* n. (kú msú), to sink, to be submerged, to founder; jombojangu jana kimómsu or kina-nsu, my vessel foundered yesterday = kinagirikí, kinasama or kinasisimís; suisui tulimsu, we were wrecked.

MSÚ, *s.*, sinking.

MSÚÁHA, *s.* (wa) (*Arab.* مع, sanus, integer) = suafi, hana kombo, clear, genuine, faultless, not

crooked; manenoyangu ni suafi, bayana kombo, or makossa, my words are genuine, there is no crookedness or fault therein.

MSUÁKI, *s.* (wa, pl. misuaki) (*Arab.* سواك, dentifricium seu lignum, quo os et dentes defricantur), a fibrous shrub of which the natives make their tooth-brushes (wa ku sugulia meno). It is usually taken from the mzambaránu (zambarau tree), the end of the stick or twig being chewed until it becomes a bunch of fibres. Creepers are also used; *vid.* ubugu.

MSUÁNI (MSOÁNI), *s.* (wa), a piece of cloth which serves as a veil for Muhammedan women; kisúia (pl. visúia), a fine cloth used by the men as a turban.

MSUBUKÚO, *s.*; e.g., ku-m-tukúa or thukúa tafúni, to graze the cheek.

THUKULIWA, *v.* p.

MSUDU (or **MSÚTU**) (wa, pl. mi—), a large bed-curtain (of various colours) used by the Suahili to hide their bedsteads. This curtain generally consists of red printed cloth (ku tandika msútu).

MSUFI (*vid.* msúfi) (pl. mi—), a large tree which yields a kind of silken cotton.

MSÚKA (or **MSÚKA**), *s.* (wa, pl. wasuka or misúka), Kinika; in Kiswah. iblis, shetáni, pepo, evil spirit, devil, demon = pepo anukai ju ya watu (ku suka, to reappear after diving; ku sama na ku suka, to dive and reappear) (*vid.* kisuka or kizúka).

MSUKA, *s.* (2) (wa, pl. mi—); msuka ni nta ya jembe or ya kisu mgiayo mpinini, the point of a native hoe, or knife, or axe, or hatchet which is put into the handle; the iron point of a jembe.

MSUKÁNI, *s.* (= sukuni, ashikai sukáni or shikio la jombo), the steersman of a vessel; *efr.* سنان, anchors, also gouvernail.

MSUKÁNO, *s.*, *vid.* keke.

MSUKAWÁNO? (R.), the round piece of wood of a keki around which the nta goes.

MSUKI, *s.*, (1) a twister (msusi); (2) anukai maziwa ku pata siaghi.

MSÚKO, *s.* (wa, pl. mi—, ya), plaiting, the manner of twisting mats (ku suka, *v.* a.).

MSULUKHIFU (or **MSULIKHIFU**) = mlekéfu, muongofu, msófu, mtu aliesulukhia, a peacemaker, one who has the rule, ruler.

MSUMÁRI KU FIGA, to play on the clarinet; *مسمري*, cecinit organo.

MSUMENO, *s.*, a saw, lit., a sword or knife of teeth.

MSUMKULE, the name of Liongo's sword (St.).

MSUNDIKI, *vid.* msandiki, *s.*

MSUNGU (MSUNGU), *s.* (pl. mi—), skill, ingenuity, hence Msungu, European (pl. wasungu) = watu wa fikira, wasungu wana misungu, the Euro-

peas are thinking and skilful men, who perform strange things.

MTUNBO (MUSBO ?), the handle of a native mill-stone (of the upper mill-stone for turning it round); (2) poker; wa ku fania motto ?

MSUNSOA (or MAMKSE, Er. MSUNBO ?) (wa, pl. mi—) (Kin. muamsunsoa), a leech, blood-sucker (there are many leeches in Pemba; katika máhali pa topo). The natives do not yet know the medical use of leeches.

MSUNAKI (or MURUTAKI), s. (wa, pl. mi—), a wooden nail or peg put into the wooden sandals of the *Suahilis* (vid. mtawanda), to be held between the toes; cfr. **مصارف**, vincula ferroa ?

MAZURI (or MZURI), adj., beautiful, fine, pretty, good; mana huyu ni mzuri; niumba mzuri, kitu kizuri; neno zuri, maueno mazuri; cfr. **مصور**, forma, imago, figura.

MSURU ?

MAURUFU, s. = muerefu.

MSUNI (or MZUNI), s. (wa) (ku súa maneno), a liar, contriver; mtu atoni or awuni maneno kun nafsiyakwe, yasioumbiwa; (2) msúsi, mtu asukai mkeka or makanda, &c.; vid. msúki).

MAUSO, s., the handle of the mill-stone (pl. mi—, ya).

MSUSU, s. (wa, pl. mi—), (1) = manúya ya ukiani, hair of the tail of animals, a tail-feather; (2) a tree, the roots (misi) of which are used as a remedy against msakenéko; vid. msakenéko).

MSUNU, s. (wa), an idiot, a novice, an ignorant man, one who being a stranger is not acquainted with the condition of a country, and who is afraid of asking the people much about their customs, &c., a circumstance of which the people of that country avail themselves to cheat him; ku susuka kua ugéni, yuwa susuka, yuwatahúyari, or yuwa khofu khofu watu; na watu wana-umusúu or wana-m-dangania; amekusúuwa ni watu, hatta aerefikue or asocé.

MSUTU, vid. msádu.

MTA (or MTALA), v. (pl. mitá), a quarter or district of a town; walioká mitá wa mji ule ule, the inhabitants of the quarter of that town; mitá has always reference to a place known; mta wa ndia ku, in the part or neighbourhood of the main-road or highway; mitá ya kisulutini; fuláni aká mshali gani? response: aká mitá ya kua msungu mitá poáni: ni mita hapo sokoni; mtaani pa msungu; mtaani Kisulutini. Katháni is the mtá of Mombas, where Krapf and the subsequent missionaries were residing; kuna mitá mingine katha wa katha (mta mmoja, one quarter; tnakéti mta mmoja = tu jiráni, we are neighbours; vid. kigúga, in *Kiniasa*). Dr. St.

gives the names of the mita of Zanzibar, page 380; mitá wa poáni mta wa ngomoni, quarter of the coast, environs of what is adjacent to the castle.

MTAA (MDÁ ?), s., a species of tree. From the maganda of its roots a black dye is prepared for the mikéka; vid. mkéka.

MTAALA, s. (vid. mtála), study, practice.

MTABAKA, s. (Arab. **مطابكة**), row; ku ká mtábaka to sit in rows, as the natives used to sit in the báraza (vid.) of a chief or great man.

MTABANI, credible (St.); vid. mutaabir.

MTABIHI, s. (wa), a soothsayer, foreteller, a prophet in the bad sense.

MTADA, s. (cfr. mjadari), a tree, the wood of which is good for torches, for which the people of *Tikaungu* use it, to save oil.

MTAHAMARI, s., a drunkard = mlesi, fool. *Ndim song*: Akinon tembo la junda mtahamari = ulimongu ni hatari kaubali (kaunkáwi) ku-ku-funda, asio-kúa mtanádari, huyu si mtu, ni punda, akiwa mtahamari yuwánon tembo ya junda, muansio tualinda jahasi na rafikiyangu Kibás, tukaaasiria abohér tukafuta muambáo, nlimenga ni tigúu ubohé, mtu hujetói nao. The world deceives a man who relies on it, as tembo does a drunkard. Arab. **عمر**, opernit, fermentavit massam; **عمر**, vinum, et omnis potus inebrians; Prov. akinon tembo lajunda mtahamari.

MTAI, s., a scratch, a slight cut; ku piga mtai, to scratch (St.).

MTAIMBO (MTALIMBO ?), s. (wa, pl. mi—), an iron liver; mtaimbo wa juma, cross-bar, to be distinguished from múso (pl. múso) wa mti wa ku timbúu msháimu, or ku omoléa (omóla) udúngu.

MTAJIRI, s. (pl. watájiri) (= tájiri), a merchant, a wealthy or rich man in general; cfr. **تاجر**, is qui vendit et emit.

MTAKAWO, s., the rustling of new or clean clothes (St.); ku piga mtakawo, to rustle.

MTAKATIFU, s. (ku takáta), one who is clean, pure (mtakatifu is also used in a bad sense, R.?)

MTAKOMBE, name of a tree (= mururúka in *Kirurui*) (R.).

MTALA = mtála (Arab. **مطالعة**), s., practice, study (from **طال**).

MTALALEHI, s. (= káhaba), (1) a prostitute, a woman who offers herself to anyone who will pay her; (2) a whoremonger (mtalalishi ?).

MTALI (pl. mi—), anklets, bangles.

MTAMA (wa, pl. mi—), millet, or Guinea or Caffre corn, white corn; cfr. **عصاف**, cibus, triticum (et de omni frumento). We will give the native description of the stages in growth of mtáma. **Mtáma**

watōa mīto na manni hatta ku fania búa, ukakúa hatta ku fania mimba, mimba inafura ikapassuka, likatōka shuke; likisha toka shuke, shuke la fania mapépe, na mapépe ikafania maúa (ufiha), ikisha fania maúa, ikafuniza maziwa (tūi la utama), na maziwa yakafania tembe za mtama mjangwa, na mtama mjangwa ni janni kiwiti ndio tete (*fully formed but not yet ripe millet*); mtama ukiwa menpe, umekúa inkáfu, watu watafúna, watakúta watalúza mistári, na waje wakúta mashúke watia kapúni, waweka kibandani waka-funga, wanenda zao kúno, na baada miozi miwili wakenda toa waweka janiúni, wakasimika ungúu (*heap*) wakapiga kua vígongo hatta siku tatu, na walipo piga au pura wanatukassa mashuke, wanatupa taka taka, baaden, anatōa kápu kulla mtu, ana-urusha fumbi kua pepo, na mta ku angúka janiúni, lakén mato ya utama watengu mbali, ni mali ya watúma, nao anapura tena; baaden anatia mtama makundáni, analaza misigo ujagúni wa Banawáo; mtama mtíndi, *half-grown stalks of utama*; mtama tote, *fully formed but not yet ripe*.

MTÁMBA, s. (wa, pl. ni—) (*cf.* mífirika, *which is older language*); mtámba wa gnombo (mdama in Kipemba), *neat, young cow, which has not yet calved, a heifer of about one year old, until it becomes a mother, heifer (a young she-animal which has not yet borne, St.)*.

MTÁMBA JONGO (R.), the name of a bushy tree which is used for mipini ya miko (*for handles of tools*).

MTAMBALI, s. (*vid.* maáfiri) (ku tamba, tembea), (1) a traveller; (2) *Er. takes the word in the sense: a concubine who stays at home*.

MTAMBARA, s. (wa, pl. mi—); *cf.* midirara.

MTAMBATI (or rather MTAMBA TI (NTI)), an animal creeping on the ground, a reptile.

MTAMBÁZI, s. (wa, pl. mi—), (1) the track which an insect or creeping animal makes on the sand, in the grass, &c.; mtambázi wa nioka, wa jongo, wa kúa, &c., the trail (nti aliotambalia nioka) of a serpent, &c.; (2) mtambázi (pl. watambázi), creeping animal; e.g., jöngö, njiskátiri, kobe, tungu-anatambá, all reptiles which have feet, are called watambázi, lakén nioka yuwatirika, hana magü, unatoléza bassi kifúa na matumbo.

MTAMBO, s. (wa, pl. mi—), (1) a trap, a trap with a spring (*cf.* kijongo); ku tega mtambo, to set a trap for animals (e.g., mtambo wa ku tilia or toga pania); (2) mtámba wa bunduki, the hammer of a musket, machine.

MTAMBU, s., bush of the betel leaf; *vid.* tāmū.

MTAMBÚZI, s. (wa), a knowing one, one who knows (ku tambúa, to know); ajúa ku tambúa.

MTAMISHI, s. (*vid.* ku táma), stranger (kúa mbali); a pilgrim.

MTÁMLE, s.; mazi mtámle, a white cocoa-tree which does not grow high. Liquor is drawn from it, almost near the root. There are such-like cocoa-trees in Jangámoe or Changámoe, a village and district in the vicinity of the island of Mombas.

MTÁMU (or MTÁAMU), adj. and s., sweet, and sweet ness; wali hu utámu, this boiled rice is sweet or agreeable; múa mtámu; sima itámu; uji utámu; ndizi hizi zitámu. The prefixes are used in a verbal sense; e.g., sima itámu, the sima is támu (the porridge is sweet); these Banana are sweet, else you would say, ndizi támu, sweet Banana.

MTÁNA, s. (Kin.), a lad, young man, youth — alieatána na watoto or utoto, aliekúa mzima sasa.

MTÁNA, s. (wa), (1) day-time, opposed to night-time, usiku; (2) noon, mtána kati, jua likatikati, jua liwitoáni, laléké na witó (Arab. oddóhori), noon, when the sun stands overhead, or southward. The time of fore-noon, mtána wa subukhi (*opp.* to mtana wa jioni, afternoon), is divided, (1) mtana mdogo (mtána ulipoatána na usiku), tangu jua lilipotoka hatta mafungulia ya gnombo, from 6 to 8, or 9 o'clock; (2) mtána mkú, from 9 to 12 o'clock, mtana ya kati. The afternoon is divided, (1) mtana mkú wa jio (la usiku, the sun taking a western direction, and consequently the coming of night), from 12 to 3 p.m. (mshúko wa dóhori); (2) mtána mdógo wa jioni, 3 to 6 o'clock, or till sunset (or mshakiki, or mangaribi). From sunset begins the kíongo jio, the time of little lying or tattling and eating, till the isha, or the end and completion of the day's course. Kipande kilijo tangu mangaribu hatta isha, ni kíongo jio (which refers to talking and kungojia jakula). After the isha (ku kwisha, to finish), begins the usiku sensu proprio, mtu wasikoa, hatambói ulimengu tena, nikama katika káburi. The usiku (state of being buried) lasts till elfágiri, from 8 or 9 in the evening, till 4 or 5 in the morning. Usiku kú (or usiku wa kisa) is midnight (12 o'clock), kútoa mbali, na kúju mbali (sunset being far, and sunrise). The midpoint between midnight and morning is nusu ya usiku keribu na kúja, about 3 o'clock a.m. Usiku ukitoka, jimbi lawika mara mbili, ndio muanzo wa elfágiri, na katika subukhi mbitimbiti, watu anakua wamka kua jimbi la pili. When the cock crows the first time at the beginning of elfágiri, the coldness of the morning comes on, and is complete at the subukhi mbitimbiti (beredi ya usiku ya malisika). Before the first crowing of the cock, before or at the beginning of elfágiri, the natives say, "Kuna kua kúja, usiku unakua waja, wa-

ansa ku ogopa mtana, usiku unakúa watoka." *At the second crowing, or at the subukhi mbiti, they say, "Kuna kuja, hakuna usiku tena, usiku waja, wakimbia, wapisha mtana, kuna pambasuka kuoape (kugnasa)," or "unangu unawamba (onéa) ulimengu," there is some daylight, but matters cannot yet be distinctly seen or recognized. At last, jua lapasana uwingu, the sun splits the sky, but jua bálitekotési, halitassa kua káli, ni subukhi janga janga. Júa litakúa kali baada ya mafungulia gnombe. (Cfr. makúngu).*

MTANÁDAKI, cfr. mtahanari.

MTÁNDA, s. (wa, pl. mi—); *mtánda wa niama, a strip of meat, i.e., meat which has been cut into thin long rope-like strips, and dried in the sun or on the fire (cfr. the Amharic word kwánta, "Isenberg's Dictionary," p. 77). Mtanda ni mnofu wa niama ku anika kua jua au motto, isíózo harraka (cfr. tunda, v. a.) mtanda, a row or file of things which have been strung together; ku fania mitanda, e.g., of the fish nguva. Kimasaa, msongo wa niama, a strip of meat.*

MTÁNDE, s. (wa), *warp, opp. to mshindío, wof.*

MTÁNGA, s. (wa, pl. mi—), *sand, soil.*

MTÁNGA WA UPÚKUE (pl. fúkúe) (cfr. mfuol), *fine sand, quicksand* = mtanga utifu (ku tifúka), gú ku wama; kitu hiki kingali ni-tiá mtanga wa mato, *this matter would have thrown sand into my eyes, i.e., would have deceived me, nikiwa pekeyangu, if I had been alone.*

MTÁNGA WA POINI, a kind of snake, resembling in colour the sand of the sea.

MTÁNGA WA MATO? (R.).

MTANGANIKO, s., *confluence; ni páhali mto miwili itangamanápo.*

MTANGA TANGA, s., *one who runs or roves about, a vagabond; cfr. tanga tanga.*

MTÁNGE, s. (wa) (Arab. amd), *the beam of a balance, utángo wa mizáni.*

MTÁNGO, s. (wa, pl. mi—), *the pumpkin-plant; tangó (la, pl. ma—), the fruit of it, the gourd. It is to be distinguished from the mtóma, of which the kitóma, or calabash is made; kondéyúwe ni tóma; kimugúnúe is a small kind of gourd. The largest calabashes are brought to the coast from Mount Kadiáro.*

MTANGULISI, s. (ku tangulía), *one who goes before; mtu aendai mbelle, e.g., on the road; predecessor, forgoer, forerunner; cfr. mutukálamu.*

MTÁNI, s. (pl. watáni), *one who belongs to a kindred tribe or race (Bt.) (cfr. miá).*

MTÁNNE, s., *a tree with hard wood, vid. mvule; mtanní is also pronounced mjanne.*

MTÁÓWA (pl. wataowa), s., *a devout person (St.).*

MTARA?

MTARAJALI, s., *a man of note, a man indeed.*

MTASÁLABU, s., *the noise caused by an animal running through a forest.*

MTASHI, s., *a longing for, Phil. iv. 1.*

MTASSA, s. = *naashina ya mkóko; cfr. rááká.*

MTATA, s., *a kind of tree.*

MTATÁGO, s. (wa, pl. mi—), *the trunk of a tree laid across a river, used as a bridge; páhali pa ku tatágo or woka miti; mtatágo wa ku kingá-nia magúgo mtoni, mto ukiwa na m'fo.*

MTATÁBI (or **MTETABI**), *one who makes a choir, selects (toia, taúa).*

MTAWA (= **nisufi**), *a kind of tree; cfr. mrau.*

MTAWÁNDA, s. (pl. mi—), *a wooden shoe or sandal (of light wood), formerly used only by great people; name of a tree fit for making spoons, and in general use for handles, helms.*

MTÁWI, s. (wa, pl. wa—), *a magician, sorcerer; mtu aiwái watu kua dawa. For instance, he makes a utego wa jilóa, a medicine which fastens an adulterer to a woman for several days, till her husband arrives!!! He also makes a utégo wa mkéka, which drives a mat into an adulterer's posterior!!! cfr. kiinimato.*

MTÉ, (pl. mite), *shoot, bud, germ; ku ton mite, to shoot, bud, germinate; different from m'méa; mte is "germ," m'méa growth (e.g., wa nafaka).*

MTÉFI, *adj.; mtanga mtéfu, fine sand (uliogu yána; niama tófu, fine, thin meat (= muem-bamba wanguyana).*

MTÉGO, s. (wa, pl. mi) (ku tega) (*Kimrimu*), *a trap* = *mtámbo wa ku tega niuni or niama, &c.; vid. mtáwi.*

MTÉITA, s. (wa, pl. wa—), *a native of Trita, a country in the Interior, consisting of three separate mountains, Kadiáro, Ndára and Buru; vid. Rebmann's map.*

MTÉJE, s., *vid. kinga.*

MTÉKÉJO (MTÉKÉTO ?), *mtékédo mmoja wa makúti, all of one sort of makuti (vid.), in shape and size (R.).*

MTÉKÉLEZI, s. (vid. tekélúa, tekélúa) (*utekúfu*) (= φιλόφρων), *affectionate.*

MTÉLELE, s. (wa), *rice cleaned of its husks; mtelle wa mpanga is rice yet in the husks; mtelle wa mora (vid. mora); wáli is boiled rice.*

MTENZAZINJE (or **MZENAZANJE**), *a kind of serpent; muezni ku koti tangíni.*

MTÉMÉZI, s. (wa) (ku tembén) (= *muemendézi*), *one who takes a walk, or travels about for pleasure, to see a country, not for trade; si ku fania biáshera, ku angalia nti to. Prov. mtembézi ála maguyúke.*

MTÉMO, s. (wa), (1) *the pith (?) (middle) of mūá (moyo wa mūá), used for plaiting bags (vija-manda or wifumhu. &c.), or of a young cocoa tree (kiini cha unúzi mjangá); (2) a sore on the*

soles of the feet or on the palms of the hands, left by small-pox. Katika marathi ya mbúba wayo au kitanga ya mukono jafania mtembo. (3) *Gold not yet wrought* (vid. mkúo). Mtembo wa muamba = muamba ságo immoja; mtembo wa muále, the crown of the muale-tree.

MTÉMO, s. (hatta mtémo), said in Kalfáti or Kala-fáti, ya, a chombe.

MTENDÁJI, s. (pl. wa—), an active person; vid. tenda, to act, to make.

MTENDÉ, s. (wa, pl. mi—), (1) a date-tree, phornie, dactyliferum; (2) a kind of blue beads.

MTENDO, s. (wa), business, make, making, act (ku tenda); mtendo wa mambo (cfr. kitendo); usi fánie matendo hayu, do not do such things, or perform such deeds.

MTÉNGO, s. (Kimrimu) (= Kinarita) (jenenza or tumsi ya ku tukia maiti), a bier used in funerals; vid. jenensa.

MTÉNGUA, s.; mténgua kua mambo mema, a separated one in good things, i.e., devoted to good things, Luke xxiii. 47 (muongofu).

MTÉNSI, s. (ku tenda); mténsi wa kazi, one who has different kinds of works going on, e.g., in building, &c.; mténsi wa mambo, wa kitendo, wa ku kirimu watu, one who produces various kinds of food at a banquet; e.g., wali, miwa, úsili, fuka, &c.; ametenda mambo, ku pata ushúha; (2) mténsi wa manéno ya kale, a poet, story-teller (cfr. utensi); ku fania maimbo.

MTÉPE, s. (wa, pl. mi—), a Lamoo boat; ni jombo cha waginia, a peculiar kind of boat constructed by the people of Patta and Lamu (or Amu). It is fastened together with ropes and wooden nails; hence mtépe ni jombo cha hafári, yuma misimári ya miti, na niúgu za kámba. Cfr. Captain Owen's "Narrative of Voyages," vol. i. (New York), p. 232; comp. also Dr. St., p. 331.

MTÉPÉTÉFU, s., one who is remiss, Heb. vi. 11.

MTERAJALI, vid. mlekúfu.

MTEREHEMESI, adj., compassionate; vid. rehema.

MTEREHEZI, s. (ku tereméa or jekenéa), one who treats another kindly, in a friendly manner, a friendly and kind man; Mzungu ame-ni-tereméa sana, Mzungu ni interemézi wa ku tereméa wageni, the European has refreshed or cheered me, the European is a friendly man who causes delight to strangers.

MTENA (or MTÉAI), s.; ni mtesa wangu yule, ateta nami = mkúndo, an enemy (= mahurri, mtesania watu).

MTESHI, s., jocular.

MTENITEMI, s., a ridiculer, a mocker.

MTESO, s. (wa, pl. mi—) (mteso wa ku pigu nguma), (1) beating of a drum; (2) dance or dancing (in Kiang. mohéw); Dr. St. mentions

five kinds of dances; (1) gungu; (2) msapata; (3) hanzua; (4) kitanga cha pepo; (5) soma.

MTÉTESHI, adj., comic, ludicrous, droll, ku teza, ku tozésha; unakula mtushiteshi, wa-ji, tekéa tu; mteateshi wa watu, he makes people to laugh.

MTÉTEA, s. (wa, pl. mi—), a fowl which cackles when about to lay an egg; ateteai karibu na ku viá.

MT'ET'EMO, s. (pl. mi—); mt'et'emo wa n'ti, an earthquake, Luke xxi. 11.

MTÉU, s. (ku piga —), to boil up; tós maziwa ukaya-pige mtén (vid. jeáku), take the milk and scethe it; (2) tepid, lukewarm; cfr. tóleka, tokosa.

MTÉUZI s. — mtu atóúái (ku toúai), a selector, one who makes a choice; atóa kitu jema, ááta kitu kibáya. Prov., ajábu ni mtáúai (mteusi), ku taúai (teua) nazi mbófu, ku ondokósa majuto, na mbusi beikuni nazi kua meno kúa matóto (madógo) amekosha mkúto, heisutái kasháni. It is a remarkable thing about the man who makes great efforts to pick out the best sort of things; he selects a cocou-nut, which he finds afterward to be a bad one, and he repents of his choice, because the nut cannot be ground on the mbusi; he selects a piece of cloth, but wraps it up badly, and puts it into a bar, in which it is spoiled. In short, he gives himself great trouble about the choice of things, but he makes a bad choice, and lets the thing selected be spoiled.

MTÉUFI, adj., weak (vid. thaifu); ku weka viombo, mthaiifu mthaiifu, to scatter the vessels about.

MTÉALIMU (or MUTHÁLIMU) (Luke xvi. 10.), unjust, wrong.

MUTHÁMINI, s. (Arab. ضامن), a surety.

MTHÁRA (or MATHARA), s.; ku pata ni mthára, to meet with misfortune through somebody (R.).

MTHAWA, s. (pl. wa—), a pious or devout person: mthawa-a-jiweka = mcha Munga; مڇو.

M'TI, s. (wa, pl. miti), a tree, pole, wood in general; niumba ya miti, opp. to niumba ya mawe; mti kati, a tall post set in the ground between a prisoner's legs, so that when his feet are fettered together he can only move in a circle round the post (St.).

M'TI, s. scrofulous and gangrenous sores; cfr. mairathi ya mti, uelle wa mti.

MTIMBA (p); maji ya mtiboa = ya munu or ya mjini?

MTIRU, adj., leaping up; (vid. tifu); muhogo hu tifu tifu, unga unatífika = ruka, ku fania tifu, to make rise (e.g., dust, by shaking).

M'TII, adj. and s. (pl. watii) (Arab. مطيع), obedient, one who is obedient; عبي, obsequens fuit.

MTILIZI, s. (pl. miteso); mtilizi wa maji, the branch of a tree fastened to a trunk, &c., to convey the

rain-water into a jar placed near the trunk, adio ku kinga maji (cfr. kópue, gutter; (the wake of a ship (cfr. mgonde or mkondo); maji yanafania mtilizi (or mkondo), the running water has made a channel for itself, is digging for a way, has paved a way.

M'tima, s. (wa, pl. mi—), self, heart, spirit (old Kiswahili, Kisegwa, Kiniasa, and Kisamb.), the inner part of trees; ku tuliza mtima wa mtu, rokhwakwe, moyowakwe.

Mtimbu (or **mjambu**) (ku timbuka) = mezi ukitimbua uwingu (or ukitimbua) — ukianza ku toka kua ukunda (fikika nde ni noupe) unalisa watoto wadogo, laken ukilasa watu wazima (about 11 o'clock p.m.) ni mumbu or mjambu.

Mtinda mimba (or **kitinda mimba**), the youngest of a family; lit., cutting of the belly.

Mtindi, s. (wa), (1) mtindi wa maziwa, or maziwa ya mtindi, butter-milk; maziwa ya mtindi yaliokoa, ikatolwa siagi, ni makali sana; (2) a butcher; ku tenda niama.

Mtindo, s. (wa), a cut, cutting, tallness; manangu ni mtindo wa yule — ni rikalakwe, my son is a match for him, i.e., is of the same age and size; vimvao ni mtindo mmoja, their size is one cut, they are of equal size (tallness); nadaka mtindo wa kuzi kabisa, I want the very end of the south wind (for my going to Mombasa).

Mtingo?

Mtini (pl. mitini), a fig-tree (cfr. ^{٢٤} تين, ficus) (fructus).

Mtinsi, s. (wa), a butcher, one who slaughters.

Mtirifu, vid. ndirifu.

Mtiriri, s. — muhiama, mbishi, mianabi, a perverse man, who knows that he does wrong, or that he spoils a thing, but does it on purpose to make another angry. One who serves another a trick on purpose.

Mtirimo, s., mtitimo wa mgurumo, the rolling noise (mfo) of thunder heard at a distance; ingurumo watitima Mvita, nasikia kivumojakwao o., mliwakwe kua mbali; mtitimo wa mvua, the rushing sound or noise of rain during a thunderstorm (ni ku kulika tu).

M'to, s. (wa, pl. mito), a river; mito wa maji ya bérodi or ya ku noa, a river of sweet or drinkable water, opp. to mito wa báhari, a creek or arm of the sea, or mito wa maji ya jumla, river of salt water; juto (la, pl. ma—), a large river; kijito, a small river, brook; mto, river of middle size, neither very large nor very small; m'fo, a torrent (pl. mifo), caused by the rain; mto mkafu majira ya mvua ni m'fo; washuka m'fo, watukua watu; mto wa maziwa, is a brook running under grass and trees: it has deliciously cool water (maji ya ku eisima). It runs between mountains or in vales, &c. from wet places; m'to is a river, but

m'do is a cushion, a pillow; ku onenda mtáni kua magu, to walk on the water.

M'toa, s. (wa, pl. mitoa) (termes fatale), white ant or termite, a very destructive kind of ant. They construct a little hillock, called téu (kilima cha udongo), in which they live in apartments built most ingeniously. The tou resembles indeed an Arabian castle with numerous turrets. In the rainy season the mitoa get wings and fly about in enormous swarms. Being fat, the winged termites are roasted by the natives and eaten, but they do not eat those found in the houses. The little red ants are great enemies of the termites, hence the natives place honey and other sweet things on the spot where termites are discovered in order to attract the red ants, to destroy the white ones, as in politics or in lawless countries one tyrant and robber is employed against another. Madama, stage of the mitoa (R.)? Kid. kikoro.

M'toa mali, name of a tree.

M'toana, s. (wa, pl. wa) — mtama mume, a male slave, opp. to wajakazi — mtama mke, female slave (of full growth); kitoana, a slave boy, opp. to kijakazi, a slave girl; mtoana amekuenda kuón ku tonna na muouziwa kuja makazi kua wajakazi, the slave went to his country to take from among themselves a fellow, to come and work with the female slaves?

M'tovu, s., a kind of wood of which the best walking sticks (hákoru) are made (St.). This kind of wood is found in the Chogni Forest, in the Wanika country (R.).

M'tova (pl. mi—), an apple-like fruit (St.).

M'tovu, s., adj. (vid. ku tota), one who has been deprived of a thing, e.g., mtovu wa mato, a blind man; mtovu wa haya, a shameless man (asiekua na haya); vid. tofua and pofua — ku háribu.

M'tuaha, s., a clean or pure man.

M'tuki, s., a swelling of the glands at the bend of the thigh followed by fever (St.); mtuki wangu una-ni-pinda.

M'tokwi (ku tokwa watu), wicked (usharri).

M'tomo, s., firmness, good building.

Mtomoko, s., a tree of eatable fruits, a wild custard, apple-tree (Anona squamosa).

Mtomondo, s. (pl. mitomondo), the Harringtonia; its fruit is exported to India (St.).

M'tonia, the day after the day after to-morrow, the third day from to-day; mtōndo gu, the day after that; vid. mtondogua.

M'tondō, s. (pl. mi), a high tree, the berries of which yield a good kind of oil (vid. tōndō). It grows abundantly at Pemba; Calophyllum inophyllum, two bags cost ½ dollar.

M'tondogua, adv., after the day after to-morrow,

on the fourth day from to-day; ku sinda mtóndo (third day), majusini.

MTONGUZI (or MTONGELIZI), an uproar maker.

MTÓNGO, s. (vid. ku tonga), mtóngo wa kwanza, first cutting, or forming by cutting.

MTONGOLELE (intondolele?), deep holes?

MTONGO TONGO, s., a tree (utomfuwakwo yuna sinimu ya mato), a species of *Euphorbia*, the *Kulquall* of Abyssinia.

MTONGUZI, s. (pl. wa—) (cfr. tongúza, v. a.), a person who attracts women by fine dress, &c.

MTÓRIA (wa), the mtória tree (cfr. ulimbo and kitoria), the *India-rubber* tree, a kind of fig. (*Ficus elastica*).

MTÓWA, s. (wa, pl. wa—), (1) a fugitive, mtu akiimbai; (2) a robber, mtu wa mitúni (*Kiunguja*). In *Kimsita* mkéuge (ku tóróka, to escape); in *Kigunia*, ku tóra = ku piga fumo. to stab one; mtóro ni Mkuafi wa bahari (cfr. Mkuafi).

MTÓTA MATO = mato yana fumba, one who has the eyes yet closed; vid. ku tota.

MTÓTO, s. (pl. watoto), a child; mtóto mtóto mjunga, a babe, new-born child = mtóta mato, mato yanafumba, one who has the eyes yet closed, does not see till it grows a little older; (2) a child in general, a little one (son or daughter), muna is a child in reference to the parents; mtóto wa watu, a child of respectable people, not of slave parentage.

MTÓZA (or MTÓZI) s. (wa), a collector (of money) (ku toza, v. a.); mtóza úshuru, toll-gatherer.

M'TU, s. (wa, pl. wátu), man, person, somebody, human being (cfr. the Hebrew word אָדָם, the mortal man, pl. the mortals); mtu mume, mtu mke, woman (pl. watu waume, watu wake); mtu gani, what sort of man? of what nation or tribe? mtu wa serkali, he is employed by government. Mtu wa hakki, a just man; mtu = bishiri, person; mtu wa kuéu, a man of or by us = a countryman.

MTÚA, s., the name of a shrub, the fruit of which is called úu, and is used as a medicine.

MTULNA, s. (cfr. mtoúna), a free man, in opp. to a slave (*Erh.*); but I suppose Mr. *Erh.* confounded mtulna.

MTULNGO, s. (pl. mi—), a pestle for pounding corn in a mortar (ku tuanga, v. a.).

MTUAWA, vid. mduáwa.

MTÚBIRA FANAMIA, mtubira unangia? (R.) (mdu-bira?).

MTUBU = meskini (R.)? ku tubu, v. n.; مَالٌ, bonus, purus et suavis fuit.

MTUEKO WA KANJA, ku tuka nta ya niumba, to put plaited palm-leaves on the top of native cottages, to prevent the rain from entering.

MTÚFALI, s. (pl. matúfali), brick, tile.

Mtúru, adj., (1) lean, alietufika or kofuka, aliekonda kabisa; (2) of low birth (vid. mpungufu), insignificant; (3) poor, indigent, wretched (vid. tufika).

Mtuko, s. (wa) (ku tuka) (pl. mi—), cfr. aséka.

Mtukisi, s. (vid. mdukisi) (ku tukia).

Mtúku (or KITÚKÚ), s., a great grand-child; vid. mjúku.

Mtúku, adj. s., (1) very wretched or poor, kana kitu kibisa (ku túka); (2) base, abject, vile, not loved or respected, because amefania neno lililomu-úfa or aibisha.

Mtúkúru, adj. s. = alietukúka kua jinalákwe yuna jina kuba, ametukúka, amekúfa mkúba —, a great or noble man, concerning whom they sing:

Atáni ku takábari na ku jetéa maúme, mtie stakifári na ku salia mtúme-olimengu mdauli wasinga mbelle na niúma, yu utukuni Mguáme waúsa kapo kua miá —, i.e., leave off being proud and trusting in man's strength, take it to heart (ku tin mawázo) to say "istakfar alla, ku piga toba or shaháda (ku-m-gniegniekéa Mungu) (as every Muhammedan is ordered to say in going to and rising from bed); the world is round, it turns in front and behind (is perishable on all sides); see there, that Mguáme (who was before a very proud man) in the market (utukuni in *Kigunia*), he sells baskets of mûa, because he has nothing else to live upon.

Then the people address Mguáme: Mguame kalo ulikúta na juha (= witu wingi) na Nasibu ika endéme (= ina-ku-andána), ulipo ukituma raha kua makúmo ya mífume, sasa unabéha mujinimuetu, kubémo (= kuhámi). Thou Mguame wast formerly a man of fortune, and good luck followed thee; thou didst send out thy people at pleasure in the likeness of a king (like a king), but now thou hast become poor and art of no use in our town because thou hast fallen away from God.

Then the penitent Mguame says: stákar Alla, toba, ya Rabbi, ufutie maúfu nliofanía, pardon, O God, I will correct myself; O Lord, take away the wickedness I have done.

Mtúkusi, s. (vid. tukussa), one who is restless, goes about to do evil, e.g., ku guys waúma na ku usilia or usia mbali, to seize slaves and sell them far off.

Mtúkúta = alietukúta or tukufika, unquiet, restless.

Mtúkútu, adj. s. (= mtu alietukúta or tukufika), unruly, intractable, unquiet, restless, turbulent (asietulia), one who is fickle and wanton like children, who are never at rest; jána hili ni tukútu muo, this lad is very restless (kijana asie-

sikia), in general, ill-behaved, rude (German, "unsittig").

MAUJA, s. (wa, pl. miija) (Arab. ^{ac-} ^{عاج}), rid. wimbi.

MAUUA, s., a hen about to lay eggs † (R.).

MTUKU, s. (wa), a bearer, porter (ku tukia, to bear, carry).

MTULE, s.; rectus indolis, vid.

MTULINGA, s. (pl. mi—), the collar-bone (St.).

MTULIVU, adj., one who is calm, quiet, composed, and obedient (kuna mana atulii, aketia mahali pamaja, ashikii neno la babui au mama, mana elietakata); vid. ku tulia.

MTUMA (properly MTUMOA, one who is sent and employed), s. (wa; pl. watumoa), a slave; mtu atumoi.

MTUMAINI, s. (pl. wa—) (cfr. tumai or tumaini, one who hopes, confides in—).

MTUMBA, s.; (1) mtumba wa juu = mfuko wa juu utiano, a hawk-ease (made by the Swahili of 'mua'); (2) mtumba mume, a bridegroom (cfr. njumba); mtumba mke (manamke mdogo), a bride (vid. Kiniasa "mbedu"), a lover (my sweetheart! my honey!); cfr. njumba, an unmarried woman; cfr. njumbe.

MTUMBO TUMBO, s., vid. metézi; cfr. paniamvu.

MTUMBU, s. (wa, pl. mi—), a canoe made of the trunk of a tree (dau la niti mmoja; cfr. galawa, which is larger).

MTUMBUZI (pl. wa—), an enquiring person, a spy; cfr. tambua.

MTUME, s., an emissary, messenger, ambassador; pl. mitume, the prophets or messengers who, in Muhammedan belief, were sent by God to reveal his will to man, before the arrival of Muhammad, who is pre-eminently the mtume (Mtume Muhammed) in the Swahili theology. Mtume Musa, mtume Issa, mtume Isub, &c.

MTUMI; ni mtumi huyu (lieb.), probably for mtume.

MTUMU, s. (wa), a servant (ku tumika, tumikia). Pror. muana mtumishi ala chakwe na cha muenziwa.

MTUMKE, s. (pl. watu wake) (mtu mke, a woman (vid. mtu), a wife, females).

MTUMKA, s.; angawa mtumua rokhoyakwe ni muungwana, though he is a slave, his spirit is (that of a) free man.

MTUNDARI, s. (wa, pl. mi—), wild jasmine (Er.). Pror. ngoma ya mtundo (R.).

MTUNDU, s., a tree with soft wood; vid. mfule.

MTUNDU, adj., perverse, mischievous.

MTUNDUMI, s. (ku tundua); cfr. mdoya, a spy.

MTUNDUKI? (R.).

MTUNGA, s. (wa), a shepherd; vid. tanga.

MTUNGU (wa, pl. mi), a water-jar.

MTUNGUA, s.; cfr. pangua (tunga) (R.)?

MTUNGUA? (or MTUA), the name of a shrub (vid. mtua), shrub, bush, frutex.

MTUNGUZI, s., vid. mdumiduni.

MTUPA (pl. mi—), Euphorbia (St.).

MTUPA, a preparation to intoxicate fish; mtupa is probably the tree; utupa is that which is made use of from it; vid. utupa.

MTUPU (or MTUTUPU), adj., empty, naked, bare.

MTUZI, s. (wa), sauce (vid. tusa), gravy, or broth of meat, curry, vegetables, &c. (ku tusa maji). The natives will not eat any dry or hard food, e.g., boiled rice, without the mtuzi. Some meat or vegetable gravy or sauce must be put with the dry food; mtuzi wa samaki = maji yapikoayo na samaki.

MTUSU, s. cfr. tusha), one who makes contemptible.

MTUTI, s.; kesho tapika ututu (mtutu?) (R.).

MTU, prep., of, from, out of, belonging to one. This preposition can only be used when a substantive which stands in the ablative or locative case, has preceded. Nimekata mukononi mwa Muarabu, I have received it out of the hand of an Arab (from an Arab's hand) (lit. in or by the hand from or of an Arab). Mtu huyu hawézi tangu matumbuni mwa mimi, this man is sick since in the belly out of his mother (from his mother's womb). Nimekata niumbani mwa mtu huyu Ame-futa shimoni mwa bahari Nimekata niumbani mungu, I sat in my house in the house of mine. Amo-m-piga mhasuni-makwe, he beat him on his ribs (on the ribs of his). Mtu is inseparable from the pron. poss. angu, ako, akwe, &c.; e.g., muako niumbani or niumbani muako, house in of the, i.e., in thy house; again, as it must be followed by the pron. poss. so it must be preceded by the particle ni, or, as the first instance shows, the noun in question itself, with ni suffixed to it, may be postponed. However, there are also instances in which the preceding and following ni is omitted; e.g., ku piga gelula hama mwa; vid. gelada.

MTU, s. (wa, pl. mia or niwa), sugar-cane; sukari ya mia, sugar prepared from the sugar-cane, not from honey, &c.

MUAA, s. (wa, pl. miaa), miaa wa mkoma, a palm-tree. The mkoma tree, when very young, is called mguna, and yields the mia or the leaves (or blades) of which the natives make coarse mats, ropes, bags, &c. (mia in Kin. mlala, pl. milala); -vid. mguno.

MUABEKE, s., a tree fit for making sticks.

MUABILA, s.; mayindi ya muabila, mayindi, spoiled by rain.

MUADA (wa, pl. mlada).

MULIKO, s., the name of a fish.

MUADINI, s. (Arab. ^{مؤدني}), (1) the Muezzin who calls the Muhammedans to prayer (ku ádini). Besides this his duty is to ^{to} ~~the~~ ^{the} mosque, ^{to} ~~who~~ ^{who} belong to the and keep it in repair, ^{and} ~~affairs~~ ^{affairs} of the mosque standly supplied ^{by} ~~him~~ ^{him}. He receives a part of mosque. ^{Offerings} made to the mosque; he gets ^{are} ~~middle~~ ^{middle} of a bullock offered as a sacrifice. Besides, he gets voluntary presents from the people. (2) Muádini wa shikio, that part of the ear which we close by pressure, in order to shut the ear, auricle. ^{أذن}, aures praebuit, praecónizavit, pec. indixit Muhammedanis publicae precis horam.

MUÁFA, s. (wa, pl. miáfa), fear, danger, place of fear or danger, where there is fear (máhali pa khófa) (vul. mkháfa). Usiketi hapa miáfani, genge litaangika, hapa ni muáfa wa genge, do not sit here in the place of dangers, the rock (vul. genge) will fall down: here there is danger of the rock = a dangerous rock.

MUÁFA, v. a. (Arab. ^{معاها}), to forgo

MUÁFAKA, s., agreement, a bargain

MUÁFI, s. (ku áfia, ku tón, Kín. ku láfia, one who spends or wastes goods (mugeni ku áfia mali).

MUÁFI, s., a tree the fruit of which is called kungu (!) which is used by potters, ku kungia (ku kunga) or ku lainisha or sugulia viungu, to make the vessels smooth.

MUÁFUA, v. a., to break off in fragments (R.); efr. banta in Kisiassu.

MUÁFUKA, v. n., to be broken off in fragments.

MUÁFULI, s. (wa, pl. miáfúli) = mana wa ufúli, an umbrella of European or Indian make; mafúli, the umbrella of the natives, which they make of the mfúmo branch; ufúli, shade caused by the branches of a tree or by a shrub; kifuli cha mtu or ninna, the shadow of man or animal.

MUAGA, v. a., to spill, to pour away, to empty out; efr. muáya.

MUAGAO (pl. miagáo) (ku agáo), inkufuwakwe ana-ji-tia muagáo; Wanika wafia ushanga muagáo.

MUAGIA, v. obj., to empty out for.

MUAI (and MUAWI), is a Kisiassu word and means "good luck;" Kis. búkhti ngema, hori, foida; yule muai = yule muanzo sikupata ku nuna nai, n'nakuenza ku nuna kungine (R.) (not good language).

MUAIKA, v. n., to be poured out, to be emptied, to be spilled; mafuta yanamuáika or muayika (ku muáya, to pour out) (vul. muaya, v. a.); muiliwangu una-ni-muáika madudu? (R.).

MUAI-SIFUNI, s., a self-flatterer.

MUAKA, s. (wa, pl. miaka), year. Prov. muaka

una kikaka cha rokho = yuna harraka ku kimbua mivú; i.e., when the period of the muaka is mivú; i.e., when the period of the muaka is approaching to escape the coming rain; rokho inaaka ku funia harraka ku kimbua mivú; e.g., to cover their cottages with makoti, to secure them against the coming rain; to burn the refuse of the plantations, to till the ground, to sow the seed, &c.; ku toketiza or ondósha kua motto maliwi ya shamba mbelle za mvua wa muaka, kua seba hi rokho inaaka ku funia harraka. Hence they say: muaka kikaka, tuli ni kifufufu (mawingu yanapita), mji ni ukó, kupanda shamba na taka — katika mjo yuna shóguli nengi, watu hawadiliki (hawawéni) ku tukusa shamba; efr. mika, the first planting and harvesting in April, May, and June. Muaka jana, last year; muaka juzi, the year before last; muaka kua muaka, year by year, yearly. Fulini muaka hu ana ufuna sana = ana-upata sana. The year commonly used in Zanzibar is the Arab year of twelve lunar months. There is also the Persian year of 365 days beginning with the Neruz, called in Swahili the siku ya muaka. From this day the year is reckoned in decades, each decade being called a muongo. The year is called from the day of the week on which it commences: muaka jumá, muaka el himisi, &c. (St.).

MUAKO, s. (ku aka or akka, wakka), a burning, a blaze; ku funia muako wa motto mgi = ku washa motto mkuba = thakárisa n'na ona muako wa júa = júa liki-ku-thakárisa, i.e., liki-ku-pata sana Arab. ^{مقر}, vehemente aestu ussit sol, accendit ignem.

MUAKWE, his, hers, its; e.g., niumbani muakwe, from out of his house.

MUÁLADI (KOROBESA), the young of a sheep or goat (Arab. ^{دج}, to give birth).

MUÁLAMU, s., a stripe across (e.g., in a debuáni dress), a stripe length-wise; efr. kufuli.

MUÁLE, s. (wa, pl. mi—), (1) a high tree (kama mnazi). Its crown (utumbo) is called mfumwale or kifumwale, of which the natives make strings (ku shona mkeka) to sew together the mkeka (efr. kúo); (2) a kind of native distaff.

MUÁLI (or MUÁLI), s. (ni ali upande wa Ngoni), a country near (Ngoni or Anzani or Anzani), the Joanna island, Mohilla; Muáya, Comoro Islands; Ngazidja, Great Comoro; Maatue, Mayotte.

MUÁLI, s. (wa) (Arab. ^{جلم}, heat, stove), a flame of fire; motto usatoa muáli, una itika, the point of a flame; muáli wa motto ni n'ya ya ukunda

wa' motto, *the fire sends up a high flame*; muali is the point or end of the redness of fire. Muáli wa mpezi or júa, *the bright light which streams from the disc of the moon or sun* (cfr. túmba); niota ile leo inatóa muali kama metheli ya muizi; cfr. mgnao.

MUALI, s. (wa, pl. wali), in connection with mana = manamuali, a virgin; mke alie na kisiinda, hajajúa mambo ya wume, ni mjinga. Alipo temolewa kisiinda or alipobikiriwa, si manamuali lena.

MUALIKA, s., a tree, the wood of which has no mākā (charcoal).

MUALIMU, s. (wa) (Arab. معلم), a learned man, teacher (pl. wa).

MUALIO, s. (wa, pl. mualio); mualio nti wa ku tía ndani ya muli wa jungu ndizi initeketée, small pieces of wood put in the bottom of a pot, to prevent bananas or cassava, &c., from being burnt in cooking. Such a piece of wood is called mualio.

MUALIMU WA HARRIMI (vid. alika, c. a.), an inviter to a wedding, a bridegroom.

MUAMALI, s., treatment, mode of treating (St.).

MUAMB, s. (wa, pl. miamba), (1) a rock in the sea, a reef; (2) the ridge-pole, a transverse beam or large pole which connects the poles of both sides of the roof on the top of a native cottage; the wall-plate in a mud house. The Wanika call it mgangungu; (3) mahindi yama mēa muamba, when the Indian corn becomes too hard by ku anika juani (by exposing to the sun).

MUAMB NIANA = niassi kukuo or kitāwi, a kind of high grass, a troublesome weed in the plantations.

MUAMBANDA (or rather MUEMBANDA), adj., thin, slender; vid. ombamba.

MUAMBÁ, s.; ku futa —, to row, said of large boats, not of canoes; cfr. mtañinari.

MUAMBI, s., a backbiter, slanderer, tale bearer; asocai ku ámba watu.

MUAMFI, s., a man who gives things away, a liberal man (ku ámba — ku wa-pa watu bure).

MUAMFU, s.

MUAMIMBA, s., a hindrance to pregnancy in the uterus (= kisizi cha (or) singizi ya mimba); mtu mke huyu ana muamimba, yuna jango la ushizi, hawazi ku pata mimba. Mimba ikija buharibika sababu ya jango ka pindana na mahipa, or misi ya mahipa kungia ndani ya jango or utumbo, mfuko wa mēa. Utumbo unadikiwa ni mahipa, mahipa inampinda jango. Kwa sababu hi anakanda ku shoka jango.

MUAMNIFU, adj., trustworthy, faithful; mtu alie ainiwa, sabithi, ulimiwakwe or manenoyakwe

mathubuthu, a man whose words are firm, trustworthy.

MUAMLÓLO, s., vid. kishando.

MUAMXAKU, s.; ni samaki wa maji mangi (R.), the flesh is reddish-white, this fish is generally caught at the time of high water?

MUAMHONOMA (or MUAMHONOMA) (pl. miamisonoma), sea egg? echinus (muamhisonoma).

MUAMU, s. (wa, pl. waumu, wangu or xangu), sister and brother-in-law, the brother of a wife's husband; muamuwangu amekuja, the brother of my husband is come (says the wife); wifwangu amekuja, the sister of my husband is come; maviwangu amekuja (alie viá mume wangu), the mother of my husband is come (Dr. St. has "muumu" for "muamu," the husband's brother); cfr. mólua, in Kir. avu, maternal uncle; muu mwē, my brother is the muumu of my wife, but my sister is her willi (vid.). muumu in Kir. mlamu yule ulie-mu-olēa ndung'ye, that one whose sister thou didst marry, he is thy brother-in-law.

MUAMU, pl. waumu, a judge (ku amua, c. a., to judge).

MUAMZI (or MUAMZI or MUAMLIZI), s., arbiter, judge; muezui kungia kati, nomai watu waki tōta; muezui ku káta maneno kulla mtu kúa radi, every man of note and understanding may be a muamzi (ku amua), but the official judge of a place is the kathi alone.

MUANA, s. (wa, pl. muumama), the young mistress, the matron of the house, the lady (mke mku). Muana is used in addressing her, especially by slaves. An elderly lady is called bibi (cfr.). The plural muumama is used, in contempt, when slaves despise or nickname their young mistresses in their absence. The plural is rendered by the word kina prefixed to muana: kina muana wawili or watatu wanekuja, two or three mistresses or young ladies came. In Zanzibar the natives use the term muana of their own mother from politeness. Muana mke wa kunguana, lit, a woman of the free and noble kind, would be the full term for "lady." Muana mke, not only a girl, but in general "woman."

MUANA, s. (wa, pl. waana), a child, a son or daughter; muanangu, my child; muanao, thy child; muanawe, his child; muanetu, our child; muanawenu, your child; muanaawao, their child.

MUANA ADAMU, a child of Adam = a human being; muanaadamu (vid. lisadi); ya benádamu, human; muana maji, a seaman.

MUANAUFUNI (or MUANAFUNI), s. (Kiumu, Kim-uita) (vid. mansufuni), an apprentice.

MUANAGHOMBE, s., gable? (R.); niumba ya muana gnombe (better than muana wa gnombe).

MUANA MAÇA, *s.*, a *sprite represented as a white woman with an ugly black husband* (St.).

MUANAMKAZI, *s.*, *kali*, when it is burnt (huwauka).

MUANA MKE (*pl.* wasua wako), a *woman* (*lit.*, a *female child*, *opp.* to muana mume, a *male child*, a *man*) (*pl.* wasua wame or wamaume).

MUANAMUALI, *s.* (wa), a *young woman, a virgin* (especially if *chaste*), and *who has not yet left her father's house*; *cfr.* muáli.

MUANDA, *s.* (wa) (= muanzo), the *beginning*; jambo la muanda, the *ground of a plantation*.

MUANDAMIZI, *s.*; boriti ina muandamiziwakwe, the *heavily boriti has its follower likewise heavily* (R.).

MUANDA WAZIMU (*pl.* wana wazimu?), a *talker*?

MUANDAMO, *s.* (muezzi) (*pl.* mi—) muandamo za muezzi, muanzo wa muezzi, the *beginning of a month*; *vid.* muezzi and andama.

MUANDANI, *s.* (wa, *pl.* wa—), (1) a *friend, companion, comrade* = muigni ku-mu andama mtu kua shauri na neno moja; (2) a *conventine* (= hūwā); mko huyu si mkōwe, haku-mu ōa, ni muandaniwakwe. *Proo*, ku legēza si ku funa, ndio yalio muandani (R.).

MUANDAZI, *s.* = mtu aandai jakula cha vitu via mballimballi, one who *prepares food* (ku anda of *rainbow ingredients, the cook*; u muandazi wowe, andā, sināma handāe, thou art the cook; get up and prepare food.

MUANDIKIJI, *s.*, (1) a *writer*; (2) a *waiter, or table-servant*.

MUANDIKI, *s.* (ku andika), (1) wa kiōnda, one who *applies a plaster to a sore*; (2) one who *serves food*; who *lays the food, spoons, knives, &c.* upon the table, a *waiter*.

MUANDIKO, *s.* (wa, *pl.* mi—) (kibandiko), (1) the *applying a plaster to a sore*; the natives mix blue vitriol with bees-wax, and put it in the shape of a little loaf of bread upon a wound or sore; (2) *handwriting, manuscript*.

MUANDISI, *s.* (wa), a *writer* (ku andika, to write), *secretary, clerk, usually kätibu or karini*.

MUANDO, *s.* (wa, *pl.* mi—), a *hamlet*; mji mdogo wa mashamba watūma waketiyo; mji ni wa waunguana.

MUANGO, *s.* (wa, *pl.* mianga), (1) *light in general, as emitted from a luminous body, natural light*; *opp.* to the artificial (tä); najua miangayakwo; (2) mti wa ku tonga malēma, *fibrous wood is split into small and thin pieces and plaited into a net*; a *kind of tree, thin and straight* (usu. kuso malema); (3) = mtäwi, *sorcerer* (aangai usiku), one who has *light or eyes with his eyes at night*. There are celebrated sorcerers on the

island of Pemba who go naked at night (men and women). They pretend to see with their eyes as in daylight. They stumble as they walk (ku piga pindo); (4) a *kind of riot* (St.), muangani, a *kind of mboga, vid.* kitolāo.

MUANGA (or MUANGALLA), *s.* (*pl.* mianga) (Kinika); ni njuga ya hama mueto, ya Suahili, ifaliwayo hama utiyetu. A *kind of metal coils which the natives tie to their legs in dancing. They are made on the coast by native blacksmiths. They are of iron. The muangalla is different from kifumansi, a bell* (vid.) (*pl.* mi—). The Wakamba wear muangalla, a sort of bell.

MUANGADI, *s.*, the *name of a tree*.

MUANGAFI, *s.*, one who is able to imitate everything from having merely seen it, muangafu wa mato; kuangāfa mmo, ku angā, much enlightened.

MUANGALIZI, *s.* (*pl.* wa—), an *overseer, one who looks to*; *vid.* ku angalia, to see, to look.

MUANGAZA, *s.* (*pl.* mi—), *light, clearness, evidence, enlightening, prudence*; jambo hili li katika muangaza, this matter is clear, evident (suali); muangaza mengi (or miangazi mingi mbello ni kisa); for instance, when a man praises his goods too much, and consequently shows too much shrewdness, he may afterwards lose the who's profit; mtu akifania muangaza mingi, watu hawa tanunia, bei kubwa, ameangaza kitujakwe mno mtu huyu ni muangazi mno, ni muorofu mno, adaka faida mengi kitujakwe hakinnunuliki, as the man praises his goods too much, nobody will buy them, and thus he is the loser; u ni-fani: muangaza nadaka kitu ni-ki-ono; tā hi ina muangaza, tā ina tia muangaza niumbani; (2) muangaza, a *light hole, the small round holes which are often left near the ceilings of rooms in Zanzibar* (St.); a *small opening for light* = kidirasha, maana ya ku itoa muangaza, ni cha ku tia muanga niumbani (R.).

MUANGAZI, *s.* = muerefu; mtu huyu ni muangazi mno; ni muerefu mno, adaka faida mengi (vid. muangaza).

MUANGELLE, *s.* (wa), a *kind of tree or creeper, the wood of which the natives boil in order to make a paste with which they cement the bottom of a sieve* (mganga ungo). They also put a little of this paste into the borohā ya joko ku fania sito.

MUANGO, *s.* (wa, *pl.* mi—), a *lamp-stand*; (1) wa ku angikia tā, a *wooden frame suspended on a wall for supporting a lamp* (*cfr.* Dr. St., page 334), a *kind of bracket*; (2) ta Kinika, the top of a hill, in Kia, ju ya mlima; (3) muango = mlango; (4) muango (*pl.* mi—), a *kind of shrub*.

MUANGA, *my*; e.g., niumbani muanga, out of my house.

MUANGWI, *s.* (*pl.* mi—), *echo*. St. writes mwangwi.

MUANI, s. *sea-wood.*

MUANIA, s. (1) *a narrow way or pass; muania ni mta spitapo kua thiki (Kin. luania);* (2) *a little space between two incisors;* (3) *muania wa meno in Kinika, called in Kiswahili pengo wa meno, in Kimrima mfeko, gaps in the teeth.*

MUANIKA, s. *(wa, pl. mi—) (Kin. nondo), a fabulous serpent said to devour whole caravans by surrounding the camp with the length of its body, so that nobody can escape. It is also said to devour entire elephants. Hence the great quantity of ivory obtained in the interior, because the serpent ejects the teeth with its excrements. All these stories have been invented by the traders to frighten the people on the coast.*

MUANZA (or MUANZA), s. *(pl. mi—), wa waume na wako wa Wanika. The Wanika hollow out the trunk of a tree which is left open at one end, but closed at the other with a skin which has a small hole in it just sufficient to allow a rope to pass through, which is fastened in the inside, and on the outside tied to a kigongo (a kind of stick). The muzansa player takes a ndifu (rod) between his hand and rubs the stick backwards and forwards. The vibration is carried into the hollow trunk by means of the skin and causes a tremendous booming sound, which issues from the open end. By means of this instrument the chiefs rule over the credulous people of their tribe, for nobody except themselves is allowed to look at it upon pain of a severe penalty. Everybody runs to his house, and shuts the door, when the muzansa passes by, for they believe that a person who looks at it will die or get blind. The chiefs carry out all their secret proceedings by means of this instrument, which is heard to a great distance. The women have a muzansa of their own; men are not allowed to see the female muzansa, and vice versa.*

MUANSI, s. *(pl. mi—), something hollow, a bamboo, a reed or cane which is hollow inside (una mfunjo);* (2) *muansi wa ku angalia, a spy glass, telescope (Pers. doorbini);* mianzi ya pua ustrils; (3) *muansi = stick, or rope; ku angika nguo or pasia, to hang up a cloth or curtain; kalamu ya muansi, a reed-pen.*

MUANSO, s. *(wa, pl. mi—), beginning (ku anza), origin.*

MUAO, s. *(wa, pl. miao), pieces of wood put into the bottom of a boat, to prevent the water from damaging the cargo of the boat (maji yasiipate misigo);* miti ya dumi belong to the muao in a boat; ku weka muao, ku tupa viombo kua muao, ku pika wali kua muao; ku piga kofi kua muao; ku futa makania kua muao.

MUAIKIU, s. *(wa, pl. waaraba), an Arab; Uarabu, Arabia (cfr. manga).*

MUARI, s. *(wa, pl. wari), one who is circumcised, but who is still ignorant (mjinga) of the songs of circumcision, which are many, and of a ridiculous and obscene nature. During the process of healing (from the wound caused by the painful operation) he is instructed by the ngariba (the circumciser) and the makungui, persons who have been formerly instructed in those songs. Muari ni mtu alietahiriwa akafunsona viniago via nimbo. Muari ni mjinga asiejua mambo ya vilinge, lakau yuwambishoa sasa ni ngariba na kungui. If he is not very attentive to his lessons, he is severely beaten.*

EXAMPLES OF THESE SONGS.

1) The circumciser sings:

Poani ku jiwe, ju ku mti si miba, shina li ng'oe
Mja ku timba ndio muniewe.

Or:—

Poani kuni jiwe, ju kuni mti, tansa sina miba,
Shina li ng'oe, mja ku timba ndio muniewe.

(2) The circumcised responds:

Nikuenda jiwe la m'lon, kabona niama jelen,
Kimo li majini, shingo yala mp'ea, bada ya ku
pata seso, rokho ina njeka; i.e., when I went to
the stone of the mosquitoes, I saw an animal
floating in the water, the loin in the water, the
neck did eat mp'ea (the fruit of a tree on shore),
after I had received the seso (kitoa ja m'lo, the
removal of the foreskin) my spirit became quiet
(four lines).

Kuna la mama kama jano, m'lo wa haba kana
mfumo, muna muari anapika mat'boa taboa,
pale alikapo kundu lameka meka motto.

Simdekereka mkuungue mwarajanga, simde
kerera ajapokua fiko duri, nesamkuerera hatia
pindi za ku shuka, nesamshoma muiwa kamlek'ea
kirada na usung'ue papo

*N.B.—We will not translate these latter obscene
songs, which must thoroughly poison the minds of
the young natives.*

MUARIKA, s. *name of a tree.*

MUASHI, s. *(wa, pl. waashi and wawashi), a mason; muashi wa mawe, one who builds (a house) with stones (cfr. walika); the verb fluctuates between a and wa, hence ku akka and wakka.*

MUATA (or MUATAWADA), s. *(pl. miata), Euphorbia Kolquali; munge wa muatawada, which burns well when it is dry; vid. muange, bundle of straw.*

MUATRE, adj., *white (muatupo).*

MUATURI (MUTURI), adj., *black.*

MUAVILI, *s.* (pl. mi—), an umbrella; *cf.* muafili.
 MUAWANA, *s.* = jambo lililo kina wazi, lililo ainiwa; mambo haya yamekika muawana, hayakufika, something that is manifest, notorious, not hidden.

MUAWAZI, *s.*, the disposer, one of the names of God being the disposer and ruler of all things; *vid.* awaza.

MUAYA (or MUAGA), *v. a.*, to spill, to pour out, to diffuse; ku muaya maji, to pour out, or spill water; ku-muayika or muagika, to be poured out (*cf.* for muaga, magia, and muika); vitoa vina muayika, you see nothing but heads in the forest; ku muayisa maji taulini; *cf.* kaa.

MUAYO, *s.* (pl. mi—); ku piga mayo, to yawn.

MUAZA MKUA (WANGU), God; mashaka haya ulio nayo — ni ku kossa ni muazu mkua wangu.

MUBATHARIFU, *adj.*, extravagant; *cf.* جاف, fidit rem, petulantem et insolentem se gessit; جاف, incuria, laetitia modum excedens.

MUBUNI (MUNI)? (R).

MUDA, *s.* (*vid.* mda), a space of time (muda wa —, the space of —) (مُدّ, mensura: مَدّ, trahendo extendit, moram solvendi concessit; muda — kipindi kile kile ulicho ondoka hujia fika niumbani hapitia ni fiduru wa ku-ku duka, kua mudo ulio ule (R); muda or munda hu nshafika (kwisha fika).

MUDUMARI, *s.* R.?

MUDIAGU TUMU, *s.*, a tree which is soon perforated by insects.

MUGNIE (pl. wegnie, Kiama) (muigni, pl. wegni, Kiur.) (Kiur. muigniwe, pl. wigniwe — muigniwe, pl. wegniwe).

MUGNIEJI, *s.* (pl. wagnieji or wegnieji) (— muigni nti), a native, one who belongs to the country, one who is native of the place and who has a home there; (2) a host.

MUGNIEWE (MUNIEWE), *s.* (pl. wegniwe), he himself, pl. they themselves, lit., he the possessor of the matter mentioned, they the possessors (*vid.* muigni); muegniwe amekuja, he himself came; wegniwe wanakuja, they themselves came (Kiur. muigniwe, pl. wegniwe); niumba za muigniwe the houses of himself, of the possessor; taku regéza, I shall return it to thee (its possessor), I myself, thou thyself, he himself, muegniwe.

MUKKUNDU, *adj.*, red, reddish. (ekundu): niamba niekundu kasha jekundu.

MUKLEKO, *s.* (wa) = ngao ya ku elekéa mana or ku elekéa mana, a piece of cloth in which the native women carry their children at their backs (Kin. mkamba wa ku erekéa mana).

MUKLEWA, *s.* = mambo yame-muelea (*cf.* matahifu wa mambo, yuna akili), intelligent, wise, prudent.

MUELLE, *s. adj.* (pl. wuelle), sick, a sick person, one who cannot leave the bedstead or room. (The mgónjoa (sickly person) can go about; muelle ana uelle, pl. nduelle, pains of sickness; majira ya mvua nduellozangu zita-ni-jia muilini munangu, during the rainy season pains will attack my body.

MUEMA, *adj.* good; *cf.* ema.

MUEMBAMBWA, *adj.*, thin, slender; *vid.* embamba.

MUEMBE, *s.* (pl. miembe), a mango-tree, its fruit embe (la, pl. ma—) (magnifica Africana).

MUENDAGU, *s.* a great and irreparable loss (St.).

MUENDANI (or MUANDANI), *s.* (wa, pl. waandani), (1) rafiki, a neighbour, friend; (2) hawā, mka-haba.

MUENDELEZI, *s.*, a copier; ku endeleza mbelle, to go in a straight line, e.g., in writing, in making a mat, &c., one who goes on, or perseveres with his work, till he has completed it.

MUENDO (or UENDO), *s.*, going, journey, gait, behaviour; muendo hauna kawaida hatta ujapo kuenda intāna kūtūa, ni muendo nnakuenda muendo wa sā mbili wa nusu; muendowakwe ni wa goya.

MUKNENDESHI, *vid.* mtembezi.

MUKNENDO, going on, behaviour; ku fania or tenda vibaya or vema, ill or good behaviour.

MUKETU, muamwe ni wetu? (pl. enetu), sisters?

MULEZA, *s.*; Mungu ni— (*vid.* maenéo).

MULAGE, *s.* (pl. mi—), a bundle of straw, used to carry a light (St.) (muénche).

MUEGELLE (or MUANGA UNGO), *s.* (Kijumf. muangelle), a kind of sorrel (of acid taste) chewed with toka. It is also used in many kinds of sickness, especially in this decoction used, ku gānga ungo, to paste up a sieve or fan. Hence its name mganga ungo, in order that the flour may not run through.

MUEGERO, *s.* (wa, pl. mi—) (*vid.* masea); ni fungu la tembo la muigni minazi, that proportion of tembo which belongs to the possessor of the coconut-trees. Jioni ni muengero wa mgama minazi, in the evening the tapper gets his share.

MUENGINE, *adj.*, another (pl. wangine, mangine); *cf.* ngine.

MUGNIZI, *s.* (wa, pl. wabizi or w'enzi), one who visits another to enquire how he does, a friend, acquaintance, companion, fellow; ku enda nai, or suatani nai, ku-mu-enza, to look after him; ku enzāna, to look one after another for counsel and assistance; muenzangu, my friend (pl. waenzangu or wenzangu, my friends, companions); mtu huyu wa-ni-enza ku jikika jamba-langu, this man looked or enquired after me to

know my condition (*vid.* ku onsa or enza); *cf.* buenzi in *Kiniassa* = rafiki, samo.

MUNAZIYO, *adj.* (Arab. عاقل), clever, prudent, dexterous, shrewd = mähiri; *vid.* erefika.

MUNAZA, *s.*, a kind of corn or weed like linseed growing on a close spike like a bullrush flower.

MUETU; humo muetu, here with us, within (of) us.

MUETU, *adj.*, white; mtu muetu, a white man.

MUETU, *adj.*, black; mtu muetu, a black tree.

MUEWE, *s.* (pl. miéwe), a kind of vulture, a hawk; yuwala makind@ ya koku: (2) a kind of fish, similar to the fute.

MUGZA, *v. n.*, lit., to be able, to escape (?); mana ame-mu-eza, had power to outwit; kua babai usiku wa kisa, asipate-patekana ni watu, the boy escaped from his father in the dead of night lest the people should see him; *cf.* éa, *v. n.*, to go out (ku toka).

MUGZA KOTE (or MAMBO KOTE), the Almighty (God).

MUGZA KOTU (mugizisingu)? (R.), *cf.* muwéza.

MUGZA MUGKIMWE, one's own master.

MUGZI (m'zi), *s.* (wa, pl. miezi), moon, month; muangaza or muanga wa muezzi, moonlight; muezzi waanza letta anga nkipassua uwingu, the moon begins to shine when she breaks through the sky; muandamo wa muezzi or muezzi muandamo or muanzo wa muezzi, the beginning of the moon (or month) when she appears the first time — new moon (following up the moon which is passed in the previous month), muezzi unatimbuka or jimbuka — una anza ku toka. The natives divide the month into three parts—(1) kumi la kwana (the first ten days from the new moon); (2) kumi la kati (10th to 20th) (3) kumi la kwisha (20th to 29th or 30th). This account makes majuma manne (four weeks). They also divide it into two parts—(1) siku kumi na tano (fifteen days in the outside), kua ndo, una mgoáo or anga kuba; (2) kumi na tano ni ndani, fifteen days the moon is inside, ni kiza or chikwasa, i.e., from the 16th, muezzi wanza ku-ngia ndani, she becomes mtumbu or mjimba, because she appears at midnight; muezzi mpungufu, ukipungu, ukitoa kwisha siku-zakwe (twenty-nine days only); muezzi kamili, full moon; muezzi muandama mpungufu or muandama kamili.

MUGZI, *s.* (wa) (1) the moon; (2) month (pl. miezi); the month begins on the day on which the moon is first seen. When the old month has passed thirty days the new month begins, the people do not reckon thirty-one days; muezzi muandama or muangamu, a month of thirty full days; muezzi mpungufu, a month of less than thirty days.

MUGZU, *s.*; ku piga mufumbi kumojé, said of the flood? (R.).

MUGANO (pl. mi—); niama isio mofu, *Rashinees* of meat.

MUGHENBU, *s.*, a rogue; *cf.* غلب, prevailed.

MUGONIA, *v. a.*, to crush something with the tongue, not to bite it with the teeth, e.g., temba ya mnia.

MUGONIE, *s. a.*, a kind of pumpkin which is easily crushed with the tongue, not with the teeth; mmugnanie, the pumpkin tree or creeper (mtango).

MUGUNIKA, *v. n.* (= vinginika), to crawl in putrid meat, said of mabú, white maggots.

MUGHENIA, *s.* (pl. wa—), an Abyssinian. The Abyssinian slaves are greatly valued on this coast, especially the females, on account of their beauty. They are chiefly brought from Harawa or Marku, the inhabitants of these sea-towns buying them in the interior.

MUGHENI, *s.* (pl. wa—) (Arab. عام), a servant, one of the original inhabitants of Zanzibar. These wabadimu pay two dollars a year for each household (*cf.* St. 332). They speak at least two dialects materially different from the Swahili in town.

MUHALA, *s.* (wa), displeasure, anger (= kasaráni). Muarabu huyu alikataa maliyakwe, amedóka kwa muhali, this Arab, to whom his property was refused, departed in anger; Muarabu amepata muhali kwa Mzungu, the Arab became angry with the European; ewe Mzungu ukimsa-ni-pa kisa nta ni pata muhali (nosu, hasira), O European, if thou wilt not give me a knife, thou shalt get anger from me — thou shalt displease me; laken Mzungu anena, mimi siji muhali wa mtu, but the European says, I am not afraid of the anger of man; مَل, maligna delatione in

sidius struxit alieni; مَل, astutia, dolus.

industria; ku-mtia katika muhali — ku-m-pi gania, to fight or quarrel on account of somebody, e.g., when three masters demand the services of one servant or workman at the same time: a-ni-daka muhali, he seeks for a matter against me that I may be considered a bad man, as another man demands his service; ku oudoa muhali, to do a thing only half, only ku oudoa muhali (only to remove displeasure).

MUHALLI, *s.* (pl. wa—), transgressor; *vid.* hallu.

MUHALLIMU (and kihallimu)? (R.).

MUHANDE, *s.*, the name of a tree (= muvande in Kir.).

MUHARABU (pl. wa—), destructive, injurious; *vid.* haribu.

MUHARIBU, *s.* (pl. wa—), a corrupter; *vid.* ku haribu, a destroyer.

MUHARUMA (wa kitoo), mubada ?

MUNASHIRI, s., *vid.* mubemili.

MUHASSI (or MUHASSAI, or HASSI, or HASSAI), s. (pl. wahassi), mahassi (sing. hassi), a castrated man, an eunuch, mtu alietuliwa mawe ya mkénde (aliehasswa); mtu huyu ni muhassai or muhasshi, na gnombe ni hassi, hassai or muhassai; *cf.* حسي, castravit; حسي, castratus, eunuchus.

MUNENI AKILANA, s., a choice friend.

MUNEMILI, s. (pl. wa—), (1) — mtu afumiliai manibo mema or mofu, one who endures good or bad circumstances, a patient person; (2) beam of a house (pl. mihemili); (3) — muhashiri (pl. mi—), a beam which supports the main-mast of a native vessel.

MUHIANA, s. (wa) = mtiriri, mbishi, mtu afaniai neno kwa kúsudi or kiburi, one who opposes another from pride to offend him; neno la muhiána litu-m-tongwa = litu-m patia hasára, the word of a proud and obstinate opposer will bring trouble upon him.

MUHINDI, s. (pl. wa—), a native of India, especially Muhammedans of India, of whom there are the Khoja and Bohra, two parties in Zanzibar.

MUHINDI, s. (pl. mi—), the Indian corn plant; *cf.* hindi (la, pl. mahindi).

MUHITAJI, s., lit. a wanter, lover, (1) one who is in want, Luke xv. 14; naye akaanza kúa muhitaji; (2) one who is destitute of; ni muhitaji yule, hana pishi ya kula, hana kitu tena; bano alikua tagiri sana muhitaji, hana kitu alikua muhitaji nacho ndiposa hanunua.

MUHOGO, s. (wa, pl. mi—), (1) the shrub of cassava or manioc (cassava-root); (2) the fruit itself, mti wa muhogo, na tundalakwe ni muhogo, misai ya muhogo; hogo (la, pl. ma—), a large cassava (*vid.* mahogo); makopa, dried pieces of muhogo. The natives split the large pieces up very small, and expose them to the sun until they get quite hard, when they may be preserved for a long time. When required for use, they are pounded in a mortar, and boiled with water into a thick paste (sima ya makopa, Kin. jora). It is an important expedient in time of famine. There are several kinds of cassava—(1) muhogo wa kindoro (white, good, but intoxicating); (2) muhogo mke (female cassava), which has a small red shrub; muhogo mke una vishadda kana vipili via wako wa Wanika. This is the best kind of muhogo; it is agreeable, has much meal and no bitterness; (3) muhogo mume (male), the shrub is large, the roots (mini) very long and thick. The male kind is not so good and agreeable as the female, but on account of the thickness

of the misi, it is liked for making mukopa, one large piece being cut into many smaller ones. The cassava shrub does not like a hard soil, but one which is soft and black; misi ku shuka, ku tarabba, i.e., ku wanda mtangani. There are several places near Mombasa, celebrated for producing excellent muhogo.

MUHONOBIA, s. (pl. mi—) (Kinika), the copal-tyce; *vid.* masaudarusi (Kiswah.) uhongolo = matosi ya muhongo.

MUTAKARI, s. (Arab. متعصر), an abstract, obridgment, a summary.

MUVU, s., maternal uncle; *vid.* muumu.

MUWULA, s. (pl. mi—) (= m'da, *vid.*) (Arab. مودة), an appointed space of time when borrowed goods are to be returned to its owner; ni-pa-ni muhula wa siku tano.

MUWUNSI, s. (wa, pl. wa—); (1) muhuni wa máwe = muashi, a mason, workman in stone, one who builds houses of stone; (2) muhuni wa juma (afua juma), a blacksmith; (3) muhuni wa fetu, ruasi, &c., a workman in silver, lead, tin &c. The Muhuni are supposed to be great sorcerers, who know the secrets of Nature and can perform wonderful things by witchcraft, &c.

MUWU, s. (Arab. مهر), a seal, signet; ku tia, to sign, seal.

MU, s., a species of mangroves, near the sea-water, and fit for making boriti (R.).

MUJA (or MUU or MUWU) (v. n., ku in or wia) (pl. waii or wawii, demander of a debt.

MUTHA, pl. mi— or miiba, thorn.

MUTHAJI, s. (pl. waiibaji) (webaji), a thievish person, one who steals habitually.

MUWI (or MUWU), s. (wa, pl. waiifi), a thief; ku iba, to steal; *vid.* muvi.

MUWU (muwvu, ivu, wivu), adj. (pl. waiwu or waiifu), ripe; (2) a jealous person (*cf.* wifu, jealousy); wivu, jealous.

MUWUNI (or MUWUNI), s. (pl. wugui), possessor, owner, the person which has anything or to which anything belongs or from whom it originates, a chief or sheikh (Kisambara, muéne), the possessor himself, or he himself; muiguiéwe, pl. wuguiéwe. It must be observed, (1) that the word has never a genitive sign after it except when it stands absolutely; (2) that it affords a convenient expedient in forming adjectives and concrete nouns in connection with the infinitives of verbs. Mupuni niumba, the possessor of a house. Kitamba "guie or ignie," I (ego), consequently muigui (e) the I or ego of anything — possessor ?? Muigui nti, the lord of the country. Muigui ku kutuba, the preacher. Muigui kichaa, lunatic. Muigui ku poosa, paralytic. Muigui amiri, pl. wugui, amiri, not muigui wa niumba. Wugui fetu, the possessors of money, not wugui wa fetu.

Muigni ku daka nani? who is the possessor of to desire, i.e., who is it who desires? or who is the desiring person? Muigni ku panda, the lover, lit., the possessor of to love. Niumba yegui usuri na mali mungu, a house which possesses much money and property = a beautiful and rich house. Muigni wangu anakaja, my possessor is come. Thus says a slave with regard to his master or a wife in regard to her husband. Munga ni muigni witu, muigni ku-tu-umbua, God is our possessor, the possessor of to create us, i.e., our creator. In reference to the word "muigni," or, as Dr. St. writes it, "munyi," cfr. Dr. St.'s Handbook, page 332, a chief, a sheikh. The muigni mkh is esteemed the true Sultan of the Suahili, at least in the island of Zanzibar and the parts adjacent. He is descended from an ancient Persian family, the heiress of which married some generations since an Arab from Yemen. The title is now (1874) in abeyance. His chief residence is at Dunga, near the centre of the island. Muigni kiburi or muigni ku kusa nafsiyakwe, to be proud.

Muhammad, s., God, the possessor of dominion, i.e., of the universe. The word is contracted from muigni ézi or enzi Munga = God the possessor of dominion, which term is one of the 99 attributes of God in the Muhammadan religion. Or muigni-ku-ézi ni Mungu, he who rules (ku ézi) over all things is God. This is a title of honour (jina la heshima) given by the Muhammadans to the Supreme Ruler of heaven and earth. Ndio alie na ufalme wa mambo lote or ndie aungai mambo lote, the only potentate (pantocrator). As the pagan East Africans have a very low idea of the term Munga (in Kinika and Kikamba Mulungu), understanding thereby either heaven, sky, or some inferior being (such as the soul of man which becomes a Mulungu after death), it is evident that the Muhammadans wished to avoid the antithetical term "Munga," and therefore substituted another which excludes all heathenish ideas. The expression "the possessor of the majesty or dominion of heaven" is connected with some difficulties: (1) the genitive sign after ézi or enzi is omitted. They do not say "Muigni ézi ya Mungu," the possessor of the dominion of God. (2) The word "Munga" has never in Kiswahili the meaning "heaven or inferior being." Heaven is rendered by the word awingu, heavens mbingu. Arab, *ya*, *raza*, potens fuit rei; *ya* = potentia, dignitas.

Mui (or muwi), s. (pl. wali or wawli) (rid. ku in or via), he who walks in a dolt.

Muino (or u'ino) (wa, pl. miko), 1) a spoon of

large size to stir up that which is boiling in a pan; (2) a mason's trowel; kijiko, a small spoon; ku waka muiko is = ku zira, i.e., to avoid a certain food; rid. zira.

Mukuu, s. (cfr. juleaa), food which has been kept overnight, the portion of food which has not been eaten in the evening, but which is eaten next morning; chakula hiki cha mukuu; wali umekua wa muiku, umejolewa mibukhi; wali wa muiku, boiled rice of yesterday, i.e., boiled but not all eaten yesterday; wali uliocholéwa; vid. jekaa, and bario or bariyo, what is left from the evening meal to be eaten in the morning.

Muli, s. (wa, pl. mili or mivili), body. They dislike using muli for a dead body, still they do use it (Luk. xxiii, 52, 53); muli wa nduganyangu, among the slain ones.

Mulika, v. u., to look shading the eye with the hand (R).

Mulikia, v. obj. to light for one; washa makúti u-ni mulikie; sijui n'liche kaniaga; eha hasa ku mulika ni chéngo; ana-ni-mulika kuu makúti, he has lighted for me with leaves of the cocoa nut tree: letta or n'lettéa tñ, u ni mulikie.

Muma, the natives use this word if one stops or stands still a long while on the road, and does not understand a call, supposing that it is for some one, afterwards they laugh at him; cfr. ku ima.

Mumaji, s. (ku im ba), a songster.

Mumo, s. (pl. mumo), side piece of a door frame (St.).

Musa, s. (wa = damu ya pua (rid. Kinika = pangu ya pua), the blood which comes from the nose; damu inatoka na pua.

Musamo (R); mtaba wa muina mo?

Muxda (or MUNDAWINDA or MUKSU), s. (winda, pl. wawinda), a hunter.

Mynoi, adj., much, full; muingi wa manao, full of words.

Muxsi, s. (pl. wuinsi), (vid. muinda, hunter), contracted; winsi (winiwao).

Muro, s. (wa, pl. miro or miuro) = wa ndofu, the trunk of the elephant; makhono wa ndofu.

Mumuo (or u'muo), s. (wa, pl. muisho or miisho), end, conclusion; muisho wa ulimengu, the end of the world. The Suahili relate many stories about the end of the world. Some European ladies once resolved to go by sea to the world's end, but only birimi (young men) were allowed to join the expedition. One lad, however, concealed his father in a sack on board the vessel. After a long run they came to a region of the sea where the ship stuck fast on the mud (tapa), so that she could move neither forward nor

backward. In this embarrassment the young men wished to have the advice of an aged person. Hence he who had concealed his father consulted the latter in secret. The old man advised his son to slaughter a bullock and suspend it to the ropes of the main mast. This advice having been put into execution, a mighty wind arose and many large birds appeared, which carried off the bullock, and, by means of it, the vessel into deep water, and thus the young men were saved. A capital piece of advice for the Swahili to give to navigators in the icy arctic regions!!! Kua muihsho, at last, lastly.

MURKATI, s., lit., a caller; ku ita, v. a., to call; a lover.

MUTHI (Patta) = muvi, a thief.

MUTI, adj., fresh, unripe, green; mti maiti, a green tree; kitu kiwiti, anything unripe (kisiyo iwa); émbé mbiti, pl. maémbé mawiti; ndizi mbiti; niumba mbiti; opp. biyu, ripe, well done; biyu is contradictory of biti, which means "half-cooked."

MUTO, s., calling, summons (ku ita, to call; ugira wa muto, cfr. killinge).

MITU (pl. mitu), a thick forest, which is large and of which people are afraid.

MUVI, s. (ku iba), a thief; at Lamoo muvi, at Patta muithi.

MUKADHA; vid. mukdishu.

MUKARI, (wa, pl. wa-) (vid. ukiri, v. a., to mislead), a liar, deceiver, cheat; cfr. مَكْرُورٌ, incognitus, ingratus, improbus; unus duorum angolorum qui tentandis in sepulchro defunctis, esse praepositi dicuntur; vid. كَرَّ, nescivit, improbavit, obstinate, denying, lying; wanafania mukari (nguvu ya uruguo); (2) mtu atoaé neno la hakiki aka-li-fania uthalimu.

MUKARI WANAKIRRI, the name of an angel who torments the wicked in their graves by keeping them, as it were, conscious of themselves. This is athibu (punishment) ya kaburini, asaii watu kaburini.

MUKATE, s. (wa, pl. mukate), or mkâte, slice, bread, however the term mukâte does not exactly mean "bread," but rather little slices or little pieces, or loaf or cake. The Swahilis take rice-flour, mix it with honey and boil it in water till it becomes a paste; this they put into a deep dish of clay, upon and under which they place fire. When the paste is sufficiently cooked they cut it in pieces (mukate, sing. mukate or mkâte), also said of a swelling, ku fania; mukate? (R.). They say also, mukate wa tombaco, mukate wa lime, wa juma, wa ku mimina. There are different kinds of mukate; e.g., mukâte wa mûka, cake of mûka meal; kitumbûa, a cake made like a fritter;

bumunda (pl. ma), a soft cake, or a sort of dumpling; kinitûma, ladu (vide).

MUKDISHA (or MUKADSHA), s. p., the town of Magdisho, one of the Benadir on the Somali coast (cfr. Bender, pl. Benâder). Barawa, Mawka, and Mukdishu are north of the Equator on the Somali coast. These are the principal commercial towns still belonging to the ruler of Zanzibar.

MUKHABIKI, s. (Arab. مَخْبِرٌ), one who gives information, who brings news.

MUKHTAJI, s. (wa) (Arab. مُخْتِاجٌ), one who demands, desires (ku khtaji, to desire); vid. muhitâji.

MUKHTÂAR (or MUNTÂARI), s. (cfr. مَخِيرٌ, con- traxit, abbreviavit; مُخْتَارٌ, compendium, epitome), compendium, summary; cfr. mafsiliso.

MUKHÛRI, v. a., to go up and down lengthwise.

MUKONO (or MKONO), s. (wa, pl. mi-), arm, hand, cubit (a measure), mukono wa mwa na wa ku shoto, the right and left hand; mukono wa ku lin, the right hand with which one eats; mukono wa ndofu, proboscis; mikono ya into, channels of a creek; mukono wa kansu, sleeve; mikono mitûpa, empty-handed.

MULE, a pron. demonstr. impersonal, in, there, (or into) relat. to place.

MULIKA, v. a., to show a light, to gleam (St.); cfr. mulika.

MULIMO, wherein there is.

MULKI, s., dominion; vid. milki.

MULUNGU, s. (Kikika, Kikamba, and in many other East African dialects), heaven and God, or supreme being, of which the African heathen have a faint idea (cfr. Maignisingu). The heathen mind in rising to the idea of a supreme being stands still, as it were, when contemplating the heaven, and thus confounds the creator and creature. Mulungu is also the name of a tree.

MUMBU? (R.) s., a tree.

MUMBUJI, s. (pl. waumbaji), vid. umbaji; wa- zungu ni waumbaji, making nice things.

MUME (properly MUMBE) s., adj. (pl. waume), a male of men and animals; mtu mume, a man, opp. to mtu mke, a woman; husband mume, her husband; mume wangu, my husband; fig., strong, brave; vid. umu, mume or mûmu ya ku-mu-wa, a man who is dangerous, who can do all things.

MUMENKE = MUME KKE, a hermaphrodite; mume si mke na mke si mume. Such a person is said to have been at Mombas, he was the slave of the former commandant of the fortress?!

MUMIANI, s., a remedy, which is used as a medicine (St.), a fabulous medicine which the Arabs

manu prepare, in the opinion of the natives, from the blood of a man.

MUMUNIA, s., a *Muhammedan* (pl. = wazalimnia, the *Moslems* (Arab. *مومنين*, pl. *مومنين*, *believers*). To the *Muslim* or *Mumini* (*Moslem*) is opposed the *musu* or *pagan* (pl. *wasua*).

MUMU (musu and mungu) there (and mule), the *muhogo* broke in the soil in plucking it out; *musungu* yule afasiri maneno, si kama mtu wa mbali, ni kama alievialiwa mumu.

MUMUNIA (or MURIA), v. a., to grind, to rub, to trisurate, to crush, e.g., lumps of meal; to roll about in the mouth, as food that does not require masticating.

MUMUNIA, v. a. (cfr. *gusiungua*), *mkundu wa-mumunia*, the anus makes him tremble when eating nature.

MUMUNIA, s. (pl. *ma-*), a species of gourd resembling a vegetable marrow; its hard rind serves often for making spoons, ladles or bottles; ki, pl. vi—, a small sort of gourd; *vimumunio* (Rob. writes *mumunio*, the plant of the —).

MUMVITA, n. p., a native of *Mrita* or *Mombasa* (pl. *Wamvita*); *mtu wa wita*, alio na kondo siku zote (vid. *appendix*).

MUNAFIKI, s., *hypocrite*; cfr. *muzandiki*; Arab. *مُنَافِق*, *subit latibulum*; *hypocritam egit* in religione.

MUNA MABA, a spirit represented as a white woman with an ugly black husband (St.).

MUNDA, s. (wa, pl. *miunda*), *Kin.*, plantation (*Kiswah.* *shamba*).

MUNDA (pl. *mi-*) (*mundu* ?), *munda wa ku shonia* or *pigia samaki kuba* (cfr. *shoma*) (*nifufu wa munda*), a large harpoon used in whale fishing.

(Obacene) Native Song:

Papa ku-ni-piga pesi pesi (pasipo) koto
Na munda, aka-m-futa njelesi, aka-mu-weka
Aka-m-futa, upande akafania mtusi, upande
Akafania guonda, miti iote yakueléka
Ela mje mje una miba.

The meaning is: all trees may be ascended except the mje mje tree which has thorns; thus all women may be touched except the wife of a husband; if anybody does touch her, he will be severely punished.

With such flimsy songs the native sailors entertain themselves when rowing.

MUNDA, the *skin*, *skin-bone* (vid. *Kiniasa mboro*) (*mboro* ?) St. has *mumudi wa miguu* (*shiku*).

MUNDA, s. (wa, pl. *miunda*), a kind of sickle, a billhook, a small hatchet; cfr. *sanga*.

MUNDA, s., name of a tree.

MUNGASIA, (pl. *wangasia*), a native of the Comoro islands (n. p.).

MUNIKI, adj., another, different; *mtu mungine* another man; *kitu kingine*, another thing; *kusha lingine*, another bar; *makasa mungine*, other boxes; *nyumba mungine*, another house; *nyumba mingine*, other houses.

MUNGU, s. (*Kinika*), small worms or insects; cfr. *tshe*.

MUNGU (or MUNGU), s. (1) God (vid. *muigwaingu* or *muigwi* *zi mungu*); (2) heaven (with the pagans). The word may be derived from the verb *ku unga*, to join together; (3) *muungu* ndio *aungai mambo iote* (*muungu*, one who unites or combines).

MESKINI A MUNGU, s., a free but poor person who goes about begging under the pretence of being poor, but in fact does not like to work. He may have been emancipated by his former master, and prefers now a life of begging to that of labour.

MUNGUMBA, s. (pl. *waungumba*), a mixed tribe of *Wadigo* and *Wasegia*.

MUNIA, v. a.; cfr. *mumunia*, v. a.

MUNIA MUNIA, v. a. (1) to mumble, chew, to dissolve something by moving it about in the mouth; (2) said of the trembling motion which is caused in the anus after evacuation; *mkundu wa-munua munia* or *wa-munguungua*, the breech trembles him; i.e., makes a trembling motion; vid. *mumunia*.

MUSANDAGE, s. (wa, pl. *mi-*), a parasitical plant.

MUSIWE, s. himself (vid. *muigwi* or *muigwiewe* or *muigwiewe*).

MUSIO, s., n. p., is the name with which the *Galla* call the *Wapokomo* residing on the banks of the river *Dana*; the Europeans and *Hanians* are called "Dunga" by the *Galla*, whereas they call the Arabs "Mulushu," and the *Nuahili* "Hamara."

MUSIV, s. (wa, pl. *miuniv*), salt; *mamboyakwa* *hayana muniv hatta kidogo* (*muniv* wa *barudi*, *nitra* ?)

MUTO, s. (wa, pl. *mito*), a wooden lever, or a pointed piece of wood for digging; *miti wa ku timbia mashimo* or *ku omolea*. It is different from *mtaimbo*, which is of iron; *mtaimbo wa juma*, opp. to *mito* — *mtaimbo wa miti*.

MUBOV (or MUBOV), adj., bad, wicked, spoiled; *mtu mubovu*, a bad man; *kasha ovu* or *bovu*, a bad bar; *nono ovu* or *bovu*; *kitu kivu*; *nyumba mbovu*; *maneno mubovu* (vid. *hozika*); *ku timba maoovini*, *ku epusha mubovu*, to deliver from evil.

MUBUA, s. (pl. *wabua*), one who is afraid, who fears, a coward (*Kin.*) (*ku oga, ogopa*).

MUBUZA, s. (pl. *wabuzi*), (1) one who saves (*ku*

okóza, ku okóá = ku tóá maovúni = ku epusha maovu), a deliverer, saviour; (2) muokóá (pl. waokóá), one who picks up anything (St.); *cf.* okóta, to pick up.

MUOMBÁJI, (pl. wa—), a habitual beggar (ku omba).

MUOMBÉZI, s. (pl. wa—), an intercessor (ku-mu-ombéa, to pray, to intercede for one).

MUÓMBI (or MUÓMVI), s. (wa, pl. waombi), one who begs, a beggar (ku omba).

MUOMBÓMO, s., a tree; *vid.* mruá.

MUÓMO, s. (wa, pl. miómo), lip; muómo wa mtu, the lip of a man, but the bill of a bird is called mdómo wa niúni; e.g., mdómo wa kuku, pl. ndómo (za); mómo ukáulo, the upper lip (R.).

MUÓNGO, s. (pl. waóngo), (1) a liar (*vid.* mrongo) (uóngo or uróngo, a lie); (2) a period of time, especially in reference to agriculture (wa, pl. niúngo), a decade of ten days. The Suahili reckon the muóngo from the siku ya muaka. Consequently every month would include niúngo mitatu; muóngo muangápi, in what decade is it? muóngo wabaini? kua muóngo hii, instantly; niúngo hino.

MUONGÓFU (or MUONGÓKI) (pl. wa—) (muigni ku ongóka), a straight or upright one, one who has the rule or lead; *Hebr.* xiii. 7. *Dr. St.* takes it in the sense "a convert, a proselyte" (ku ongóá, to lead); (2) a man who can imitate work only by seeing it — mtu alieongóka kua halisiyakwe akiongósha kaziyakwe nzúri.

MUONGÓSHI, s. (wa); muongóshi wa kazi = fuudi nongóshai or afuniai kazi nzúri, a skilful workmaster, a Jack-of-all-trades, a man skilled in many different things.

MUONGÓTI, s. (wa, pl. mi—) (*vid.* mlingóti), mainmast.

MUONGÓZI, s., a guide (ku ongóza mbelle = ku pita or tanguia mbelle, to go before, to take the lead, to lead on); muongozi wa ndia, the person who takes the lead on the road, who goes in front of a travelling company. This is the mkurugenzi (or kilongola, *vid.*), who walks before a caravan, carrying his charms in his hands.

MUÓKO, s. (wa, pl. mióno) (or mónico, pl. misónico); ku futa or piga miono or misónico; ku futa misónico is to snore a little, and ku futa miono, is to snore aloud, so that it can be heard far off (*cf.* kororó) As miono appears to be rather Kinika, the word misónico will be purely Suahili?

MUÓRI (or MÓRI), s., tallow; *vid.* móri, s.

MUORORO, adj., soft, smooth, lenient, mild; mtu muororo, a mild man (*cf.* in Kimiassa "oróá," to be soft, yielding, mild); mti muororo, a tree of soft wood; émbé jororo, si gúmu; mabindi maororo.

MÚONIA (or MÚONIA), s. (pl. wabasha or wabashi), a man or woman whose business is to wash corpses (*cf.* masikoa). Their wages consist of rice, mtama, cloth, &c. They have the sieve in which the rice or mtama is given.

MUÓZI, s. (*vid.* ku óa, v. a., to marry), bridegroom = muigni ku funga hotuba, or — buana harusi — mtám-ba mume, bridegroom; mtám-ba manámka, bride.

MURÓTU, s., green vitriol, sulphate of copper (some people say mruútu), bluestone.

MURÍRA, s., = muthia (R.)?

MURSA, s. = rasúli, a messenger, especially Muhammed.

MUSÁLA, s. (pl. mi—), an oval mat used to perform the Muhammedan devotions upon (St.); *cf.*

مَسَلَى, locus magnus sub Jove preces publicas habebantur.

MUSÁMA, s., pardon; *vid.* msámaha.

MUSHUPÁTU (or MSHUPÁTU), a rope of náá; *vid.* shupátu, a plaid of matting; a narrow strip of matting.

MUSILIMI, s., Islam? umati uli musulími.

MUMI, s., the northerly winds blowing from December to February. Sometimes the natives extend their reckoning till May or June, adding the period of tanga mbili; *vid.* tanga.

MISIMU (MÓSIMU), the time when the ships come from the north, from December to March; akihi musimu, when they return in April; *cf.* Damáni.

MUSTAMIA, s.; samia na mustamia? (R.).

MUSTIRI, s. (Arab. مشتري), a buyer, purchaser, customer; kitu changu n'nacho nauza nijapáta muhitaji, I have nobody who wants it — mustiri (*vid.* muhitaji) (*vid.* Arab.)

MUTAAMIR, adj. (Arab. متعبر), credible (*cf.* mtabari), worthy of credit.

MUTAKADÁMU, s. (wa), one that goes before, leads the way; *vid.* Arab. قادم, praecessit, praevit.

MUTHIA, s.; wimbi la muthia? (R.).

MUTHINGU (MURINGU), s., the name of a tree; *cf.* also mudungu tundu, a tree which is soon perforated by insects.

MUTIA, s. (Arab. متيع, obsequens fuit (*cf.* tía) (rather mtii or mufii, one who is obedient; Arab. متيع; *vid.* ku tii, v. a.).

MUTZI MUIRU (in Kinika) (*cf.* Mji in Kis.), the black town on Mount Rege was formerly the kaya or capital of the Bahai tribe. The people of Malande and Kamfude left this kaya; some returning to their fatherland Rambo in Chagga, others going to the Wadigo, others to the banks of the river Pokoma, and becoming lost in their tribe. One division took refuge with their

brother-tribe, the Chognis (Chogni oha Muadariko), and in consequence of a plot against them returned after a year or two and founded another kaya, called Vokéra, which existed through nine generations, when a division again took place, though none left the country entirely. They merely separated, and those who left the place founded the Mutai Múvia (by the Swahili called Rabbai M'pia, new town, new Rabai). There seems to have been two towns on the Reale—Mutai Muiru and Mutai Mudide. They were exceedingly warlike, Gairo and Nchira are still mentioned as the fiercest. They were also called "Mutai mubomu wa Reale, and Mutai mudide Muiru," afterwards they were called Mitzi ya Ntzoáni (accursed towns?). Muravai, Muehogni, Mukiriama, and Mtahe are brother-tribes: Darunia, Rive, Kambe, Káuma, the same. The inhabitants of the Rabbai territory lying between Darunia in the south and Rive in the north waylaid and killed those who passed that way. They made themselves obnoxious even to their brother-tribes, so that at last all the Wanika united against them for their destruction. They said: "hukutáno, huenonde, hukafunse mutzi hio wa Aravui." They assembled near a large rock, which therefore was called Tziwe ra kizungu. The Ravai, instead of going forth to meet them in open battle, fortified their towns by constructing Maboma, where they quietly awaited their enemies. These, however, had not the courage to attack them behind their Maboma, and thus resolved to do with their voices what they were afraid of doing with their arms (aka-a-pigira kizúno = salia ni Kijomba), saying:—

Muravai! kuna ndugu! Chorus: Ho-o!

Ndogúyo ni uha!

Uhao ni nduguyo

Kuna ndugu Muana 'Damu! (R.).

MUTAJI (or MUWAJI), s. (pl. wanaji), a murderer, a killer, a slayer; vid. ku úa, v. a., to kill.

MUUTOZI, s. (wa), one who tends or nurses sick persons; vid. ku ugúa.

MUÚJA (Arab. ^{موج}), anda, fluctus maris), s. (wa, pl. miúja), (1) = wimbi, a wave; (2) risk — kicho, fear, danger.

MUTJIA, s. (wa, pl. mi—) (Arab. ^{معجزة}), wonder, a miracle, a wondrous thing which, having been never seen before, astonishes people; mutjiza ni jambo la ku takjaba wata; haito onéka, surprise, e.g., when a servant is dismissed and he does not know why; wakafata miujizayao.

MUUMAJI, s. (wa), creator, said only of God.

MUUNJA, s. (wa, pl. mi—), (1) a rope of miá, to bind a load of wood with: úgue wa ku fungania

mzigo wa kúni; (2) úgue wa ku lindia niani, ku funga vitóma vibóvu, ku rukia niani, the natives tie long ropes to old calabashes which are covered with stones and kúa. When moved by the ropes they make a noise and frighten the birds away. The watchman sits on a ulingo (vid.), to move the ropes.

MUUMBU, s., a tree, like the mniundéko, growing in slips.

MUUMINI, s. (pl. waumini) (Arab. ^{مؤمن}), a believer; vid. amini, to believe; vid. also muniniua.

MUUMISI (or MUUMISHI), a cupper; vid. ku umika, v. n., to cup. The operation of cupping is performed by means of a goat's horn.

MUUMISI, s. (wa, pl. wa—); vid. umúa, v. a.

MUUNDI, s. (pl. mi—); muúdi wa ngúu, the shin (St.); muundi wa gú, in Kimr.

MUUNUAMO, s. (malálamu), confession and confessor, a man who confesses the crime which he previously denied (pl. waungamo); kwanza amókana, lken sasa yuwaungáma. Mta buyu ni muungámo = yuwaungáma; muungámo wa neno auúalo, the confession of the word or thing which one is asked.

MUUNU (or MÚSAU), s. (pl. miangu), God. The Swahili say usually: Mtigiti-ezi-Múngu, or, abbreviated, Muignizimungu, quod vido.

MUUNGUANA, s., a free man, not a slave; waunguána (waungáma) (vid. unga, v. a.) kua kálíma, kua kulla neno, lken watíma (hawana kalima) hawafanii hivi; i.e., free men hold together, assist each other in word and in everything, but slaves do not and cannot, because they are dependent on their master and cannot join others. Watuma hawana kálíma wa nafisízo; muunguana is in general a civilized man, a gentleman.

MUUNGUUMISI, s., (1) a growler; (2) one who hums; simba ni muungurúmisí, the lion is a growler; vid. ungerúma, v. n.

MUUNZI, s. (pl. mi—), in Kinika = Kisuah. uinja or ubinja (pl. mbinja), a whistle made with the lips; (2) the builder of a ship; e.g., ku unda jabázi (kiúzi, edifice of wood); Prov. muúzi na muundiua, ship-builder.

MUUTHI, (1) one who troubles or vexes people, especially by begging = ku uthi = ku wékéa watu uthia; e.g., kua koléle; (2) one who works badly; muuthi (muúdi?) wa kázi = hújázi kazi ngóma, he does not know how to do good work or to labour well; cfr. ^{أعوى}, in angustiam rodegiti.

MUUTWAI, s.; vid. muunji, a murderer.

MUWA, s. (pl. miwa), vid. mtenni.

MUWALE, s., a tree (in Kimr.).

MUWANI, s. (pl. mi—), an eye-glass.

MUWÉZA (pl. wawéza), adj. and s., one who can (do), is able, has the power (to do) (ku wéza); muwéza mueguiewe, one's own master.

MUWINDA, s., a hunter (vid. ku inda or winda).

MUZIMU, s., a place where sacrifices are offered to an evil spirit which is thought to haunt it; e.g., near an mbáyu-tree (vid.).

MVÁTI, (wa), red ants; cfr. mfuáti, Kimr.

MVI, s., grey hairs (St.).

MVIAZI = mázázi (wa), a parent; cfr. ku viáa, and ku záz.

MVINO, s, wine, spirits, strong wine. A Portuguese word.

MVIRINGO, s. (vid. mifiringa), round, roundness.

MVITA (Mwita), s, n.p. Mumvita, pl. Wamvita, a native of Mombas. The Kiswahili name of the Island of Mombas, or Mombasa, which is the Arabic term (vid. Mombas). Shehe Mvita is said to have been the first who resided on that island, and who built a town on the northern side of it, opposite to that part of the mainland which is called Kizani. near the locality where the English colony "Prere Town" was established by Mr. Price in 1874. The country from which Shehe Mvita came is not known. Shehe Mvita alikuwa katika nti (autochthon) alitimbuka katika Mvita.

He was one day visited by three men from the North, who told him that he should dig for wells and build a stone mosque. He replied, that he would have done this long ago if he had had time. The strangers then opened their uluraha wa tokū, a small case in which the Suahili carry lime with them for chering tambu, pupō and tombako (vid. uraibu). The lime which the three strangers presented to Shehe was sufficient for building a mosque in a few days, whereupon these remarkable persons departed and constructed mosques in other places.

When Shehe Mvita died, he was buried in the spot where he had built first a town. The place where the town stands now was at that time a dense forest. Report says that some sportsman accidentally discovered the elevated ground on which the ngome (fortress) is now. From that time the people commenced building houses in that direction, and so the old site was abandoned by degrees.

The tomb of Shehe Mvita has been preserved by a vault of masonry, which the natives built over it. They resort to the tomb and make sádaka (sacrifices) in time of great calamity, to appease God's anger by the intercession of Shehe Mvita. It is very likely that the Portuguese decided upon changing the situation of the

town of Mombas, as the present site is more convenient in many respects.

MVIVU, adj. (vid. mifu), lazy, idle (vid. fufu or vivu).

MVUA, s. (pl. mi—), rain, rains; mvua ya mwaka (cfr. mwaka), the annual rain which falls about August (?), the lesser rain.

MVUZE, s., assafoetida; vid. mfúje, s.

MVUZE, s., vapour, steamy (vid. mfúke).

MVUKUTO, s. (vid. mfukuto), (1) = jasho; (2) a lecher (pl. mi—) (St.)?

MVULANA, s. (wa, pl. wa—), a young man whose beard is growing.

MVULI, s., the shade of a tree; mvulini, in the shade.

MVÚMA, s. (vid. mfúma) (pl. mi—), the Borassus palm (St.).

MVÚNI, s. (1) a tree (= mwaka ?); (2) a rush, ku pita na mvúni.


MVUNILIVU, s. (vid. mfumilifu (ku vumilia, v. n), patient, a patient man.

MVÚNDA, s. (mvúnja) (pl. wa—), a destroyer, breaker, a destructive person.

MVÚNGU, s., a hollow tree, the hollow of a tree; mvungu wa kitanda, the space under a bedstead (St.).

MVÚVI, s. (vid. mfúfi), a fisherman.

MZALA, s. (pl. wazáa), a parent (vid. ku zaa, v. a, to beget); mzáa bibi, a great-grandmother.

MZANIBU (or MZEBIBU), s. (pl. mi—), a vine, grapes; , uvao passae.

MZÁHA, s.; vid. msáha, ku-m-funisia msáha or thiháka, to laugh or deride at.

MZALIA, s. (pl. wa—), a native, a slave born in the country (ku zaliwa, to be born); cfr. kifalia.

MZÁLISHA (pl. wa—), a midwife; vid. mfalishi.

MZÁMIMO, — za ku jutu, Luke iii. 3, the baptism of repentance.

MZÁNDIKI (or MUZÁNDIKI) (pl. wa—), a hypocrite, contriver, cheat, he is worse than msáfiki.

MZÁZI (pl. wa—) (cfr. mzáa), a parent; si mzazi, barren, without having given birth to children.

MZÉ (or MZÉ) (pl. wázé), s., an old person, an elder; mzé ndófu, an old elephant.

MZÉMBE, s. (pl. wa—), vid. mamebe, a careless person.

MZIA, s., fish like an eel (K.), not very large.

MZIGE, ? a locust; vid. mizege.

MZISO, s. (pl. mi—), a bird, a fowl.

MZIMA, one who enters a state of possession, e.g., muoto; vid. ku sima.

MZIMA, adj. (pl. wa—), (1) living; (2) healthy; (3) full grown (mtu mzima).

MZITU, s. (vid. maimu, waimu, ku simu), old. maleleji (changes of the seasons).

Misimu (and **musimu**), *unakuja*, i.e., *tende*, because *musimu* is frequently used for the goods which come at the time of the *musimu* (vid.).

Misua, s. (pl. *mi*—), (1) a hollowed piece of wood used as a *bedstone*; (2) *cannon* (vid. *msinga*); (3) *reali ya munga*, a *Spanish dollar* (a pillar dollar); (4) *nanga ina shika munga?* (R.).

Misingi (or **msingi**) (pl. *mi*—) (vid. *msingi*), *foundation*, the ditch or trench in which the foundation is laid; *kulle neno ladaka misingi*, *pasipo misingi haliwi*, every work requires a trench or foundation, without which it does not exist.

Misonga **muambi**, a puzzle, a labyrinth (St.).

Misigo, s. (pl. *misigo*) (cfr. *msingo*), turning, circumference (ku *singa* or *singa*).

Misiri (vid. *maishi*) (pl. *wa*—), one who makes the arrangements to bury a corpse and sees that the funeral is properly performed (vid. *ku siku* or *sika*, to bury).

Mizi, s., a burier, a gravedigger; *muana Adamu hafi asipotea mizi wakwe*; *n'na ona thiki*, I was in danger.

Mzoga, s. (vid. *móga*), one who is accustomed, used to (vid. *masofu* or *masofu*).

Mzofu wa bahari, an expert mariner; *masofu wa ku sã* or *ku vĩa*.

Mzoga, s. (pl. *mi*—), a dead body, a carcass (St.).

Mzomari, s., rose-water?

Mzomazanje, s., a kind of snake.

Mzungu, s. (pl. *mi*—), (1) knowledge, skill, cleverness (*fikira*, *hila*); *Wazungu wana misungu*, Europeans have knowledge or skill, they are clever, they have strange things; (2) Europeans (pl. *wa*—).

Mzunguko (pl. *mi*—), going round, surrounding; cfr. *zunguka*.

Mzuri, adj., *ni mzuri sana*, how pretty he is!

Mzushi, s. (pl. *wa*—), an innovator (St.); cfr. *ku zúa*, to pierce, to bore through, to innovate as a heretic does.

Mzizi, s. (pl. *wa*—), a talker, tale-bearer, liar, one who makes up stories; vid. *msusi* (ku *súa* or *súa maneno*).

N

Na, conj. and prep., and, with, also; *buba na mama*, father and mother. *Na* joined with the verb "to be" has the sense "to have," e.g., *yuna fetha*, lit., he is with money, i.e., he has money; *n'na* or *nina fetha*, I have money. *Na* joined with a pronoun is contracted; e.g., *na mimi*, and I or with me, is contracted into *námi*, *na wewe*, náwe, and thou, *na yé*, and he or her, is contracted into *nai*; *na wáo*, and they — náó. *Na* means in *Kiung* also "by," e.g., *haonekái na mtu*, instead of *ni mtu*, he is not seen by a man, by anybody; *unáyo mai?* have you eggs? *unáó kuku?* have you (lit., hast thou) fowls? *tuáfa na ndáa*, we die of hunger; *'akauiba na ndázi mbivu*, he stole also ripe plantains. *Palikáa na mtu*, there was a man; *aka-mu-óna anakuja*, and he saw him coming; *anakuenda*, going.

Nám, yes (Arab. *نعم*).

Nabi (or **nabí**), s. (wá, pl. *manábi*) (Arab. *نبي*), prophet; pl. in the old language, *nabiúka*, e.g., *hadithi za nabí-úka*, stories of the prophets.

Nabihisha, v. c., to shhort (St.).

Názi, v. a. (Arab. *نَازَى*), to proclaim, to sell by proclaiming publicly; vid. *muázi* or *muáda* and *dálí*.

Náziha, adj., rare; Arab. *نادر*, *ránu*, singularis.

Náziri (rectius **náthiri**) (yá) (Arab. *نَازِر*), devout; *Doo*, *نَازِر*, votum), a vow; *ku weka názi*, to

make a vow, to vow; *ku weka názi* ya *reali kumi*, to vow 10 dollars. The natives make vows on going to war or making a journey, &c., i.e., they promise in case of success and safe return, to give a certain sum of money or corn or a bullock, &c., to a mosque or to the poor. *Kuji-nadiri* or *nathiria*, to vow one's-self. *Ku-m-nadiri*, to vow to another.

Nánu (or **wakili wa Sultan**), s., the regent or the procurator of the Sultan; cfr. *نائب*, vicarius regis.

Náfaka, s. (ya, pl., *zu*) (Arab. *نفقة*), corn in general, and used as money as a means of exchange; e.g., *rice*, *malindi*, *intáma*, *mawelle*, &c. Since 1846 the *pice* of India were introduced at Zanzibar and on the coast, chiefly by the energy of Major Hamerton, the British Consul at that time.

Náfás (or **NAFANI** or **NEFANI**), s. (= *wátani*) (ya), a wide space or room, time, opportunity; *kúa na náfas*, to have room, a large space for movement or accommodation; *mahali pasipo songána*, a place which is not narrow.

NAFISHA, v. c., to give one space.

Náthi, v. a., to assist one with the means of carrying on trade, and thereby to get wealth, to help one to —; Arab. *نَاصَى*, *recessavit aliquem, cupidum reddidit, pretiosus fuit, adspiravit ad rem aliquam??* Comp. Arab. *Lex.* under *نَاصَى*, *per-vasit petitam rem*.

NAFISIKA, v. n. = ametagirika, amekúa na mshii, he has got wealth by the assistance of another who helped him by lending him money, etc., to become wealthy, having been poor previously;

نَفِيسٌ, pretiosus, expetitus, opes multae; ku nefisika, or naméka, or ku nishi katika kitóka, ku kundúka, to live in pleasure.

NÁFSI (NÁFUSI), s. (ya, pl. za), self, soul, breath; mimi nafsiyangu, I myself; wewe nafsiyako, thou thyself; sisiui nafsizútu, we ourselves; Arab. نَفْسٌ, anima, persona, individuum.

NAGHANIKA, v. a. (oil?) (It.)?

NÁHAU, s. (ya) (Arab. نَحْوُ), syntar, explanation;

(1) mafanúsi ya manono, jüo ja náhau, an explanation of words, a book of explanation, i.e., grammar; (2) nahau ya maneno ya bure, vain excuses, evasions, shifts, subterfuges; mtu huyu haku-ni-pa kethayangu, amefania nahau za maneno; kulla neno lina nahauzákwé (gisi-yakwé, his signification), every word has its meaning; (1) Arab. نَحَا, tetendit, petivit, iuen-buit rei; نَحْوِي or نَحْوِي, grammaticus; (2) نَحَا, evasit; نَحَا, effugium, refugium

NÁHAWI (Arab. نَحْوُ or نَحْوِي grammatica, vel pec. etymologia); see above.

NÁHMA, v. n., to revenge (St.).

NÁHÚDA, s.; vid. nakhotha or nahozu, a captain of a vessel; vid. nakhotha.

NÁIBU, s., deputy, substitute; Arab. نَائِبٌ; نَائِبٌ, vicem subit expletivo qui.

NÁJISI, s., dirt, mire, filth. Adj., profane, unclean; Arab. نجس.

NÁKÁ, s. (ya, pl. za), artífice, cunning; amefánia nákú.

NÁKÁWA, adj., uniformly pretty (mshingo moja = mzuri, beautiful); mtu huyu nakáwa, this person is pretty, beautiful; kijakazi hiki nakáwa — kizúri, this slave-girl is pretty; ku unda jombo nakáwa = kua uzúri; cfr. نَجْدٌ, purus, mundus fuit; نَجْدٌ, melior et selecta pars mundatao rei

NAKHÚDA (OR NAKHÚZA OR NAKHÚDA AND NAKHÚDA), captain of native vessels (Suahili or Arabic). The Wagunya say nakhúda like the Arabs: the nakhúda is different from the muskuni ashikéi shikio la jombo or sukani ya jombo, the steersman, who is also called sukúni or surusúngi. The captain superintends the steersman and in general the management of the vessel, he takes the soundings; Arab. نَوَاحِدَةٌ, pl. nautae maris, vel nautarum.

NAKHÚTMA (OR NAKHÚZA EL-MÁLT) is the commissary

of the stores, the steward or supercargo overseer of the baggage of the passengers, etc., on native vessels.

NÁKILI, v. a., to translate, transcribe, to copy; Arab. نَقَلَ.

NAKÍ, s., a copy; Arab. نَقْلٌ, translation.

NÁKO, and it was there.

NÁKSHI (OR NAKISHI), s.; ku — kata (vid.), to carve; ku kata nakahi, to ornament with carving; Arab. نَقَشَ.

NAKISHIWA, v. p., to be carved or inlaid.

NAMA, v. n.; vid. ku ináma, to bend down, to bow the head.

NAMIA, v., id.

NAMISHA, v. c., to cause to incline or to bow.

NAMIWA, v. n.

NAMAPÉMA, early; kúngali namapéma bado, while it is yet early (mbitimbiti).

NAMI (PRO NA MIMI), and I, or with me.

NÁMNA, s., a rarity; kitu hiki námna mijini = kitu kisichokuámo mjini or hama — Dr. Steere has na'mna or námuna, sort, pattern

NÁMÚ, v. a. (Mler.), to enticate, to take out of a trap; ku namúna katika mtégo or ku-m-tóka katika mtégo.

NÁNA, s., grandmother (in Kigunia); cfr. inia.

NÁNA (OR N'ÁNA), s., mint (St.); Arab. نَعْنَاعٌ, mentha.

NANÁUKA (OR NANÁUKA), v. n., to dawn in the morning (cfr. nanúka), to open; v. refl., to burst; kuna nanáuka or nanáuka or kunatansúka or kunagnáza or kunapambáuka, it dawns, the light breaks through the sky.

NÁNAZI, s. (la, pl. mananazi), a pine-apple; mananazi, pl. minanazi, the pine-apple plant, which does not suffer from the heat of the sun. The natives make a strong thread from its fibres for sewing their garments. Watu wanapanón ngovi, wanapáta unanazi ulio ndáni, ku fánia úzi. When pine-apples are very cheap, you get one at Mombasa for one pesu or pie.

With regard to the unanazi the natives sing:

Milangóni kuna jombo, kina nanga mbili bassi, wadakúje

Túamu mbili, ya papáyu na unázi, uliúmoa-jo ni tungu

Nawe u jú ya farasi mahali uli-pa-panda wa-pa-kueléa kua

Ngázi kilijo finikoa jaliwa, si kéfu kilijo wasi.

There are two sweet things, the fruit of the papaya and the pine-apple.

The rest of the song is obscure, referring to the wife of another and of oneself.

NÁNDA, s.; nánda ya ámba — ámba ya panda

mbili, a forked stick, used by the Wanika elders.

NANE, num, eight; ya nane, eighth

NANGA, s (ya, pl za), the anchor of a vessel; ku tia nanga, to anchor; nanga ya paura ilio na makombe mawili (ya kisungu), the large anchor (of European make, which has two flukes (vid. komba), (2) nanga tota or parua, the small anchor (ilio na makombe mawine) with four flukes

NANGO KANGO (St.), a worm? cfr chango, mrio

NANI f who?

NANIKANETLA (or, as Dr St writes, NANIGWAN-KULA), s, a kind of lizard

NANJA (or NATA), s = aibu, amefinia n'ushi or n'ita (or nasua, vid), he has done something disgraceful, e g, theft, cfr nasa

NANJA, v a, to draw or pull asunder, e g, pingu or m'di, kupanda ja jumpa katikati ya pingu, ku pata n'fasi ya ku pita gũ kikuku or m'di ku nanja usso = kundua usso.

NANUKA, v n, to be pulled asunder, to come asunder, said of fetters, to allow the prisoner's feet to come out and be relieved from the chains

NAO, and they, or with them, and it, or with it (in stead of na wao)

NASA, v a. (vid. nassa), to catch or entrap (Et) nason, v p; cfr ناسا, apprehendit eripuitque antiis suis, or ناسا

NASAA (or MVASAA), s. (ya, pl minasaa), disgrace affront, shame (= aibu or fideha), inguminy ku-m-tolén mtu nasaa or mnasaa, ku m-tolen jambo la nasaa hilio fitika tangu kale, to up braid one with, or lay open to him the disgrace which has been hidden a long time, e g, to tell one openly you were once a thief or your father was a slave, ndio ku-m-tolea mtu maneno ya nasaa, to put an affront upon one, on account of (or m' misdeemeanor, &c; ناسا, incieparit, tardavit?)

NASABA, s, pride, annoyance

NASABA, s, genealogy; nasibisha, to trace one's origin, lineage; cfr ناسب, memoravit genus wigni nasaba, you are from a genealogy, genus retulit ad aliquem; nasibisha, v c

NASABA, s (Arab ناسب), counsel, admonition

NASI (or NANI), s. (ya, pl za), a ripe cocoa-nut (nasi ilioiva, pl nasi ilioiva). The nasi is - (1) kidaka, pl vi-; (2) hitale, pl vi-, (3) daka, pl madaka; (4) koroma, pl makoroma, and in its fifth stage of development it is called nasi. Thus we have five stages of development in the future nasi after the blossoms have fallen. The nasi derives various benefits from the nasi; (1)

anetia jakala mahali pa samli, i.e., the flesh of the nasi (nasi kava) is ground, mixed with water and strained. This milky substance is put into the rice, mtama, &c, to supply the place of butter or ghee; (2) they make oil for lamps by boiling the pounded kernel; (3) they make ropes from the fibres of the husk which covers the shell; (4) they manufacture various articles from the shell, using it as snuff boxes, tumblers, ladles, &c (cfr mnan). At Mombasa you get from forty to sixty cocoa nuts for one quarter dollar. Large quantities are annually shipped to Arabia

NANI, a, to uarn (Arab ناس, monuli)

NANIBU, s (ya, pl za) (Arab ناسب), chance for tune, fate (good or bad), kua nanibu or kua bakhti, by chance, accidentally, kua nanibu ya Mungu by God's disposing

NANIBU, v a, to appoint = ku aini, ku teun, select

NANIBU, a, to suggest

NANIBU, v a to dissuade (Et), to entreat, to con-

strain, Luke xv 28, beseech

NANIBU, a ku m-tukana mtu vibaya, to do despite to abuse, disgrace a man, e g, to call one a thief or adulterer, to lead one who has been taken in theft or adultery through the streets of the town having his hands tied to his back or to a long stick being beaten and stripped nearly naked. (This punishment is inflicted for theft and adultery)

NANIBU, v a (= lu-tiga) kua n'wasa kuku kua indzi, to catch a fowl with a mouse (ku toga ku tiki tanzi ya ugi) e g, by putting some grain on the ground where the mouse lies

NANIBU, v p, vid nasa or nassa, a, to catch

NANIBU, n (Dr St has nastahiba), I see or think it better, I prefer, cfr ناسب, bonus luit

ناسب, and ناسب, bonam, suavem gratam que habuit, putavit rem, placuit res aliquid

NANIBU, s, an abscess (St), cfr ناسر, aperuit vulnus ulcus

NANIBU, a, to be clumsy, to clatter, to stut to — e g, utomfu wa fkeni or wa mkuu wanata sana

NANIBU, v reciprocal = guma, to cling together

NANIBU, s (Arab ناسر), sight, view, consideration, opinion, thought = akili, understanding, discretion; nathanyako, at thy discretion

NANIBU, v a, to look, to see, to glance at, to vow = ku weka nathili, ku ondoa, to perform a vow; ناسر, adixit, devovit Deo.

NANIBU ? (R)

NAUZA, s. (ya), fare, freight, ناسر, praefuit, largitus est, donavit, ناسر, donum, portio

NANA, *v. a.*, to wash oneself, to wash the hands, face, and privities, ku nawa mukono, na mbó na mkúndu, and to speak words of prayer three times. This is the command of Muhammed, who has forbidden men to go to stool or to urinate without washing these parts of the body; ku nawa mikono, to wash one's hands.

NAWIA, *v. obj.*, ku nawia watu mikono (kua birika na kandarisisa), to bring water for people to wash their hands which they stretch out; mape amenaswioa ni mama, the child was washed by its mother; ku osha (or kósa), to wash the whole body; ku nawa, to wash only some parts of it; na-oshe, wash me! (or nohe!)

NAWIKA, *e.g.*, nime nawika, I have washed myself.

NAWISA, *v. c.*

NAWIWA, *v. p.*

NAYIBU (or **NAIBU**), vicegerent; *cfr.* kaimu and kalif; *Arab.* نائب, qui post venit successor;

cfr. *Arab.* نائب

NARAA, *s.*, quarrel. *Dr. St. reads* nazar. (*Gr.* *ἔρι*), litigavit, disputavit.

NASHI (or **NATHIRI**), *s.* (ya, pl. za), a row; *vid.* nadiri; *Arab.* صف, votum.

NAZIYANA, *v. a.*, to quarrel (*St.*); *cfr.* *قَارَعَ*, liti-garunt inter se.

NCHA (or **NTA**), *s.*, the point, tip, strands of a cord, the end.

NCHI (or **INCHI**) = nti, land, country, earth; nti or nchi hio inakā-je? or nti hio giasi gani? what kind of country is that?

NDĀ, *s.* (ya), hunger, famine; nina ndā, I have hunger, I am hungry; majira ya ndā, a time of famine; gúmbo la ndā - ndā bōra, ku kosa jakula kabisa, to get no food at all, a very great famine; ndā kú, *contr.* daaku, as the gun is called which is fired in the morning and at sunset during the *Ilanathan* at Zanzibar.

N'DĀ, (*vid.* m'būa), a particle denoting the genitive case = ya, or *prep.* for; mali baya n'da nāni? whose is this property? *resp.* ndangu, it is mine, it belongs to me.

NDA, *v. n.*, *vid.* ku enda or ku nenda, to go.

NDĀRU, *s.*, rottenness and stench arising from it; kitu kilalajo kilijo funda kilijo fania ufundo; ndāfu ya ōmbe, ya sima, &c.

NDAGAGA, *s.*, *cfr.* wassa.

NDĀGO (also **NDĀGO**), *s.* (za), a kind of weed much disliked in plantations (*sing.* udāgo).

NDALA, *s.* (ya, pl. za) = viatu via ngōvi tupu, a sandal only of leather.

NDĀMA, *s.* (wa, pl. za) (*Kipemba*) = gnombe mke mādō, a calf, a young cow, nest. The *Mombasians* call it māmbe, very small kitamba.

NDANI, *s.*, the name of a tree (*B.*), in *Kisumu* m'chani.

NDANI, *prep.* (ya), inside, within; ndani ya niumba(ni), within the house, in the inside of -; kua ndani, inner; ndani kua ndani, secretly - kua sirri.

NDĀO (*vid.* n'dā) = ni yāo; kitha hi ndāo = ni yāo, this money is theirs, belongs to them.

NDĀULIA, *v. obj.* = ku enda sulla, *sic.* shamba, or tezāma shamba, this expression refers to those proprietors of plantations who only now and then visit them, but do not stay there. Hence *Prov.*, ndaulia si uliani, borap'au enda muenziwe, i.e., to visit or see is not to keep or guard, it is better to go oneself: *cfr.* aña, to go over and look at.

N'DE (or **N'JE**), *prep.* (ya), outside of, without; n'de ya niumba, the outside of the house, without the house.

NDĒRU, *adj.*, long (réfu).

NDĒRU (or **NDĒVU**) (ya, pl. za) (*sing.* udĒvu, one hair of the beard), beard (in general); ndĒvu ya shérifa or shérifa la ndĒvu, whiskers; ndĒvu za muomo wa ju, moustaches; ndĒvu za muomo wa tini, hair of the lower lip. When near the lower lip, it is called jonda or kionda mtāsi (ku onda mtuzi). The natives are very particular in cutting and cultivating their beards, of which they are very fond (though the beard of the East Africans seldom grows to any length); ndĒvu za pembe (beard of horns) refers to the long hairs which, like horns, stand out at the extremities of the beard of people who come from India and Beluchistan; it means also the upper part of the whiskers near the ears; ndĒvu za kidĒvu, a short beard; ndĒvu za ndomo wa ju, moustache (*Sp.*); ndĒvu, a cock's wattles.

NDĒGE, *s.*, a bird; ndĒge wote, all birds.

NDĒNGE, *s.* (wa, pl. za), a he-goat; ndengo wa mbusi = mbusi mume (pl. za), mbusi - mbusi waume.

NDĒO, *s.* (ya), laxness, slackness, heaviness from overeating; naōna ndĒo = nashiba jakūla, na sākara or kilĒo, nalegĒa mulli; ana ndĒo na tembo = famelĒwa kua tembo, amekāna sana kilĒo cha tembo.

NDĒRE, *s.*; unga wa ndĒre, a magic poison prepared from the bones of dead men (*vid.* uwaaga).

NDĒREMO, *s.*, exultation, shouting, Luke i. 14; gratitude, encouragement; ku ona ndĒremo, to be encouraged.

NDĒWE, *s.* (ya, pl. za), perforation of the ear, a large hole in the lower lobe of the ear of gay, native women; ku tia majani ya kitha, to put other ornaments in; ndĒwe ya kitha, the ear-lop, lit., that which hangs down (*B.*); *cfr.* *Kisumu* ndĒwĒ, page 131.

NDĒZI, *s.*, a kind of animal (*hæris panis*).

Nda, a prefix used with the contracted form of the pronoun signifying: it is this, this is the very same or the very one, I am he, ndimi; ndiwe, thou; ndiye, he or she; ndio, ndiyo, ndicho, ndilo, ndipo, ndiko, ndimo, it is it; ndisui we, ndisui, you; ndiyo, ndiao, they; ndiyo yalio, that is just it, that is how things are or were, ndivio, thus.

Nda (Kisug. *nunda*), s. (ya, pl. za), a way, road; ndiani, on the road; ndia panda - ndia mbili alisogiana, a road which at first being one runs into two, a cross-way, cross-path; ndia ya ku kisa, the shortest way; ndia nisiozoba, a way to which I am not used.

Ndisui alisui, vid. ndivio alivio, vid. ndi.

Ndiru, s. (ya, pl. za), a cloth-like web which grows on the cocoa-tree, and lies, as it were, the branches to the stem; ndifu ya mñazi ni kitambā cha mñazi cha ku zua makumbi. When the web gets dry and the branch also dries up, both fall from the tree (in the hot season, *konkazi*). The natives use the ndifu; (1) ku finika kitōma mñazini, uifiki asinō-tembo, and (2) ku asha motto.

Ndica, s. (ya, pl. za) (*Kin. riga*, pl. ma—), the root of a shrub (*kana ubugu wa kama*), of a reddish colour. It is boiled, and then stripped of the skin, cut into small slices and exposed to the sun for two days, until very dry. Afterwards they put the slices into a basket of cocoa-leaves (*tumbi za mñazi*), and put it into a brook or running water for three days, until the (poisonous) bitter substance (*utungu*) which is in this root is carried off. Then they cook it together with meat. This kind of food is used in time of famine.

Ndilo, e.g.,; *kuani*, ndilo neno nililo tūmoa; Luke iv. 43.

Ndini, I, the very man; mimi ndimi nipondai, I, the very man, who love; wewe ndiwe apendai, thou, the very man, who lovest; yee ndie apendai, he, the very man, who loves; vid. *gram.*

Ndini, s. pl. (*ling. ulimi*, tongue), tongues (the tongue of the body), ndimi za—.

Ndimu, s. (ya, pl. za), a lime; ndimu, the lime-tree; (1) ndimu kali, the common lime; (2) ndimu tāmū, a spatory, tasteless lime (Sp.) (?)

Ndisui, contracted from ndio ndisui; ndisui mpendao, you the very same who love.

Ndio, ado., so it is, yes (*swil. maneno*), there, therefore, the very same.

Ndipo hapa (*fullyndika kuenda*), at this very place; it is here indeed (where we wished to go so); ndipo nipo, Luke i. 35; Luke v. 35; Luke vi. 34, 42; this is indeed the reason; ndiko, there it is, therefore.

Ndipo (*Kinika*, *ndoa*) or *ndipona*, else, on this ac-

count, therefore; *nalikua aiwani ndipo or ndipona niaje*, I was sick, on that account I did not come, or else I would have come - *sebabu ya ku tosa kaja*, *sebabu yalikua mimi aiwani*; Luke xii. 8. Kumbé anawasimu, ndipo or ndipona asiwa nakili; ndipona najūa sasa, but now he is mad, therefore he has no understanding; that is the reason why he has no understanding; I see now this is the cause of his foolery; *cf.* *ndipona*; ndipo, there; *nipo*.

Ndisui, *naisui* *ndisui* (or *ndio nuna*), yea we, we, the very same, who —; *naisui* *ndisui* *tupendao*, we, the very men, who love.

Ndivio alivio, Luke xii. 21, ndivio alivio a-ji-wekoyo kandi (thus), so is he that layeth up treasure for himself; in this manner; vid. *gram.*

Ndiwa, s. (*Kisug. njiwa*) (wa, pl. za), a dove, pigeon (in a wild state, *ndiwa wa mitu*); *ndiwa manga* = *afugoi*, the dove brought from Arabia and domesticated by the *Suahilis*; *cf.* *fukoa* (wa), the turtle-dove with large red eyes. Other kinds of doves are: *kupiro*, gude (*ndiwa manga wuwili*, two doves) (wa is omitted, hence *ndiwa manga*, not *ndiwa wa manga*).

Ndiwe (vid. *ndimi*), yea thou; thou, the very man, who —.

Ndiye, he is it, he the very same (probably from *n'da yeo*; vid. *n'da*), *ndiyo yalio*, that is just it.

Ndizi, s. (ya, pl. za), a banana, plantain; *mgōmba*, the banana tree (not *ndizi*), plantain; *ugomba* ni *usiwakwe*, *gomba mannyakwo*. The natives have a variety of bananas; (1) *ndizi ya kiko* (female bananas) of small size and agreeable taste; (2) *ya kiumo* (male), long, but not very agreeable to the taste; (3) *ya mukono wa tembo*, very long (like the trunk of an elephant; *tembo* ni *kisambara*); (4) *ya mkadda*, small, but the *mkungu* is very heavy from the great quantity of *ndizi* which hang on it (vid. *mkungu*); (5) *ya kinukari*, very small but sweet; (6) *ya kojosi*; (7) *ya mpanje*; (8) *ya paka*. The fibres of the *ndizi*, of aloe and of bananas are manufactured into the finest muslin, the strongest tow and sail-cloth for ships.

Ndō, imperat. come here (pl. *ndōni*), come ye here! (*Kisug. njōo*, *njooni*, come, come ye).

Ndō (or *ndōo*) s. (ya, pl. za), a bucket, a pail (*kidodo* ja ku *tekēa maji*); properly, the shell of the fruit of the *mbuyu-tree* (*buya la mbuyu*).

Ndumu ya ndō, half a bucket full.

Ndōa, s. (ya, pl. za), marrying, marriage; *ndōka ndōa* *Takaungu*; i.e., *ndōka ndōa* *nika* *Takaungu*, *muungu a-n-jika ndōa ya bari*, I wish to marry a woman at *Takaungu*, may

God grant me a happy marrying, marriage (ndoazangu mimi).

NDÓFU (or **NDÓVU**), *s.* (wa, pl. wa, or za), *an elephant*; *pembe ya* (or pl. za) **ndófu**, *the tusk of an elephant*; *mukóno wa ndófu*, *the proboscis*; (1) *kinda la ndófu*; (2) *ihen babe wa ndófu*; (3) *then mana wa ndófu*; (4) *ndófu mkoba*.

The Waségú call it tumbo kua sébahu ya menowakwe mawili kúa kana mitembo ya mnazi or mtembo (crown) wa dahabu or fetha. The female elephant has only small tusks.

NDÓLE, *s.* (sing. ndóle) (pl. za), *the finger-nails, the large fingers*; *a toe*, **kidóle**, pl. **vidóle**, *the little fingers* (**vidóle wiwili**); **kidóle chá gumba**, *the thumb*.

NDÓMO YA KIKÓKU, *the point of a ferule which is drawn out*; **ndómo ya** (pl. za) **kálamu**, *the point of a pen* (**ndómo kilijo na nta**), *a lock for the arm and for buckles or bracelets on the legs*

NDÓNGO, *s.*; *nti ya ndóngo* (vid. **káwe**), *clay*.

NDONGÓA, *s.* (ya, pl. za) = *ku-m-tindia gnombo mtu aliekuffa, ku-m-fanizia ndongón, gnombo atangulie mbelle, na mtu aliekuffa a-mu-andamie. This expression refers to the custom of the natives to slaughter a bullock or a goat (when the dead person is poor) in the front of the door of the house, and then to carry the corpse to the grave, the sacrifice being thought to pave the way, and render him acceptable at the door of heaven.*

NDÓNIA, *s.*, *a lip-ring worn by the Niasu women* (St.); **ndío yáfo**, *kuamba ni hivi*.

NDIBA, *else*; *vid. ndipo or ndipósa, therefore*.

NDÓRO, *s.* (ya, pl. za), *dream*; *ku óta, to dream*; *ku óta mambo ya usunguni, to dream of things in Europe. The natives believe, that when dreaming one is in connection with the koma of a person who died long ago. They believe that the koma is the kifuli (shade) of a dead person. They believe that the rokho of a man dies and perishes, but the kifuli ja rokho yakwe dies but perishes not. The rokho is, in their opinion, the pulsation which is the misho wa kifusi (at the end of the chest). In dreaming the rokho remains in the body (i.e., the process of pulsation goes on), but the kifuli is far off. Kifuli ja rokho kimbali, kina-m-beinisha mtu mambo. Kifili ja mtu maima na ja mtu aliekuffa visonána viapána khábari. The shade of the rokho is far off, and shows one the things in dreams. The shade of the living and of the dead person meet together and give each other news. Mimi nimelála kigógo laken kifili ja rokho yangu kimbali. I slept like a trunk (I slept and was like the trunk of a tree), but the shade of my spirit (rokho) was far off (in dream). They believe that the kifuli can enter into anything it pleases. The kifuli*

of a woman one night entered into a kettle. The woman was considered dead, but when the kettle was upset, she came to life again. A husband one night trode upon the peeled bark of sugar-cane. In the morning he found his wife dead in consequence of this mistake. Hence the Swahilis carefully remove the peeled bark of sugar-cane before they go to bed. The natives are also much afraid of large black cats, because, in their superstitious opinion, they are very apt to fetch the kifuli ja rokho.

NDÚ (za), *a fruit, ground-nut*; **ndú za kiniasa**, *a kind of vegetable growing in the earth like potatoes*; *cfr. ndsama in Kiniasa*.

NDUELLE, *s.* (ya, pl. za), *pains of sickness (uelle)*.

NDUGU, *s.* (ya, pl. za), *mume, a brother*; *ndugu mke or manamke, a sister, a cousin, a relation*; **ndugu ni tumbo moja**, *a brother is he who is of one womb*; *i.e., of the same mother, or kiddugu kimaja*; *manamke waánga ndugu, wasimika matiti*; *vid. kn anga, v. n. (brothers and sisters enjoy the same mother's breast) (cfr. umbu, la)*; **ndugu ku nyonya**, *a foster-brother, &c. (St.)*; **ku nionia**, *to suck*; **donda ndugu**, *ulcers*; **shémogi**, *brother-in-law*.

NDUI, *s.* (ya, pl. za), *small-pox*; **ndúi zimekúja** *mulini kana tóte ya mtama. As this disease appears first like the small and unripe grain of mtama, the natives call it maradi ya tete (vid. tóte), and dislike much the term "ndui," from the superstitious idea that the mentioning of its real name will produce the actual appearance of the disease*; **ndui zina uito**, *the ndui is contagious*.

NDULI, *s.*, *very savage, a man given to slaying, a man wholly without patience (St.)*; *murderous*.

NDUMA KULI, *s.*, *a kind of serpent, which is believed to have two mouths and to bite in the front and from behind*; *nioka alie na kitoa kote kote*; *yuna vitoa viwili via ku úma*; *kua kitoa ja mbelle unaúma, na niuma yuwaúma. It is black and about 2½ feet in length. It drinks blood, and fans men and animals lest they should feel the poison before the monster is satiated. It is most dangerous. According to the above description the nduma kuli's action is like that of the well-known vampire-bat of South America.*

NDUME, *adj.*, *male (from lume or ume)*; *of the class niumba*; *mume makes ndume*; *ashari ndume bora, very heroic soldiers*.

NDUMÉ, *s.* (ya, pl. za), **ndúma za mpúnga**, *rice still in the husk. When the rice is ground a little in a wooden mortar there are still many grains remaining in the husk; these are called ndume za mpúnga. Cleaned from the husk, it is called mtelle or mbelle; cooked, it is called wali; cooked so that the grains are dry and separate, they call it pukato ya wali; watery and impure*

freely cooked is mashendéa; scorched in the cooking, ukoko or utandu. Boiled rice left overnight is wali wa muliki. Various kinds of rice: bungala, garofa (?), kapuai, kifungo, madévu, mungu, sifara, uchukui.

Ndumiko, s. (ya, pl. za), a goat's or sheep's horn used for cupping a sick person; ndumiko ni pembe ya ku umikia watu mullini; vid. umika va.

Ndúu, s., a box (St.); cf. bueta, kisaanduku, kijaluba, kijamanda, kibumba.

Ndaupe (or neupe), adj., white; vid. eúpe.

Neausi (or neusi), adj., black; vid. eussi or eusi; kasha jensi; niumba nieusi.

Nekméka, v. a., to be gratified, favoured with plenty — amepata mali mangi, amejiburika, e.g., pembe unámo, sitha yunáyo, watuma unáo, &c., amenoeméka, he has property, he has ivory, he has money, he has slaves, &c., he is favoured, blessed; ku neoméka, or ku neisika, or ku kundúka, or ku sishi katika kitéko, to live in pleasure.

Nekmésha, v. c., to favour one with plenty.

Neoniekéa (neyekéa, St.), v. n., to be humble, to condescend, to be reverential; vid. gniegniekéa, v. a.

Neoniekévu, adj., humble, reverential, condescending.

Nejin (nejini, or najini), vid. najisi, profane, unclean, dirty; Arab. نجس, impurus ac spurcus fuit.

Neléa, v. n.; vid. eléa and eléza.

Nelli, s., a pipe, water-pipe (St.).

Néma (or néma), s., grace, bounty, especially of God; favour, gratification. In Kimuhili this word has the meaning, "viakála telle," plenty of food, this being the only thing which the carnal East African asks of God. Fruitful, season, majira néma (plenty of rain and good harvest); Arab. نعمة, commoda, jucunda vitae ratio volup. tas.

Néma (or néma, or nemúka, or népa), v. n., to bend, give way; e.g., kisuu janemúka or janéma or janépa (janéma), the knife (i.e., its blade) bends, yields; (3) to bend the body in dancing; ku tesa kua ku némpa, to dance gracefully; cf. Arab. نطس; accensit aliquem nudipes, commodus fuit.

Néma, s., a tribal mark.

Néni, s. (1) good reputation or name (Arab. نية, Gracevorus; lex.); (2) viombo vizari, fine household-stuff—e.g., fine dress, money, good food; the women who fan him, whilst he keeps a small

stick in his hand, and sits cross-legged in his chair with a fine dagger on his side—such a man has néni. Such a happy man was Sadi, a Mombasarian, who prayed at Mecca to God for wealth, which he obtained for himself and his children (as the story goes); ku-mu-ondolea néni, vid. ondoléa.

Néna, v. a., to say, to speak (= ku sama), mention.

Nenaka, v. rec., to talk against one another, to quarrel.

Nenéa, v. obj., to speak against, or for one (= ku-m-tóka, tolea or kánia), to reprove one with words, to tell him not to repeat his bad action; to scold, to blame.

Nenéka, v. n., speakable, to be said, sayable!

Nenéza (or nenésha), v. c., to cause one to speak.

Nenékana, v. r., to altercate, or dispute one with another.

Nendáko; kulla nondáko, wherever I go; kulla nilipo, wherever I am; kulla niendapo, every time I go, or whenever I go.

Néne, adj., fat, corpulent, lumpy, big, stout, complete, thick, plump, sleek.

Nenépa, v. n. — kúa manéne, ku wanda, v. n., to grow fat, corpulent (= ku wanda, said of persons).

Néno, s. (la, pl. manéno, ya), a word, a thing, matter; neno hili, this word or matter. Prov. neno ukatilo ndilo Mungu afunika, i.e., God acts always contrary to our wishes; neno lingine; nikufania neno, I have done nothing, lit., I have done not a word or thing; kua neno liwalo loto, Luke iv. 4. Muingi wa manéno, full of words.

Népa? cf. noma.

Népa, s., 1 Tim. vi. 1, yoke? Arab. يوغ, jugum at-torium.

Nénos (or nénos), s., nerus; نرس (vocab. Persio.); novus dies, s., primus dies anni apud Persas, qui veris tempore est.

Néti, s. (ya, pl. niti), the sting of a bee.

Nuā (properly unāa), v. n., (1) to resemble, to shine (Er.); (2) ngā (= punga), s., the top of the blossom of mahindi ntyakwe, mishwakwe.

Nga (or nge), the prefix of the present conditional tense; ningekúa, I should be. In Kiniausa, nga = to be like, to come up, to amount.

Ngalawa, s. (ya, pl. za), the small canoe of a navigator; cf. galawa.

Ngali, the prefix of the past conditional tense, ningali kua, I should have come; ningali katán, I should have refused.

Nokua, s. (ya), (1) white clay; ngáma ya nti = udongo ngúmu ulio na madongú, white, but hard clod-like clay; (2) ngáma ya jombo = bánduru, the bilge of a ship (= bánduru), the hold of a ship.

NGAMBA, *vid.* gnambe, a hawk's-head turtle, from which tortoiseshell is procured (St.).

NGAMBO, *s.*, the other side of a river or creek; *vid.* gnambo, *pl.* za or wa (properly gnambo ya pili).

NGAMIA, *s.* (wa) (*pl.* za or wa), a camel.

NGANAMBA, *s.* (ya, *pl.* za) = ugo or ukigo, a hedge of branches around a house or plantation; perhaps = ngáo el-nás, shield of people.

NGÁNO, *s.* (ya, *pl.* za), a fable, story, talk; ku soma ngáno = ku kúndizi; *vid.* kisa, hadithi.

NGÁNU, *s.* (ya), wheat; amekula nganu, he has been disgraced. Previously he had abundance of all things, now he must be content with what he can get.

NGALO, *s.* (ya, *pl.* za), (1) shield, buckler, of different form and size, some are small, circular, others large and oval; ngáo ya kifaru ya ku kingia solukha ya adni; (2) ngáo ya niumba, the front and back walls of a native cottage.

NGARA, *s.*, the young cob of Indian corn.

NGÁRA (or NGÁLA, or NGÁÁ), to shine, to be clear to glitter, to be transparent, to glisten (rather gnára, gnála, gnáa, to shine).

NGÁRIZA, *v. c.*, to fix the eyes, to glare; ame-ngáriza mato (Kiung. matcho), he glared at me; *vid.* gnáriza, ku gni.

NGÁRITA, *s.* (wa, *pl.* man), the circumcisor, one who knows the art of circumcising.

NGÁWA, *s.* (wa, *pl.* za) = páka wa sábandi, the civet-cat (viverra zibetha). Ngáwa ni mkáli, hana masoéu or rasiki na mtu, yuwala kuku papayu, manauazi, yuwánao tembo. Ngáwa mume mugi sábandi, uko hanáyo. When the civet-cat has evacuated, the natives, who keep it always in a cage, seize it, and squeeze the posterior, whence the civet is obtained. They use the civet for headache, or mix it with umbari to perfume the room. A male civet-cat costs one dollar at Mombas. It is very ferocious; *cf.* fungo, which is a smaller animal than the ngáwa.

NGÁWA (or NGÁ), a particle (like mbóna) denoting, but, why or what? though; ngáwa usije jana, baba amekwisha ku nenda, jana alikuapo, hutam-pata leo, but why didst thou not come yesterday, now he is gone, yesterday he was here, to-day thou wilt not find him; 1 Cor. iv. 8, na ngáwa mnatamaliki; ha-ni-sáiki ningáwa nime-ioná, he does not believe me, though I saw it; mimi síóni, angáwa yéu aóna, I do not see, though he does; angalia to, njapo huki-oni, be careful though you do not see.

NGÁZA, *v. c.* (*cf.* ngá, ngala or ngara, *v. n.*), to make to shine, to be brilliant (properly gnáza).

NGÁZI, *s.* (ya, *pl.* za), ngási ya ku kuelea, a ladder.

NGAZINDA, *s.*, the great Comoro Island.

NGE, *s.* (wa, *pl.* id.), a scorpion; tandu is the cen-

tipede. The natives reduce a piece of wood from the mkamajuma tree to powder, mix it with water and the utambo wa ngo (intestine of the scorpion). This medicine is said to prevent swelling, and in general any evil consequences of the sting of scorpions. *Rebm.* takes ngo and tandu (or dandu as he writes it) in the same sense (as centipede). The Mombasians call the ngo by the name kisúse. In Kimrimu it is called nge kitumbo, or nje kitambo.

NGE, sign of the conditional present, *vid.* nga, ar ngo (would); wango kuja, they would come.

NGEDEKE, *s.*, a small light-coloured monkey (St.).

NGEMA, *adj.*, good; *vid.* mema and éma, *e.g.*, niumba ngema, a good house.

NGEU, *s.*, red ochre, red earth; ruddle used by carpenters, &c., to mark out their work.

NGI (or NGI), much, many; miti mingi, many trees; niumba mingi; kaaba jingi.

NGIA, *v. n.*, to enter, to penetrate, to go or come into; alikúa anangia munda wa thalathini, Luke iii. 23, he began to be about thirty years of age; ku ngia kóga, to become fusty; kila ningiámo, wherever I enter.

NGILIA, *v.*, to go or come into, for or to, *e.g.*, ku-m-ngilia niumbani kua njéuri or kiburi, to enter one's house rudely; ku-m-tia niumbani, to introduce one into one's house.

NGIWA, *v. p.*, to be entered.

NGIWA, *v. p.*; ku ngiwa ni házuni, to be sorrowful; ku-ngiwa ni beredi, to take cold; ku ngiána; *vid.* jahiliana.

NGILIZA; ku-m-ngiliza úme, to cohabit with a woman.

NGILIZANA; ngilizana mume na mke, they cohabited for the first time.

NGILIWA, *v. n.*, to be entered; (ngiliwa ni watu), to be accessible; ngiliwa, andikua, tamiwa, to be dedicated.

NGIZA (or INGIZA), *v. c.*, to make or allow to enter.

NGILI, *s.* (Arab. *Joel*), the gospel.

NGINE, *adj.*, other, different (wagine . . . wagine, some . . . other); intu mungine, kaaba jingine; ni-umba ngingine, mahali pangingine or pingine.

NGIZI, *s.* (sepia officinalis), (1) a kind of paca (fish), from which the natives procure a black ink; (2) the fresh sweet tembo, which the natives boil down to honey; keli ya ngizi, honey of fresh tembo, concentrated tembo is namu.

NGIAGA ? *v. n.*, to be down upon one like a culture; *cf.* niaka, *v. c.* (II.).

NGA, *s.* (ya, *pl.* za), inclination, lust, desire; ku timiza ngoyakwe or ngoankwe, to satisfy one's desire; ku lia ngáa or ufa, to weep when another is given something, and oneself is refused; hence, "to weep for jealousy, to be

jealous," *cf.* ku lia joyo, to grumble avari-
ciously.

Néda, v. a., to pull up, to pull out, root out; *cf.*
gáda, in true Swahili).

Néda, v. n., to be rooted (*Kiung.*) = ku gńda,
moyo una-ni-gńda, I was startled out of my
wits (*St.*).

Néda, s. (ya), (1) an instrument (hook) for gathering
fruit from trees = *miti mńda uliopetamana ku*
shikla kitu, a long pole with a hook suited to
pick or catch fruit from trees; *ngńo ya ku tunda*
malńma, or *ya ku tunda malńma*; (2) ha ngńo,
the guttural Arabic h, he mdawari, being the
 softer Arabic h.

Néori (or nuori), s. (ya, pl. za), hide, the skin of
man and animal.

Néoi, s., a staff curved in the middle. It is brought
from Teita.

Néoi, v. n., to wait, to wait for (till he comes) (= *ku*
saburi), to have patience; *enda ka-m-ngńo* or
ka-m-ngńo, go and wait for him.

Néoi, v. obj., to wait for or upon one; *ngńo*
= *ku-m-saburi mtu*, to wait for somebody.

Néoi, v. rec., to wait one for the other.

Néoi, v. p., he was waited for.

Néoi, n. pro., *Angawa*.

Néoi, s., waiting; *ngńo* (pl. *wangńo*), waiters,
keepers, sentinels.

Néoi, s., a rope (*St.*); *vid.* *pakńa*, v. a.; *cf.*
kamba, *kńba ulńyiti*, *kńpen rope*.

Néoi, s. (ya, pl. za), a drum; a large one, *goma*
(la, pl. *magńo*, ya). The Swahili have dif-
ferent kinds of drums, i.e., hollowed blocks
covered with skins. Ngoma is also — *matezo*,
musical performance in general. Ngoma hiki
tńtńe kana kńtńuńvńo huko Uńguńa (*R.*). (1)
ngńo ya mańdo (*cf.* *mandńdu*), is not thick
but long; (2) *ngńo ya japńo*, a small drum which
accompanies and increases the noise (*ku japńiza*
ńńo) of a large drum; (3) *ngńo ya kńmbńya*,
which has four legs; (4) *ngńo ya tńri*, has a
handle with which it is carried and beaten with
the hand. Ni *ngńo ya wńtu wńme bassi*
(*hńńńa*); *kiwńmbń* signifies anything (like a
skin) stretched very tightly around the drum.

Néoi, s. (*Kiung.*) = *gńmba*, an ox, a cow, bull,
cattle in general; *ngńmba ndńme*, lit., a male ox
= a bull (*Kiung.*).

Néoi, s. (ya, pl. za), a castle, fortress, a fort =
gńńa, *hńńńi*.

Néoi, v. a., to cure or dry flesh, &c. (*St.*)?

Néoi, s.; *ana agńo*, he is inclined to whit-
(*St.*).

Néoi, the thick edge of a strip of matting
(*St.*)?

Néoi, s., bed-fellowship of a concubine in her

turn, i.e., when the turn comes to her to go to
her master's bed; *ńńa ana-ńńa ngńo bńa-
wńkwń*, the concubine has given bed-fellowship to
her lord in her turn (*ku gńo* means to "sleep"
in the *Kiniasa* language; *ngńo*, "sleep").

Néoi, s. (or *ngńńńa*), v. n.; *mńbń hńa*;
hńa ngńńeńka mtu? (*R.*).

Néoi, s. (*Kiung.*) = *ngńi*, hide, skin, leather.

Néoi, s. (wa, pl. za) (*Kin. kńleńle*), a shark, a
kind of large fish much liked by the natives. A
great quantity of *ngń* (and *pńa*) is annually
exported from South Arabia. The *pńa* is
naturally salt, which is not the case with the
ngń, which if mixed with too much salt is spoiled.

Néoi, v. a., to scum, to take off the scum, e.g., *ku*
ya-ńńa mńńa, *sńli*, *asńli*, *pńo*; *ńńa* is not
to be confounded with *ńńa*, *ku kata marra*
mńa kńa vipńde vińli, *nu ku ńńa motto* =
ku teńńa.

Néoi, s. pl. of *ńńo* (wa, pl. za), a small rope or
string of the thickness of a finger. Several *ńńo*
are twisted together, to form a thick ship's rope;
e.g., *amńri ya nńa*. The *ńńo* is of the same
stuff as the *kńba*; *vid.* and *cf.* also *ńńbń*;
kńba is bigger than *ńńo*.

Néoi, s. (*ńńo ya ku lima shńmba*), the portion of
land which is measured out to a slave for culti-
rating; *kipńde ja shńmba kńńo pńńa kńa*
mńńo; *cf.* *ńńa*.

Néoi (or *ńńń*) (ya, pl. za), power, might,
strength, authority; *kńa ngńń*, with might,
powerfully.

Néoi, s. (1) (*Kinńma, kńńi*) (ya, pl. za), the
flat (*vid.* *ońa, s.*); *ku pńa ngńń*, to flat or cuff;
kńpńa ngńń tńtu, to beat him thrice with the
flat, to box; (2) (wa, pl. za), a whale. Dr. St.
has also *ńńngńń*, a whale, which is probably
= *ni ngńń*, it is a whale on the question: what
is this? *ana ni ngńń*.

Néoi, adj., hard; *vid.* *gńń*.

Néoi, s. (ya, pl. za), cloth, especially cotton
cloth or clothes; *ku vń ngńń*, to wear a cloth or
dress; *ngńo ya mńki*, stout cloth; *ngńo ya*
mńeńa, table-cloth; *ku tńda ngńń*, to stretch the
threads for weaving; *kitńbńa cha mńeńa*, a
table-napkin.

Néoi, a kind of fish (probably = *ngń*).

Néoi, v. n., to roar, to thunder.

Néoi (or *ńńń*), s. (1) roaring, said of
animals or beasts; (2) a roar, distant rolling
thunder.

Néoi, s. (= *tńńń* in *Kiniasa*), a large
rock.

Néoi, the name of a tree; *vid.* *ngńń*.

Néoi, s., a plug (*St.*); *cf.* *ńńo* (pl. *mńń*), a
stopper.

Néoi (or *ńńń*), s. (wa, pl. za), hog, swine, pig

(*Dr. St. writes "ngarúwe, nguúwe"*); in *Kin.* *ungulúo*; *cf.* *jivi*, a wild hog.

NOÚVA, s. (wa), a kind of fish resembling a man; *ngúva hahémillí géraba*, i.e., the *nguva* cannot endure a wound, a slight wound kills it. This fish is large, like a man with pointed legs, its tail like that of a fish; it is thick in the middle, has a kind of hands and male and female privities; the testis are large.

NOÚVU (NOUFU), s., strength, power, authority, force; *kwa ngúvu*, by force, with strength, strongly; *ku-m-tia nguvu*, to strengthen one.

NOUXU, s., knuckle; *kitzanga*, the foot above the knuckles (R.); perhaps *kū*.

NOÚZI, s. (ya); *ni tundu katika mkúku*, the hole in the boat's bottom by which the water is let out; *ngúzi inasubúka*.

NUÚZO, s. (ya, pl. za), a wooden pillar, a post, stake, support of a house: *ngúzo ya kuti*, the middle post.

NI, (1) verb defective; *ni mimi*, I am; *ni wewe* thou art, he, she, it is; e.g., *mtu huyu ni mufú*, this man is wicked; *watu ni wafú*. It is used for all persons and both numbers. (2) It denotes the ablative or vocative case in nouns: in, at into, to, from, out of, by; e.g., *niumbani*, in the house; *Ukambani*, in or to the country called *Ukamba* (there where *Ukamba* is); *kuaherini* (kua heri, in happiness), in happiness, scil. go you in happiness; *tuondetunini*, let us go = *tuondetotu eguni*, you! let us go! (3) (from *nini*) it serves as a particle of interrogation after verbs; e.g., *mtu huyu adakú-ni?* what does this man want? (4) It denotes the agent by, from, of, when followed by a passive verb, or transitive verbs which have been put in the passive; *mana amepigoa ni babai*, the child was beaten by his father; *ameliwa ni simba*, he was eaten by a lion. (5) *Ni* (or *n-*) *mo* is the objective prefix or rather infix denoting the first person singular; *ame-ni-penda*, he loved me. (6) *nui* is an abbreviation for *nainui* as an objective suffix; e.g., *na-wa-pendá-nui*, I love you; properly *nui* is superfluous, but some dialects seem to use this enclitic contraction very freely; *vid.* *Grammar*.

NIA, s. (ya, —sa), (1) the innermost part of man, mind, heart, conscience, disposition; *ninyákwo singóma*, his mind or conscience is not good; *hana nia ngóma*, he has no good conscience; *nia ime-m-piga*, his heart or conscience smote him; *nia salikhi* or *sua*, a good conscience; *nia batili*, a bad conscience; *nia batili haibishi heri*; (2) *nia ni ku kusudia kitu*, the disposition to undertake anything, intention, exertion, diligence, that which agitates a man's mind; *mtu huyu yuna nia ya moyo*, *ameti nia* or *shúkuli* = *yuna bidii*

or *júbudi*, *yuwaasa kwa bidii*, *yuwakika*, to think about a matter diligently, to have it at heart or in his mind, to agitate zealously, eagerly.

NIA, v. n., to have in one's mind, to purport to do something (?).

NIA (or, as *Dr. St. writes*, *NTA*), v. n., in *Kin.* *niassa* "nia" (*kú nia*) means "to emit, to void (by stool)"; hence *fig. kú nia liwéwu*, to emit or speak lies. It betrays a strong moral sense by speaking of lies in the most contemptible way; *kú nia*, to fall; e.g., *mvua ina kúnia* (*ina ku nia*), the rain is falling (*Zanzibar*), or has fallen; *mvua yania*, rain falls (*Mvita*); *cf.* *kú nia*.

NIAA, s., nails of fingers (*St. writes nyaa*).

NIAFI, pl. of **WAFI**.

NIAFU, s., a net; *niúgue za konge ku tega sámaki kuba*; *cf.* *júia*, *jerife* and *kimia*, a twine net (R.).

NIAFUA, v. a., to nibble (R.); *makombaiko yaniafua muili*.

NIAFURA (GNUAFURA), v. a. (*ku-m-fina*), to pull with the fingers.

NIAGNAGNIA (or *rectius ONIAGNAGNIA*), to take or seize by force; *pass.*, *ku gniagnagnia*, to be plundered, to be taken by violence; *moniagnanii* or *nguingnagnii*, a violent man.

NIAKA, v. a., to catch, to intercept; *scil. tufie* or *mpira*, a kind of ball made of rags of cloth. One party strikes it, whilst another endeavours to intercept it; *vid.* *ku teza tufie*.

NIAKUA, v. a., to snap or snatch away or off.

NIALA, sheaths; *vid.* *ala*.

NIALI, pl. of **WALI**.

NIALIO, s., cross-pieces put in the bottom of a pot to prevent the meat from touching the bottom and burning; *cf.* *walio*.

NIAMA, s. (ya, pl. za), (1) flesh, meat; (2) *niama* (wa), an animal, beast, cattle; *niama muuwaji* or *mbu-aji*, or *mkáli*, or *wa maitu*, wild or savage beasts; (3) a kind of disease; *marathi ya niama*, or *ugónjoa ku fura na ku toma kana sindano*. It is different from the disease called *tambázi*, which is a swelling, passing from one place of the body to another (*hutámá*), and which is internal, but the *niama* remains in one spot, and causes a sore which bursts. The natives apply a plaster of very powerful ingredients. *Marathi ya niama ina daua kali ya ku baidika*.

NIAMÁ RÚ, s. = *niama alikufa* or *likokufa*, a dead animal (or flesh), which died from sickness, and which, as it has not been slaughtered according to the precepts of the *Koran*, is considered harmful or ill-odour. *The Swahili, therefore, do not eat it, but the Wanika do.*

NIÁMA *v. n.* = *niama mbóvu* = *niama ya ku ósa*, when the wound discharges matter, new flesh will form.

NIÁMI, *v. n.*, to hold one's peace, to be silent or quiet; *ku towa sama na mtu*.

NIAMALA, *v. obj.*, to be silent to —.

NIAMASA, *v. c.*, to cause one to be silent, to silence one; e.g., *mama ame-m-niamasia mana kua ku-m-pa matiti*, the mother silenced the child by giving him the breast.

NIAMARIA, *v. obj.*, to keep silence to —.

KU-JE-NIAMARIA, to silence oneself, to observe silence.

NIAMAVU, *adj.*, silent, quiet.

NIÁMBU, *n.*, an animal which resembles the giraffe. *St. has nyumbu, a mule.*

NIÁMBÚKA, *v. n.* (= *ku nianiúka*, *ku legóa sana*, *ku óama*), to be spoiled by over-ripeness, to fall to pieces from too great softness, to peel off; *niámbu ya kuku inaniambúka*, *ikaíwa sana*; *nguo ni inaniambúka kua harri or jasho*.

NIÁNGA, *v. ?*

NIÁNGUMI (*St.*), a whale? *vid. ngúmi*.

NIÁMU NIÁMU? *niámu niámu hu-í-ona* (*R.*).

NIÁMÚRU, *n.* (*ku la niámúru*), a slave on account of debt (*R.*)?

NIÁNA, *n.* (*ya, pl. za*) = *panda or ngóo ya nírúmbé*, to be a head of an arrow (= *matáfu ya kigumba* or *jámbe, vid.*).

NIÁNCHA, *n. prop.*, the lake Niassa in Kiniasa. It means properly "love me;" *vid. Liebman's Missionary, page 135.*

(*pl. of wanda*), the breadth of a finger

is a sort of a — (*St.*); *kitu kinianiángú* is a sort of a thing; *maniángálika gani?* what is that man is it? (*gniángálika?*).

NIÁNGA (*vid. gniagnánia*), to take by force, to take.

NIÁNGUA (*or NIÁNGUA*), *pl.* of *wángua* or *wángua*, bare and waste places.

NIÁNI (*or NIÁNI?*), a particle of interrogation, who is it? *niáni-wé*, who art thou?

NIÁNIA, *n.*, a grandmother (*bibi is a Kihindi word*).

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NIÁNA, *n.* (*ya, pl. za*), booty, spoil, plunder; *vita via ku gniagnánia vitani*, *vatu wakikimbia*, *ku tía niára*, to make booty; *ku-m-taka niára mtu*, to take one prisoner in war; *Mjomba ame-m-taka Mgalla niára*, a Swahili captured a Galla; *Mgalla ametéka niára ni Mjomba*, a Galla was captured by a Mjomba (*Swahili*).

NIÁNAKA, *n.* (*pl. of wáraka*), letter.

NIÁSHI, *n.* (*R.*)? *ku-mu-ianlia niashi?*

NIÁSHI, *n.* (*pl. za*) (*sing. uniasai* — *wa*), grass, reeds (*cf. ándo*); *uniasai za ku wimbía ulumba*, grass for thatching a native house. *Niasai is to be distinguished from manni* (*sing. janni*), leaves, herbs; *niasai zinazalia kutukutu*.

NIÁTA, *v. n.*, to walk softly, silently, to steal up to, without making any noise; *ku niáta kua mágu*, *ku nenda polepole*, *asipofania mshindo wa mágu*, to go tiptoe.

NIATIA, *v.*; *ku-m-niatia kua magu*, to go softly after him (*ku-m-tambalia*), to catch him; *ku niata niata*, to sneak or go about like a thief; *ku-m-niatia niama kua polepole si kua mshindo*.

NIÁTI, *n.* (*wa, pl. wa*), a wild buffalo; *niáti mkali*, *muenda pekée*, *yuwánta kundi*, the buffalo is ferocious, it goes alone, and separates itself from the herd.

NIATUA, *v. a.* (*cf. japúa, v. a.*); *ku niatua mágu* = *ku filiza*, to go quickly (= *ku japúa magu*).

NIATÚKA, *v. a.*, to go quickly; *ku enda haraka*.

NIÁÚKA, *v. n.*, to dry up, to become crumpled or wrinkled in consequence of heat, to wither, to shrivel; *ku niáuka kua júa*, *ku pigoa ni júa*, *hana nguvu ya uiti*; e.g., *tómbako inaniáuka*.

NIÁUPÉ (*or NIÁUPÉ or NIÁUPÉ*), *adj.*, white; *kua rokho niáupe*, honestly, candidly.

NIÁWE, *n.*, his mother (*Mrita*).

NIÁYO, *n.* (*sing. wáyo, wa*); *niáyo za mágu*, the soles of the feet (*vid. kijayo*), footsteps.

NIE (*or NIIE*), contracted from *ninui*, you, you there, in calling people from a distance.

NIEA (*or ONIEA*), *v. a.* (= *ku asha*), to tickle, to cause to itch; e.g., *póle ina-ni-niéa*, the itch troubles me (*ya-ni-asha*); *ime-ni-niéa*, I itch.

NIÉUE, *n.*, tickling; *ku-m-tia niego*, to tickle one; *ku niega and niegesa??* *ku niegesana*.

NIÉUEA, *v. n.*

NIÉUEA, *v. a. ? ?* *vid. niege*.

NIÉUEA, *v. a.* (*cf. hoji or hujj*), *gniéniá or gniéniá* (= *ku dádiá ku-m-gniéniá neno ushio-daka ku sema*, to worm anything—a secret—out of or from one). *St. writes "nyenya," to talk a person into telling something.*

NIÉUEA, *vid. ku gniéniéa*, *v. n.*, to be humble, to supplicate.

NIÉUEA, *v.*, to feel one's-self safe or secure against —.

NIEKUNDU, *adj.*, red; *vid.* ekunda.
NIELLE, *s.* (*vid.* nuelle) (*nom. coll.*), hair (unelle or unelle, a single hair); nielle za singa, straight hair; nielle za kipilipili, woolly hair.
NIEMBAMBA, *adj.*, thin (= embamba).
NIEMBE, *s.* (*pl.* of umbe), a razor.
NIEMELEA, *v. obj.*; to go quietly or covertly up to a thing in order to seize it; *cf.* niamalla.
NIENDÁPO (KULLA or KILLA NIENDÁPO), whenever I go, or every time I go.
NIENDE (or NIMBAR) *s.* (wa, *pl.* za), a kind of cricket.
NIENGERÉSHA, *v. a.*; kamasi (R.)? (futa kamasi); *cf.* elekenia.
NIENGINE, contracted n'ENGINE, before a the vowels are omitted; e.g., w'engine for waengine, others.
NIENSE, *s.*; mashikio yalia nienze, his ears tingled.
NIEPESI, *adj.*, light (= epesi).
NIESHA, *v. a.*; ku niesha mvua, to give rain, lit., to cause to fall; ku hiesha mvuu, to cause it to rain (gniésa); *cf.* gnia.
NIESI, *s.* (la, *pl.* ma—); niasi la nioka, the colour and stripes of a snake; *cf.* tisha.
NIETA (or ANIETA), to be proud, arrogant, to be teasing, never satisfied.
NIETEA, *v.* (ku jetea); ku nitea or tumaini nguvu za nafsiyakwe, to rely proudly on one's own strength; ku nitea ulimengu = ku shiriki or gandamisa ulimengu, to confide in the world, i.e., to love the world more than God.
NIEUPE, *adj.*, white; *cf.* eupu.
NIEUSI, black; *cf.* cusi.
NIGNIHA, *v. a.*; *vid.* takúta.
NIGNIÓRO (or GNIGNIÓRO), *s.*, a bulbous plant which throws up a large head of red flowers (St nyinyoro).
NIGNUNIGUNGU (or GNIGNUNIGUNGU, *vid.*, and niungu niungu), sores in the leg,
NIJÁPO-WA-AMBIA, hambaamini; Lake xxii. 67, "If I tell you, ye will not believe," though, if.
NIEA, *s.* (= batta) (ya), (1) a wilderness (nika kávu), a region void of inhabitants and cultivation, a region of woods, in which wild beasts, and sometimes robbers, dwell. Hence mnika (*pl.* wanika), the dweller of the wilderness. But this name is now only confined to the Wanika properly so called. The country of the present Wanika was formerly a wilderness; hence the Mombasians on the coast called Wanika those people who at first dwell in the nika or unika = nti ya Wanika; (2) nika, a serpent (nioka wa nika, a serpent called nika); (3) marathi ya nika; *vid.* pembe, a.
NIMAAI, and I am or was; e.g., nikali nikienda, and I am or was going.

NIKIA, *v. obj.*; nikia táo (or káo?) la thi ya kamsu; *vid.* kamsu.
NILI, I being; nili hali ya kúa juuyakwe, I being on his back (St.)? ?
NILIO NAYO, as regards me; Rom. 1. 16.
NIMA, *v. a.*, to refuse; ame-ni-nima kúa = ame-ni-katasa, haku-ni-pa, not to give, withhold from.
NIMBO, *s.* (*pl.* za) (*sing.* nimbo) (*vid.* ku kúba), songs; mtunga nimbo, a poet.
NIMSA, *s.* (Arab. نيمسا), Germany; nimsawi, (*pl.* ma—), a German.
NINA, *v.* I have; lit., I am with —; nina fedha, I have money; nina báruði, I have powder; sika, I am not, I have not; sika kitu, I have nothing.
NINA, *s.* (*cf.* inia and mama) = mother; (in Kigunia, and ancient Kiuahili); Prov.; mama mtukana nina, ku simu nda ki oia yundapigan mkatále, pingu na mikono niama na alidili sa juma za moto (ku idiliwa or sumbuliwa).
NINGERÉSHA, *v. a.*, to tickle one (St.).
NINGI, *adj.*, much, many; niumba ningi, many houses (ingi).
NINGINE, *adj.*, another (ngine).
NINGINIA, *v. n.*, to swing, *v. c.*, ninginisa, to set swinging (St.)? ?
NINGO, *s.*; (1) a kind of green bird like a dove; (2) a woman's name (St.).
NINI? what? kua nini, or ya nini? why? what for? ndio niniyakwe, ndio mamboye (R.)? ? Sababu ni nini? what is the cause? ana nini mtu yule? what is the matter with that man?
NINUI (or rectius MUINUI), you, ye; ninui or nui-nui niote, all of you, you all together.
NIOA, *v. a.*, to shave.
NIOE, *s.*, green locust (*cf.* barare, long white locusts); *vid.* nióye.
NIOENA, *v. n.*, to subside; e.g., boiling water, fermenting palm-wine, &c.; *cf.* niota, to dry up; maji siku hizi yananiota; mta aniota (from fear).
NIOGNOKA (or GNIOGNOKA), e.g., nashika muiliwangu ku-ni-nioognoka (*cf.* ugnioognoka or urioognio) (*vid.* sakra in Kiuasua), to feel one's body cold, weary or languid? ?
NIOGÓA, *v. a.*, to stretch or extend, e.g., the body; ku ji-niogóA, to stretch one's body from idleness and aversion to labour.
NIOGÓKA, *v. s.* (unioyóka).
NIOKA, *s.* (wa, *pl.* za), a serpent, snake in general (*vid.* jóka). The natives believe that as the serpent which has bitten a person sends on the poison penetrates his veins. The native physicians know it by plucking out a hair from a man's head. When the hair comes out easily, the person cannot be helped, but if not, there is

hope for the success of the remedy to be applied
They keep the medicine a secret.

NÍKKA, v. n., to be straight; *maneno yameníka,*
yame-ní-íka, maneno maníka yalíoníka,
mbíyake ime-ní-íka, he has made words
straight for me.

NÍKKA, v., *umbe wa kú níka muelle,* a razor.

NÍKKA, s., the hairs of the mane or tail of a horse
(Sp.) ? ? (vid. singe).

NÍKKA, s., trial, temptation (?).

NÍKKA, s. (pl. za) (*sing. uníka, wa*) (*Kiungu*),
the hip; *niungu uníka* or *ana*, a person
who has one short and one long leg (*Kimwita*,
paja, pl. ma—) (*Kiungu*, *kiwío*, *wíwío*) ? *nínga*
ya sarara, the loins (St.); *nínga* = *kiungo* cha
kiwío kilicho ungamana na *kiúno*.

NÍKKA, v. a., to twist, to strangle.

NÍKKA NÍKKA, v. a., to wriggle, to go from side
to side.

NÍKKA, adj., mean, insignificant, vile (cfr. *mníonge*)
(*nguvu zilikú hába*).

NÍKKA (ya, pl. za), bile.

NÍKKA, v. n. (cfr. *ongora* in *Kiniassa*); *ku-ji-*
ngóngó kwa majéka ? ? to strain or stretch one-
self from fatigue or weariness.

NÍKKA, v. n., to be languid, weary.

NÍKKA, v. n. (Kip.), to suck — *ku ama*, *mana*
yuvaniunia títí la *mamai* (cfr. *níunia* v.).

NÍKKA, v. c., to suckle.

NÍKKA, s., *maíta ya níka*, castor-oil (cfr. *mbúno*),
vicious tree ?

NÍKKA, v. a., to shave the head badly; *ana-zí-jú*
jú, viz., *nuéle* (R.) *ká níka* ndéfu za *kinenani*;
to pluck fowls is *ku fúta*; vid., and *guígníka*,
to pull out feathers.

NÍKKA, v. a. — *ku-m-kéfa kéfa* or *sonia sonia*,
to trouble, to vex, to treat one constantly with
contempt, constantly abuse one, to tease, to
annoy one (R.).

NÍKKA, vid. *guígníka*, to make to smelt.

NÍKKA, s. (la, pl. ma—), *níka* la *mvúu*, driz-
ling rain.

NÍKKA, v. a., *níka ya níka*, *níka* hiya
níka.

NÍKKA, v. a., vid. *guígníka*, to pluck out
feathers of a bird or fowl.

NÍKKA, v. a. (cfr. *fána*, v. a., in *Kiniassa*).

NÍKKA (or *konka*), v. a. — *ku-m-kondéha* kwa
maneno mané, to wear one out by hard or
abusive words, which are constantly uttered
against one (vid. *nona*).

NÍKKA, adj., soft (*osiro*, *muosiro*, etc.), smooth.

NÍKKA, v. c., vid. *níka*, v. n.

NÍKKA, v. c., to cause to be straight, to straighten,
to stretch, lie down, to spread out, extend; *ku-*

ji-níka, to lie down, to take a nap; *nti nika*
kombóka or *ulio fúta kombo uníka*.

NÍKKA, v. p., to be made straight.

NÍKA, s. (ya, pl. za), star; *niota ya sábuhi*, the
morning-star; *niota iwáyo sábuhi na magúli*,
the morning and evening star.

NÍKA (Kilamu), s. (ya) (= *kin*), great thirst; *mini*
nnaphóta or *nnashíkó* or *hamáto* ni *niota*, I am
very thirsty.

NÍKA, s. (la, pl. ma—), *ditaria*, an elevation on
the vagina (cfr. *maníka*).

NÍKA NIKA, s., little drop, droplet; *mvúu yan-*
guia, droplets.

NÍKA NIKA, v. n., to drip, to fall in small drops.

NÍKA NIKA, you all.

NÍKA, s.; vid. *gníka*, a feather (sing. la, pl.
ma—); (vid. *má*) pl. of *oya*.

NÍKA, s. (ya, pl. za), a kind of locust thin and
long, which is very fond of *mtama* (millet).
Mtama *ukiwa mastindi* (of middle size), *níka*
hija hungia or *hujingilia ndani ya mtama*. This
kind of locust is eaten by the natives.

NÍKA, pl. of the sing. *móyo*, heart (instead of
míyo); *ku fánia níka* or *moyo mifili*, to be
double-hearted. *Moyo* (or *níka*) *wa ipu*, the
inner and most virulent part of a tumour.

NÍKA, give me; vid. (ku) *pa*, to give; *ni-pa hiza*
yanúku, pardon me (cfr. *hiza*, pardon).

NÍKA, s. ? (R.) (perhaps — *néri*, yoke).

NÍKA, s. (ya, pl. za), (*nisi za ku tiliá dárara*), that
part of the loom through which the threads pass.

NÍKA, v. a., to bite off; *samaki aníka mlisho wa*
nishipi, the fish bites the bait off the hook.

NÍKA, s., — of a *keké*; vid. *manikawano* and *ivo*
(R.).

NÍKA, s. (sing. *ufa* or *ufia*) (wa, pl. za), a cleft,
rift, fissure; *mtungo unangia úfa*, the jar has a
crack in it.

NÍKA, the dead (sing. *mfu*), *wafu* scil. *watu*.

NÍKA, v. a. (*gníka* ?).

NÍKA, v. a., to sprinkle, to sprinkle upon (*gní-*
guiza).

NÍKA, s. (pl. za, of sing. *ugo*, (wa), fence.

NÍKA, s. (za, pl. of *úgu* (wa), string, rope.

NÍKA, v. n. (cfr. *níka*, v. n.), to stretch oneself, to
lengthen (like a rope) (R.) (*esha níka* ?).

NÍKA, s. (wa, pl. za), a bee; *asali ya níka*, honey.
There are several kinds of bees; (1) *níka*
wadogo wana wali wana asali nengi (red); (2)
níka mkúba or *mnéne* (black) has seldom much
honey; (3) *mbóna* (?), vid.; (4) *mbóna* *kana*
má or *u'zi*; (5) *níka* *wa pedai* *ni háli*. It
attacks one even in the water; (6) *níka* *wa tu*

gama. Its honey is not used on account of its intoxicating effect. When the natives desire to take the honey from the mzingu (bee-hive) which is placed between the branches of a tree, they climb the tree, having a large calabash and a basket (kapu) tied to their shoulders. Arrived at the mouth of the mzingu, they put a burning kuti (dry branch of the cocoa-tree) before it, to drive the bees to the bottom of the mzingu. Then they take out quickly the honey-cells, put them into the calabash and basket, and make their escape to the ground, where they squeeze out the honey into a jar of clay. A few honey-cells, however, are left in the mzingu, in order that the bees may not abandon it altogether; ndio ku vuga niúki, this is keeping or rearing of bees.

NIUKÚA (or NIUKÚA), *v. a.* (= ku-m-fignia), to tweak, to pull, pluck, pick, to pinch, squeeze (cfr. kunifa); mti hu una-ni-kunina or niukúu, this tree pinched me, i.e., not only my skin, but especially my flesh (fignia refers to the skin only); matumbo ya-ni-ukúu, the bowels gripe me.

NIUKÚE, *s.*; *vid.* gunga, *v. a.*

NIÚMA, *prep. and adv.* at the back, behind, afterwards; niúma ya niúmba, behind the house; niúmaye, after it; amerudi niúma, he went back; khábari ya niúmayangu, or ya kininuo chaugu si jui.

NIÚMA, *s.* (pl. za) (*sing.* uma, *vid.*), a large fork.

NIÚMBA, *s.* (yn. pl. za) (pl. majumba, in seldom used), a house; hujambo niúmbani? or uhali gani niúmbani? how are you in the house? how are those in your house? niúmbani muakwe, from out of or off his house; niúmbani kuakwe, into their houses; wa-ni-tohé niúmbani kuáa, that they may receive me into their houses; niúmba ya shoka; jumba, a large house.

NIÚMBO, *s.*, the wilde beast, catoblephas, gorgon (St.), gun.

NIÚMBU, *s.*, a species of antelope, but St. renders it "a mule, mulex," or "bákélo" in Amharic, which he writes bághala (Arab. *مها*). In Kisiassu it means "the giraffe." It is, perhaps, the ibex, its hair is long, and its horns like those of the gamus. Niumbo and niumbu are very likely identical terms.

NIÚMÚA, *v. a.*, to bend; fig., to give one pain, to torment one.

NIÚMÚKA (or NIÚMÚLIKA), *v. n.*, to be bent, hard, solid, to be tough, adhesive, to be flexible but not fragile, to spin a long liquid thread like utomfu or ute, *vid.*; ubágu unaniúmbuka, unapetamana haufundiki; ute wanianúmbuka; cfr. niambúka.

NIÚMBÚSHA, *v. c.*

NIÚNDU, *s.* (ya, pl. za), a large hammer; kiniúndo, a small hammer.

NIÚNGA, *s.* (pl. za), *sing.* unionga (wa), *vid.* ku-m-kata unionga, to maim.

NIÚNGO, *s.*, pl. of ungo (St.).

NIÚNGU, *s.*, a cooking pot.

NIÚNGU NIÚNGU, *s.*, sores in the leg; magungu yanafania niungu niungu kua beredi ya mwa. yafania póle, yafiaa or yawasha, my feet itch, they have an acute pain from the coldness of rain. The natives mix pepper and salt (which they pound together in a mortar) and apply it to the place on the feet where the itching is felt, having previously scarified that place.

NIÚNI (Kinwita) (wa, pl. za, or wa), a bird, birds; niúni wa or za mituni, the birds of the forest. The natives know the names of a great number of birds, e.g.; (1) ndiwa (dove); (2) kipáro; (3) kái; (4) mlámba; (5) gandegando; (6) mjaúmbúru; (7) mlililiwa; (8) kirúru; (9) téleka tui; (10) kungúu; (11) kurúmbisa; (12) toféda; (13) kiteretóre; (14) kidoshó; (15) jigi; (16) kinan-gunangu; (17) shomóro; (18) josi; (19) gogóla; (20) jiepnepe; (21) kosi; (22) muéwe; (23) kipánga; (24) kipánga; (25) furukómba; (26) náú; (27) kóikói; (28) kitáitini; (29) mómbe; (30) kúmballi; (31) makame kilá sui; (32) mabatta ya poani; (33) ngarringarre; (34) hondo hondo; (35) kúéni; (36) kúómbo; (37) kiróngus; (38) jore; (39) kamambo; (40) panga; (41) koróro; (42) kuáre; (43) koregonde; (44) kanga; (45) unána; (46) kitirihanga; (47) léle; (48) bépe; (49) kimbúla; (50) mbáu mbáu; (51) mabarófi; (52) kuku ziwa; (53) kiboróro.

NIÚNIA (or NIÚNIA NIÚNIA), *v. a.*, to suck or draw out; ku niúnia inawelle, to suck out the milky substance of the grain of the mawalle corn.

NIÚO, *s.*, pl. of úo (wa), the sheath of a sword.

NIÚSHI, *s.*, the eye-brow; niúshi za máto, (pl. za) (*sing.* uahi, brow, *vid.*), the hair of the brow, eye-brow; (kope la máto, eye-lid; cfr. nahi (St.), eyebrow.

NIÚSSO, *s.*, pl. of usso (wa), faces.

NIÚTA, pl. of uta = mata or niúta, bows and arrows, in general weapons.

NIÚTO, *s.*; (pl. za mai) *sing.* uta, (wa), the whites of an egg.

NIÚZI, *s.* (wa, pl. za) (*sing.* úzi), thread (niúzi za kumbi); (2) the fibrous part of the rind of trees; cfr. Kisiassa, nianda.

NIÁA, *vid.* ndáa, hunger, famine.

NIÁMA, *s.* (Kisiaka) (ya, pl. za), secret counsel = Kisiak. áriaga.

NJE (Kisung.); *vid.* n'de, outside, forth from, nje ya, outside of; kua nje, outwardly.

NJELÉNI, *s.* = ueréfu.

NJEMA (or NJEMA), good, very well; *vid.* tona, muema, good.

Nya (Kisung.), *vid.* ndia, a way, a path, road, *monna*.

Njira, *s.*, a kind of animal.

Njwa, *s.* (Kisung.) (wa, *pl.* za), a pigeon (*vid.* adia); njwa ya muihu, a wild pigeon; njwa munga, a tame pigeon, properly Arab pigeon; *vide* munga.

Njuma, *s.* (ya), club; njuma is Kikamba; Ki-kigunda; Kisuah. rangi.

Nkumbo, *s.*, a fish barred with black and yellow (St.).

Njoo (= ndoo), come; njoozi (= ndoozi), come ye!

Nruba, *s.* (ya, *pl.* za) (1) a little ring of iron, a dog-bell, attached in Europe to the necks of horses, &c.; (2) a little bell called kifumansi in Kikika (*cf.* muangalla), which is brought from India and Arabia. The natives are very fond of these things in dancing and for ornament.

Nrumbu, *s.*, inlaid with silver, inlaid work (St.).

Nrumba = n'lipa sa (there), is where, reason, that is the reason, on that account.

N'NANI (or NANI)? who?

'NNE (or ENNE), four; ya 'nne, the fourth.

Nda, *v. a.*, to sharpen on a stone, to whet, *e.g.*, ku nda-kiesu, to sharpen a knife.

Nolea, *v.*, *vid.* noloo.

Noleka, *v. n.*, to be capable of being sharpened.

Nolewa, *v. p.*, to be sharpened.

Nda, *v. a.*, to drink, to absorb; ku nda tembo, to drink tembo (*vid.*); yuwannda, he drinks; ame-kunda, he has drunk; atakunda, he shall or will drink; St. writes ku nda or nywa.

Nda, *v. p.*, to be drunk, to be absorbed.

Noea, *v. obj.*; kikoembe cha ku noea maji, a glass for drinking water; (2) to evaporate?

Noeka, *v. n.*, to be drinkable.

Noesha (or Eoesa), *v. c.*, to cause to drink, to give to drink; jombo kikaufu kika noesa, to absorb.

Noewa, *v. p.*

Noesa, NOESHEKA (or NOESHELEKA), to drench, *e.g.*, a sick man.

Noru, *vid.* mofu, *adj.* (niama tupu).

Noorona, *v. n.*, to whisper, not to speak loudly — ku soma neno shikioni.

NOORONBA, *c. v.* — kama ambia neno shikioni.

NOORONZANA, *v. n.* (*see* Luke xii. 7.), to whisper together.

Norua, *s.*, a servant (St.) = msumishi.

Norua (*pl.* manorua), an overseer (*vid.* lima, li-muka) (ku simamua, ku mofu, *v. a.*, to superintend, control; the master keeps men on a plantation (generally a slave) (St.).

Norua, *s.* (Arab. *shub*), spot, dot, point.

Norua, NOKULIWA (nukili, *vid.*).

Norua, *s.* (la, *pl.* za—), la ku noléa viombo, a large stone for grinding, a grindstone; kinoo

is a small whetstone (kinoo ja mkono); (2) the metal ring round the haft where a knife is set into its handle (St.).

Norua, *v. n.*, to get fat (ku wanda), especially animals — kua na masafu mailini; but ku wanda = kua na muihi mnele.

Norua, *v. o.*, to fatten.

Norua (norudo), *s.*, (1) a fabulous monster, serpent (probably the water-spout?); (2) an insect (kama bu), a moth which destroys boxes and clothes; norua kana ngao ngoma sote ku-si-tumbaa; norua masioharibu, Luke 12, James v. 2.

Norua, *s.* (= tongaa), to consume with prattling, to wear out one's patience.

Norua (ya, *pl.* za), dirt, filth (= taka ya, or za

Norua, *s.* (St.).

Norua, *s.* (tutusha, dudusha? Er.); uai-ni-norua, kondoleo, says a husband to his wife maneno mabaya.

Norua (sukio) (*cf.* noloo), a large whetstone.

Norua, long (refu), ndia nrufu; ngoma nrufu; poi

Norua, *s.*, the fruit of the msambarau tree.

Norua, (Kisuk) (gnombe mame mkuba), in Kin. kuruabua, gnombe, in Kiswahili (guombo naao a ste bar).

Norua, *v. a.*, guwa ni nsire, almost to die or perishing (St.).

Norua, *s.*, arm; the eye-brow; *vid.* niushi, *s.*

Norua (oratched wa, *pl.* za), a gnat (or *pl.* manai), a fly, mureka, which is fond of sores and blood; (2) nei, dismitchan, leave; sheti anapawa nei (Kin. ini).

Norua, *s.* (B) usimba wa miia, nafuza za miia. If the miia mkoma is opened, you get in the midst of the tangile (*vid.*), to the right usimba, and to the left gnongo. From the usimba and gnongo, the natives make ukamba (rope), but the tangulo is used to suka mashupatu, *vid.*

Norua, *s.* (ya), a large water-jar brought from India mtungo mkuba wa kihindi, but the Kiswahili potters also make it. It is larger than the mtungo (fuko ni kijomfu).

Norua (or skiro), *adj.*, heavy (kazi naito); asali naito, thick; nyrup.

Norua, *s.*, the kidneys (St.).

Norua, *s.* (Kikika), that which is carved or written (Kiswahili, joro, *pl.* majoro joro), hence ku ora shora = Kisuah. ku jora waraka, to write a letter.

Norua, *s.* (Kin. n'un) (wa), a large vulture which carries off lambs, &c.; usi ni kosi mkuba, ana muihi muihi, nrufu uenai kitooni. It constructs the nest (nyru) on large forest trees.

Norua, *s.* (Kin. wa), (1) fish (sing. shi) = sukili in Kiswahili; (2) = ngizi, molasses.

N'TA, s. (ya, pl. za = ndomo), a point, e.g., n'ta ya kisu, point of a knife, tip, end (wapendana n'ta za ulimi tu).

N'TA, s. (ya, pl. za), n'ta ya nifiki, wax, bees'-wax, which the Banians buy and send to India.

N'TI (or TI), s. (inchi Kiung.) (ya, pl. za), land, country, ground, earth (that which is below, tani); nti tambararo (= inatamba, inalala, heikuinika), even, plain, or level ground or country, opp. to mountainous or hilly ground, nti ya mpanda, highland; nti ya tini or teremukoni, low land; n'ti néne, mainland; ku weka nti, to put on the ground; nti ya Waarabu, the land of the Arabs; Arabu; Mzungu amefania ndia yati kati ndia ya nti kua nti, or ndia ya tini ylio la European has made a road under grooves.

NUDUMU (cfr. Arab. ندم) = akili (?). (ia), to be (cfr. ...)

NUSA, v. n. (ku—), to stew, to dry, said in, this in cooking (R.). in, by

NUELEO, s. (pl. manueleo), the pores h on the skin (matokéo ya harri).

NUELLE (or NUELE), s. (vid. nielle), sing. unielle, one hair; nielle za kipilini, curly hair; nielle za singa, straight hair; h

NUPAISHA, v. a.; hawéni ku-m-nufaitent, scil. buibui, because he cannot leave any child behind to his young ones (R.).

NUNIZA (or ANUNIZA), v. a., to spruce for

NUNUNIKA (vid. gnungunika), v. n. is selasirika moyoni na ku soma polepole na or yikwe, to grumble or murmur inwardly. use?

NUGUNIZA, v. c., to cease to grumble

NÚA, v. n., (1) to have in one's mind, intend; (2) to receive instruction regardi, kuóna, fast previously to the beginning of the Ramadan; to purpose and prepare fasting (cfr. ...), intendit, proposuit sibi = ku azimia, to (urpose); to undertake firmly and carry it out.

NÚA, v. c., to cause to receive instruction, or to instruct people (Muhammedans) with regard to the fast of the Ramadan; muálimu amu-wa-núisa, ame-wa-somísha watu mara tatu, na wata ana-mutikika. This instruction of the Muhammedan priest refers to the day when the fast commences, in order that people may know it, and the manner in which they are to fast, e.g., they shall not go a-whoring during the Ramadan, the intercourse with a hawa being then háram, etc. The people respond to the teacher, saying, we shall keep this law.

NULIA, v. obj. (ku kuandia, ku azimia), to purpose or intend (Rom. i. 18) for one; 1 Thess. ii. 18; Tit. iii. 12.

NÚKA, v. a., to give out a smell, to stink; kitu hiki janúka ufunde mbaya, or hárafu, ngúna, janúka

vibáya or vizári, this thing has a bad or a good smell, smells good or bad; tombako ya ku nuka, s., snuff; ku nuka tombako, to snuff; kila kila nuka viema, ni manukato; kitu kinakula vibáya, zi ufunde (wa ku ósa); ku nuka nuka, uáfa una-m-nuka mwili, i.e., una-m-kima sana.

NÚKATO, s. (la, pl. ma), a sweet smell (Pál. iv. 18); nukato gema or jama.

NÚKHA, vid. sohári.

NÚKIZA, v. a., to scent out like a dog.

NÚKÚ, v. a., to copy, e.g., ku núkú jáo, to copy a book;

úú, mundavit? selegit?

NUKULIA, v. obj., to copy for one.

NUKULIWA, v. p., to be copied.

NÚKULO, v. a.; cfr. nákili, nákalu.

NUKUZANI, s. = upungufu; ame-m-pa nukuzani, haku-m-pa kamili, to diminish or to reduce one's wages, he did not give the whole; úú, diminuit.

NUMBI, s., a draught of fish (ya, pl. za); ku fúa or pata numbi ya sámaki, a draught of fishes; Mungu amembarikia léo numbi ningi (cfr. tana, ya); Prov, numbi nasui mgagái mtanga, we have a draught of fish and shall tie down (ku-gagái mtanga) on the sand, to divide it in common. Several fishermen, who work together, divide the draught in common.

NÚNA, v. a., to grumble; ku nuna usso, to scowl; ku finia usso kua ku tukwa, ku-m-nunia, to frown at one, to be displeased with one.

NÚNISHA (= tukisa), to cause one to be sullen, to make angry.

NÚNDA, s. (niundo?) (ya), nunda imeanguka fungui? (R.).

NÚNDU, s. (ya, pl. za), núndu ya guombo, the hump of a cow or bullock; ku-m-tia núndu, fig., to impose upon one? fulani wa-ú-tia núndu, N. N. will wind or cringe, to wind or cringe, if you ask or beg him for something.

NÚNOU, s. (la, pl. ma—), (1) piece, portion (kipánde), e.g., ni katia nungu moja la sámaki, or manungu mawili (or kingana, small piece), lei me cut for him one piece of fish, or two pieces; (2) a cocoa-nut in Kipemba (Ba.).

NÚNGU, s. (wa, pl. za), porcupine, which is eaten by the Suahili; nánga yama marúmba marúmba. The natives do not approach it from the side, but either in front or from behind, as the animal throws its quills at its enemy (but of course only a short distance). The price is said to hurt a man very sensibly.

NUNÚA, v. a., to buy, to purchase.

NUNULIA, v. obj., to buy anything for one, on one's behalf; baba ame-nunulia mwané ngú

ndiri, the father bought a fine dress for the girl.

NUSULIWA, v. n., to be bought.

NUNDA, v. n., to teach, to cut the first teeth, when the child gets a kikuku, and a chain of silver teeth in hope for him till he has grown up.

NUNA, v. (Arab. نور) (ya), light, brightness; ku-na-tia, to enlighten one.

NUNYA, v. c., to cause one to get light; cfr. nauti, or nawiti, to get light.

NUNA, v. a., to smell; tombako ya ku nusa (St.), snuff; vid. nuka.

NUNA (nunu or nusu), s. (— ya) (Arab. نصف), in media parte attingit, half, the half of —; nusi ya paku, the half of night — midnight; ta-ku-pa maliyangu nusa ni, niku, I will give thee half of all I have, lit. and. aperty half by half.

NUSURA (or NUSURA), s., adv. (Arab. فورا, paurus fuit) — padege, (1) object insignificant, a'kello, within a hair's breadth.

NUSURA, s. (Arab. نوسرة, auxilium), (2) aid, assistance; nusura ya Munguisingu jahani kungunda leo, nasul tungalifunda, but for God's help the ship would to-day have been broken (or we should have been shipwrecked).

NUSURU, v. a. (vid. kinga, v. a.), to protest.

NAIGU, s., locust (wandering locust), various kinds; nibe, barare, fundajunga (naigo huyu, pl. naigo hawa).

NAIMA, adj., sound, healthy, whole; vid. sima.

NAIRO, adj., heavy; vid. zito; ssali naifo, thick syrup.

NAURI, adj., fine, pretty; vid. siri.

O, relative pr. is it, of the ulio angika, the tree which fell.

OA, v. a. (1) to look (Kin. lola, look! Kin. lola or ola); (2) to marry a wife; ku oa mtumke m'kile sa kathi asai watu (said of the bridegroom), to see and marry before the Kathi.

OA, v. p., to be married; mke adaka ku asioa ni mume na mume aia, lakon mko ya, to marry, said of the bride.

OA, v. c., to cause to marry, to betroth; kathi a'kiba ana-... oza nuna, mke olowa, but mtu muna...; aliekua anaobua kua mkewe (Luke ii. 19).

OAMA, v. n., to become soft by being put into water, to swell, to be softened by soaking.

OAMANA, v. rec. — ku legeana, by humidity.

OAMIA, v. obj., to soften much by soaking, to make too soft.

OANA, ku oana, v. rec., to intermarry, to marry one another, lit., to meet together in marriage.

OANA, v. rec. (Kiswahili), to agree, to be harmonious one with the other; manenoyao hayakuoana — hayakupatana or tangamana, their words did not agree one with the other. Kulla nenu limballimballi.

OIRO OIRO, s. (Kiswahili) — barre, without cause; haba ame-m-piga muna oiro; ame-m-tukana oiro; (2) quickly, speedily — fujo fujo; ku hāribu mali oiro oiro.

OIA, s. (wa), (1) fear; oga ukaba, great fear; ku ngila oga, to fear; mwanis oga jama, simamāni tanginao, mwanis oga oga.

OIRIHA, v. c., to make afraid, to frighten, to threaten, menace.

OABRA, v. n. (vid. oga 1), to fear, to be afraid (Kiunguja).

OABVIA, v. a., to frighten (more used at Zanibar).

OGA, v. a. (2) (Kin. ku loga); ku oga kua dana or uganga or utawi, to kill by means of a poisonous charm; mtawi ame-m-oga mtu, the sorcerer bewitched the man.

OGOTEA, v. obj.; ali-ni-ogotea shambalangu, he bewitched my plantation; nikupata kitu.

OGA, v. n. (3), to bathe; ku oga mulli (often pronounced koga — ku oga).

OGELIA, v. n., to swim (ku ola majini).

OGELIWA, v. p., to sit constantly upon one, to ride upon one as upon water.

OGELIA, v. c., to cause to swim, to keep floating.

OGELINIA (or OKELEMA), punda by way of fording.

OOGA, v. p., to be washed.

OLEA (or OEA) (Kipemba), (1) to swim, to buoy — ogela; (2) to look for one, to wait for one; (3) to get a wife for one (ku-mu-olea mke); ku olea mtu manawe, to marry one's daughter; ana-mu-olea ndaguyu, he has married his sister.

OSHA, v. c., to cause to bathe, to wash, to make clean; e.g., ku osha kionda.

OKA (or KU OKA), v. a. (= jama in Kipemba, oja, Kinika) — ku tia mottani, to broil, to roast on the fire, to bake, to cook by fire only, to roast in hot ashes; but ku kaaga (kua kikaaga), to fry with butter in a frying-pan.

OLÉA (or OKÉA), v. obj.; ame-mu-okéa niama-yakwa.

OLÉWA (or OKEWA or OKŪA), to be roasted in hot ashes.

OKÓA, v. a., to pay a debt for another man (R.).

OKÓA, v. a., to bring or take out earthen vessels unhurt from the fire = to save, preserve; mfinansi or mfinangi leo ame-wi-okóA wiungu jojoni, ame-wi-pata wiote wizima, na Mungu ame-mu-okóA nitu ndiani, katika vita, ndā na mat'eso iote, God has saved or preserved the man on the road, in war and famine, and in all distress.

OKÓKA, v. n. = ku toka kizima jungu jojoni, hakipassuki. This expression refers to earthen vessels which are brought out unhurt, unbroken, entire, and well-done, from the potter's kiln. Hence to be safe, entire, unhurt = ku salimika, ku pata salama, to become saved, to escape unhurt.

OKOLÉA, v. obj.; ku tia katika jiriwa wa ku okolóa (= epulua).

OKOLEWA, v. p.

OKÓZA, v. c., to cause to come out from fire in an unhurt or safe state; hence to render one safe; ku-mu-okóza na maofu, to deliver from bad things (mambo maofu); tu-okózo maofu, or tu-okozā maofuni, deliver us from evil; okóza mmoja mmoja = dondoa or rather dhondoa (cfr. dondo); ku okóza na maofu, to deliver from evil.

OKÓTA, v. a., to pick up; ku-m-okota mana muali aliefundika uugo (R.), to pick up or find out, &c.

OKOTÉKA, b. (e.g., maji ikimuayika hayaokoteki) (cfr. utotózi), a reward being due to a finder.

OKÓVU (or UOKÓVU), s. (vid. okoa), deliverance, salvation; uokofuwangu ni kishaka, nimengia kishakuni = I once my deliverance to a forest, into which I entered, when I fled from the enemy; uokóvu miboako, okóvu omboenu! peace be with thee, or with you!

OLE, interj., woe! ole wangu, woe unto me; ole wenu, woe unto you; ole wao, woe unto them; ole wako, woe unto thee; oléo, woe unto him (?), or yuna ole; ole ni wa watu, woe to the people; muigni ole, woeft; wole, wole = ole (halina -uzio), ole ni wako or omboako.

OLÉA, v. (Kipemba) (Kimvita, ku-m-tozamin kwanza), to look to or upon one, to wait for him; e.g., ku oléa jambo = ku ngojáa jambo; watu wa-mu-oléa rokho, the people wait till he gives up his spirit.

OLÉWA ROKHO = ame ngojáwa rokho; i.e., watu wangojáa rokho ya mtu, wapata ku-m-sika, to wait for one's last breath, in order to bury him; (2) to be married, said of the bride.

OLESA (or OLESHA), v. c. (cfr. oga (3), to bathe, to swim), to cause to float or be floating; watoto wanaolesha kidau, the children play with a "little canoes by causing it to float in the sea."

OLÉZA (or OLELEZA), v. a., to make like, to cause to follow or imitate a pattern; ku oléleza kila na kitu kingine, to imitate by comparing the thing one makes with another, which serves as a pattern; ameoleleza kaaha hili na kasha-langu, he made this box according to mine, i.e., he took my box for a pattern in making this box; ku oléleza jambo cha usitu wa mkéka.

OMBA, v. a., to pray to, to ask one, to beg of, to beseech; ku ómba Mungu, to pray God; mtama ameómba ngúo kua banawakwe, the slave asked his master for a cloth; tuna ómba kua msháwe, we have asked the owner himself.

OMBÉA, v., to beg or pray for one, in his behalf, to intercede for one; nime-mu ombéa mtuma kua banawakwe azizi, I interceded for the slave with his master gloriously.

OMBELEA, v. obj., to mourn for one, to bewail one; ku ombeléa matungu, to howl for.

OMBEZA (ku ji-ombeza), (1) to pretend; ku ji-ombéza kifuu, to pretend to have a cough, therefore to beg for medicine; (2) to execrate?

OMBOLEA, v. a. = ku imba nimbo vizizi kua masháiri, chilat others respond, ajúa ku ombolea sana; ku omboléa kiapo, to demand an ordeal.

OMBOLEZA, v., to wait.

OMBE, s.; ushi na omba ni wa kizima (R.)? (cfr. ushi), depth, e.g., of a well or of the sea; ku lewa lewa na ómba, to be tossed on the sea.

OMBO, s. (wa, pl. za); ku shonóa ómba (Kimvita = in Kimvita sa) katika kanda; i.e., ku fungúa kanda ku pata mlangu ku tia kitu; amofumúa omba wa kanda ku tóa ugnóngo umoja. Omba or sa signifies the gnongo with which the several pieces of a bag are joined or sewn together. In order to get a large opening, one gnongo is taken out, when the bag will be wide open.

OMO, s. (la, pl. ma); ómo la jahási, the forepart or head of a vessel (opp. to tazi, stern); pepo za ómo, head-winds.

OMÓA, v. a., to open by molting, to dig up, e.g., when a hard kind of clay is molting by rain then it is easy to dig up; e.g., ku ómba udongo kua mtaimbo (vid.); (2) ku ómba vita, to cause fight or quarrel with one, to bring war upon him.

OMEKESA (or OMEKÁIA)?

ONÓKA, v. a. = kua muoróro na ku angúka (e.g., udongo), to become soft and then to fall down.

OMOLÉA, v. obj. (= tongúa), amekwenda kua omoléa, he went to argue with us.

Ononawa, v. p., to be demolished by becoming soft.

Ona, s. (ya, pl. za) (Arab. *عنه*), age (= *maishii* ya ku kila).

Ona, v. a., to see, observe, find, obtain, to feel; ku ona mashaka, to get trouble; ku ona kin, to feel thirst; ku ona haya (= *tahayari*), to be ashamed.

Ku-si-ona, to consider or think oneself, to affect or pretend to be; *na-ji-ona nipo kueta* (*visuli*), I feel myself at home.

Onia, v. rec., to meet; ku onana mato kua mato.

Ona, v. obj., to see or feel or get for one; *ku-mu-ona vibaya* or *kua vibaya* = *ku-m-tolca maofu*, to see for one bad things, i.e., to do one harm or mischief, to oppress, to bully, to treat him ill, especially if he is weak, and has nobody to defend him; *hana mtu adakui kuja usa* *sehabu ya ku-m-fania maofu*; *ku-mu-ona utungu* or *mashaka*; *ku-mu-ona uivu*, to envy one = *ku-m-hilia uivu*; *a-ni-ona hóruma*, he pities me; *a-ni-ona imani*, he sees faith in me; *ona*, to see in one something, especially a fault, i.e., to seek for a cause to —; *huyu ana-tu-ona hajui heshimu ni ku wekeana*; to watch for one in order to find fault with him.

Oneka, v. (*Knika*), to be obtained or found, to become visible.

Onekana, v. (= *patikana*), to be seen, to appear, become visible.

Oneka, v. obj.

Onewa, v., to be treated ill, to be exposed or displayed to vices, to display to view; Luke vi. 32; *meioné watu makosa, nanui haimaonéwa makosa*; *nimekua karibu* (or *nimekaribia*) *na ku kata tamia ya ku-ka-ona*, I almost despaired of or lost the hope (desire) of meeting thee.

O'nia, v. a., to make to see, to show, to warn one; *ku-mu-ona ndia* (or *manéno*), to show one the road; *ku-mu-olekosa neno*; *ngúo ioniko*, a transparent cloth (loosely woven); *nime-mu-ona laken hakuonika*, I warned him but he would not be warned.

Oniana, v. rec., to be warned, to be set right mutually, to be made to see; e.g., *mambo mama*.

Onika, v. n., to allow of being shown or warned; *halioniki*, he is not warned, it is no warning to him; efr. *aruta*, *arusana* and *arusika* in *Kimwani*.

Onika (or **Onikana**), v. (*Kimwani*), to make see, to show one, to point out; e.g., *ndia, ni-onisho* or *ni-onisho hio tá, nipáte ku óna haya*, let me see the lamp in order that I may see here.

Onishewa, v. p., to be shown.

Onpa (or **Onja**), v. a. (*Kiamu*), (1) to taste, to

try, examine; *vid. onja*; *tu-mu-onda kua elimu*; *ku onda* in *Kia*; (2) *kua daisu*, to become lean meagre; *Kiswah. ku konda*.

Onkea, v. obj.

Ondeka, e.g., *ku tezama mtambo*, to look after the trap.

Ondeha, v. a., to let or make to taste.

Ondeka, v. p., to be tasted.

Ono, s. (la, pl. *maondo*, ya), a kind of high grass, with which the natives thatch their cottages; *ondo la ku wimba niúmba*; efr. *mbono* and *kitoja*; (2) *ondo* (pl. *maondo*) (St.) the knee (St.).

Onoa, v. a., to take off or away = *ku tanga kándo*.

Onoka, v. n. (1) to arise, to get up; (2) start, depart, go off; *ondoka mbelle yangu*, depart from me, leave me alone; *mtu yule ameondoka katika ulimengu hu*, that man left this world, or departed out of this world; to rise from reposing, to sit or stand, and then to start; *alikua analala, anaondoka, anaketi*; *alioudoka kitini kuakwe*, he rose from his chair.

Onokra, v.; *mama yuwaanza ku ondoka* (sc., *visimbo*), the child begins to walk off with vessels. This expression refers to the growth of a child, when it is able to walk alone, and to carry off little things from one room to another = *mama anakia*, the child is grown up. (2) To rise to, to get up out of regard to somebody; *ni mama muali wauana ku ondoka*; *todo* (titi) *laana ku ondoka*.

Onokolea, v. obj., to get up and depart.

Onolea, v., to take a thing away from one, to remove; e.g., *ku-mu-ondolea maofu*, to take away his bad things from him — to forgive him; *ku-mu-ondolea heshimu* or *nemi*, to take his honour or good name from him; *ku-ondolea húzuni*, to remove from one his sorrow — to cheer one. *Mungu a-wa-ondolee magúbari na thulámu*, May God remove from them clouds and darkness!

Onolekana, v. rec.

Onolewa, to be taken away from him; *ameondolewa jinalakwe*, his name was taken off from him.

Onolewa, v. a., to make to go away, to take away, to abolish; *vid. kuangá*.

Onga, v. a. (*vid. yonga* and *jonga* or *jongoja*), to vibrate, to reel (from the force of the wind).

Onga, v. n. (1) *ku jisungumza* or *simia*, to talk, converse (in *Kimwani*), to spend time (St.). (2) (in *Kimwani*) *kua nengi*, to become much, to increase; *watu wamong'ea sana*, the people increased, became very many; *ku onga kua akili*, Luke ii. 32; *ku onga kua urefu*, to be elongated.

ONGEZA, v. a., to enlarge, increase, make greater or many, to add to; ku ongeza uravu, to engthen, lit., to add length.

ONGEZEA, v. obj., to increase to one, in his behalf.

ONGEZEA, v., to be increased, to be capable of being increased.

ONGOO (or wONGOO), s. (la), in Kijomfu, the white fat of the brains; in Kimwila, bongo la kitoo; cfr.

ONGOA, v. a.; usemo naye hatia u-mu-ongoa; (1) to lead a young child, to hold him by the hand in walking; in general, to quiet a child, to stop weeping, e.g., by singing and swinging; ku ongoa ongón (intens.) mana apato niamáza, to swing a child in order to quiet him (cfr. yongo); ku nena óa óa mtoto, ku imba apato lála; (2) to take the lead aright on a road, to go before the others; mtu huyu ana-i-ongóa ndia — anapita mbelle, analekesa ndia, anaongóa mbelle nama rubáni, watu wasipoteo. Mungu ame-nui-ongóa.

ONGOFIA, v. a., to deceive by promises (St.).

ONGOKA, v.; mtu huyu anaongoka moyo or muili (ni mambo kúa mema uovu unioongoka, unruly, evil, James iii. 8); mana ameongoka — amekúa mema, is well bred; kazi imeongoka — imekua ngema, the work prospered, succeeded, was brought to a good issue; to be led aright; mti hu unaongoka, this tree is very straight; to be converted.

ONGOLANA, v. rec. — ku patána; e.g., ju muna ongoána? how do you agree with? or how do you get on or succeed? hawa-ja-ongoana, wakali wakiteta hatta saan, they have not yet been put right, they were quarrelling till now.

ONGOKEA, v. obj.; vilimo vina-ni-ongokéa or nimeongokewa ni kilimo, my crop prospered; to be led aright, to be converted.

ONGOLEA, v.; (1) ku-m-tuliza mana kua ku-m-nuka suka, asilie, to quiet a child by swinging it; (2) Mungu ame-mu-ongóa kazi yakwe, God prospered his work, carried his work forward with success.

ONGOLEWA, v., to be blessed, prospered (ni Mungu).

ONGOSHA, v.; ku ongosha kazi — ku fania kazi nkuri, to do able or clever work, to work cleverly; (2) ku ongosha meno, ku tia range niekundu, e.g., kattu yaongosha meno (kattu, coloured red) laken tika yapasha or yawasha mono; (3) to bring up; kuku aongosha wana-wakwe — wa-ngosha ku ruaha, to allow them to jump, like a child on one's back; na wana-wakwe wote wanaongosha; (4) ku ongosha

maneno — ku safania ku tsa kosa; to draw up matters so that one cannot err or mistake; kuku anaongosha, the hen has brought off all her chickens.

ONGOZA, v. c. — ku-m-pisha mbelle, to cause one to go in front, to take the lead in going before a caravan or company of travellers; ku-mu-ongoza mbelle, to drive, to lead; in general, to guide, lead, convey to; ku ongoza ni ku toawa, to be conveyed to somebody; maji yaongóza ku jda or ku pia, ku ongoza ndia, to show him the road; unase-na uye hatta ku ni-ongóza or hatta ku-ni topóa.

ONGOZANA, v. rec., to go one behind another kua mkondo mmoja; gnombe singongozana, the cattle go one before the other — ku suatana unio unio.

ONGÓYA; vid. Kin. yongóya, a certain amusement connected with a marriage feast.

ONGÓA, v. a., to hatch; to be distinguished from ngúá, v. a., vid.

ONGULIWA, v. p., to be hatched.

ONGUZA (rectius UNGUZA), v. a., to scald, to scorch (St.).

ONIA, v. a.; vid. ona, to warn.

ONIKHA, v. a., vid. ona, to show.

ONJA, v. a. (vid. onda), v. a., to taste, to examine, to try; ku onja lilito, to look at the traps.

O'NSA, v. a., (1) to wound, hurt; nioka ame-mu-onsa (= uma), a snake wounded him; mtu huyu ameonsa — amefumáwa or fúma na wano witani; (2) ku onsa or onseha = ku-m-sona sonia, to torment, vex, wear one out by abusive language, &c.

KU JI-ONSA, vid. kondesha.

ONSEKA, v., to be weakened; ame-mu-onsa, nai ameonseka.

OPÓA, v. a., to take out, to stop or stay pain; to carry off the matter which causes the sickness; e.g., dana ya ku opóa sumina (or kikúza summu) ya mtu alie fúma ni nika, the medicine for staying or carrying off the poison from a man who has been bitten by a serpent; ku-mu-opóa mtu alieógosha; cfr. oga or loga.

OPÓEA, v., healed.

OPOLÉA, v. obj., to fetch up or out for anyone, the instrument with which to fetch up; ku opolea kitu — ku letia ju; kioji ju ku opóa or opoléa ndoo — juma kikioji kúwa kama nanga, hakuna paró, kua kikioji wata wana opoléa ndoo, a hook fixed to a pole, to pick up a bucket which has fallen into a well, to fetch it up; (2) to heal.

OPOLEWA, v. p.

OPÓA, v. c.

O'OPA (or O'OPA, or O'OPOPA), s. (ya, pl. na), wa

upper room (*vid.* ghórofa), Arab. ^{غرفة} *gháraf*, coenaculum), the second story of a house.

Oti, v. a. = ku hadíaa.

O'ROKA, v. c., *Kiniansa* = to cross a river in a boat or by swimming.

O'ROKO, *adj.*, smooth, soft; kasha joróro; niumba nlororo, &c.

O'SHA, v. a., to wash (*qfr.* oga), ni-oshé ngúo hi, wash me this cloth.

OSHAKA, v. p., washable, capable of being washed, to have been washed; ngúo simeoshúka, the clothes have been washed.

OSHAWA, v. p., especially said of corpses; púhali pa ku oshawa, a place for washing.

Ota, v. n.; (1) to grow; ku móa, tóa mito, ku toka mtaungani kilijo ndani ku toka nde; e.g. mahindi yanaota, to grow, thrive, bud, which process is caused by the heat or warmth of the soil, hence: (2) ku ota, to warm oneself, to bask; ku ota motto, to sit squatting near the fire, to get its heat or warmth, ku keti kando ya motto muili upáta harri; ku-m-kanza mtu motto kua kitimba kitiwájo majini kiwekóájo kando ya motto, ku-m-bandika mullini; (3) ku ota, to roast, to fry on the fire without ghee, &c. (*qfr.* óka, v. a.), otén, v. *obj.*; ku otewa, v. p.; (4) ku ota (*Kimrima*, ku lóta; *Kinik*, ku lóha) ndóto, to dream a dream, to keep, as it were, sitting in the same place and dozing, which causes dreaming; ku ota jua, to bask in the sun; ku ota, katika uzingizi to dream in sleeping; ku ji-ota jua, to bask, to expose oneself to the sun, to warm oneself at the fire or sun; ku ota motto or jua.

Ku ota, v. c., to make to dream (which is ascribed to the koma).

OTAMA, v. n. = ku jajuma or dutama = ku keti kua ku jizua kua magú matúpu, to sit squat, or rather to sit upon the heels (especially when it is cold), not upon the bare ground; to sit on the calves of the legs, as the natives do on going to stool; to half sit. R. writes, dudhuma.

OTAMIA, v. *obj.*, to brood, to hatch, to sit hatching; kuku yuwaotamia mai.

OTAMIWA, v. p., to be hatched; *qfr.* stamia, kalia.

OTANA, v. *rec.*, to dream of one another.

OTERA, v. c., to cause to dream.

OTIA, v. (*vid.* ota); ku-mu-otía = ku sama ndiani, ku jifika (ku-m-pigia jámba), to waylay one, lit., to sit (at equal) for one, to stoop down near the wayside for one, *vis.*, to rob or kill him; to lie in wait for; ku lala viaia; (1) ku ota, to warm oneself; (2) to waylay one (both acts in a squatting manner); mahali pa

otewápo watu, a lurking-place; ku otesha, to cherish, Eph. v. 29.

O'té, *adj.*, everyone, all; watu wote, all men; makúsha ióte, all boxes; kitu chote, all or everything; vitu viote, all things; niumba note, all houses; tuendezote, let us all go together; tuende wote, let us both go; lo lote, cho chote, &c. *whataoener*.

O'vu (or novu), *adj.*, rotten, bad, spoiled, corrupt, tricked; niumba mbévu, a bad house; mtu muovu, a bad man.

OWAMA, v. n., to be steeped.

OWAMBIA, to steep.

OWEKA, v. (*vid.* ponda), mtella ukiwa unaowékua ni ku ponda, to become soft.

O'YA, (1) v. n. (*Kinika* and *Kimrima*), to rest from fatigue, to repose, to make a pause = ku pum-sika (*Kinwitu*).

O'YASA and O'YENESHA, v. c., to cause to rest = pumaiha; *qfr.* wesésha.

O'YA, (2) s., úya umója, one handful (given with the hand open) (*pl.* nióya); e.g., nióya mbili, two handfulful; oya wa mtelle, *pl.* nióya za mtelle.

Dópa (or sópa or topa—the word varies in various dialects—la, *pl.* ma), a handful or appropriate quantity of ropes, sticks, &c.; dopa or jopa la gnongo or fimbo or fito, a handful of gnongo, or a proper quantity of gnongo, sticks or switches, a small bundle of them.

KOFFI (la, *pl.* ma), koffi amoni-pa koffi mmoja la mtelle, haku-ni-pa makoffi mawili, he gave me the measure of two hands full, he gave me not the measure of two handfuls full separately; makoffi mawili yafania kebába or nióya nne.

KONNI (ya, *pl.* za), a handful given with the hand compressed konni ya mtelle hoisai.

MIGNANDA (wa, *pl.* mignanda, ya), a handful taken with the fingers; e.g., mgnanda wa tãmbi, a handful of vermicelli taken by the fingers of the hand; ku piga mignanda miwili or ku téka or jota mgnanda mmoja wa tãmbi, to reach forth with the fingers one handful of vermicelli; mtu huyu ana-zi-piga gnanda tãmbi, ana-zi-teka, akatukia.

Naumi, signifies the fist clenched and ready to strike (ku piga ngumi).

O'ZA, v. n., to rot, to spoil, to become bad; ku tin madáwa inúze, to apply antiseptic means, to embalm.

Ku OKESHA, v. c., to make to rot.

O'ZÁ, v. p. (*vid.* ku óa, v. a., to marry) (*qfr.* Lake II. 5; pamója na Mariam aliekua anaóza kúa mkawa).

OZELÁ, yaqozela mbali.

P

Pā, one of the genitive particles. This particle only accompanies the noun *māhali* or *pāhali*, place, e.g., *māhali pa watu*, the place of men. It is besides used in various compounds referring to place; *hapa, papa, here*; *hapāna, there is not*. In compounds referring to distance, *pa* is changed into *po*; *īpapo, papo, there*; *ndipo, yea there*; *pāsipō, not there, &c.* *Palina* or *palikūna* na mtu, there was a man; *hapāna, there is not*; *niumbani pa Abdulla*, by Abdulla's house.

PA, adv., where, there; *pana keléle gani hapo*, what noise or cry is there?

Pā, v. a., *kū-m-pā, to give him*; *amé-m-pā kisu*, he gave him a knife; *ata-ni-pa*, he shall or will give me; *yuwá-m-pa*, he gives him; *nī-pā or nī-pa mimi*, give me; *nahūda yuwāpi, nī-m-pe nau-lyakwo*, where is the captain, I must give him his fare; *ku-m-pa shadi*, to give a promise to.

PAWA (or **PĒWA**), v., to be given, to have given to one, to receive.

PANA, v. rec., to give each other (vid., *pana*), *ku pana mikōno*, to shake hands; *ku pana uāhadi* or *ku ahadiana*, to league, to be leagued; *ku-pana sāmū*.

PALIKA and **PEKA**, v. n., to be given; or, properly, to be giveable, to be capable of being given.

Pā (or **PĀA**), v. n. = *kū pā jū*, *ku kuēn*, to ascend, to go up, to fly; e.g., *muwō anapā jū kābiana*, *arika sana*, the hawk flew very high; *mikōjo ina-ni-pā* or *mafi yann-ni-pā*, lit., the urine or the excrements of mine rose up or flew back, as it were, into the bowels, because I was frightened on going to stool; *jua linapāwa*, the sun has risen (R.).

Pā, s. (wa, pl. wa or za), a kind of antelope; *pā wa mituni*, the antelope of the forest.

Pā (or **PAĀ**), v. a., to take off (= *ku oudoa*), to scrape off, to shave off, or abrade, e.g., *ku pa mamba ya samaki*, to scrape off the scales of fish; *ku pā viāzi*, to scrape sweet potatoes; *ku palia, v. obj.*, to scrape for one; e.g., *u-ni-palie samakiyangu*, *ku palia shamba*, to turn the ground; *ku palia roho*, to irritate the bronchia; *ku palisa, v. c.*, to irritate the throat by loud speaking; *palika*, to be scraped; *palilia, v.*, to form small heaps (said of plants) in turning the ground; *palilika, e.g.*, *mahindi hayapalilikili*, *nti ni ngumu*; *palilisana, v. rec.*, to help each other in *palilia*; *palilisa, v. c.*, to turn the ground for wages; *paliwa, v. p.*, to be irritated in one's throat; *palilira, v. p.*, *mahindi yapaliliwa*; *ku pā sandarusi*, to clean gum-copal.

Pā, v. a., or *ku pā motto* — *ku toa motto kua gai*, to take off fire with a potsherd, to fetch fire.

Pāza, v. c.; to make to rise; *ku paza pāmzi*, to draw in the breath; *ku paza mtelle*, to grind rice roughly, coarsely, in the mortar or on the mill-stone (*Kirab. valase*); *unga wa ku pāza* is mixed with *unga wa tafa*.

Pā (or **PĀA**), s. (la, pl. *māpā, ya*), the thatched roof of a house; *niumbayangu ina māpā manne*, my house has four slopes, viz.: *māpā mawiti ya kiambāza*, *na wipā wiwili*, viz.: *kīpā ja mbolle na kīpā ja nifima*.

PAANDA, s., a trumpet (St.), a gadfly.

PAANGE, a horsety (St.).

Pādā, s. (rectius *pättā*), a twin; *ku viā pādā*, to bear twins; *Kiung. paoha*, a twin; *pada* or *patta ya nde*, a child of which its mother was pregnant while suckling a previous child.

PADAPADA, s.; vid. *kigūgu*; vid. *patapata*.

PADIKI (*Kiung. pachika*), v. a.; *ku padika mvi upoteni ku fūma*, to place the arrow upon the bow-string to shoot; *ku ji-pnika kisu kiunóni*, to put the knife or stick into one's girdle or the cloth around the loins.

PADOGO, adj., small; scil. *pahali*, a small place, almost, nearly; *kāribu na*, I was like to, or I was nearly, or I had like to be killed, *padogo nimenāwa*.

PADRE (or **PADIKI**), s. (pl. *mapadre* or *mapadiri*), a padre, a priest, clergyman. This word is known from India.

Pāfu, s. (la, pl. *ma*), the lungs.

PAGA, v. a. (*Kimrīma*), to strike hard, to harpoon a whale; *ku-m-paga ngumi* = *ku-m-piga ngūmi* — *ku piga kua nguvu sana*.

Pāōā (or **PAJA**), v. a. = *ku wāgā matambāfu*, to hang a thing over the shoulders and neck and carry it; *ku tāmbā na mbāfu*.

Pāōā, v. a., to seize one; *pepo ame-m-pāgā mtu*, an evil spirit seized a man, made him ill; *na mtu amepagāwa ni* or *na pepo*, the man was seized = *ameshikoa ni pepo*.

PAQADA??

PAGAJA, s. (vid. *shupi*), a kind of basket.

PAGARA, v. a. = *ku wāgā*; e.g., *māōba mafuzini*, to hang a bag over the shoulder.

PAGHA, v. c., to cause to seize or carry, said of sickness or a load (hence, *mpaghai*, a porter, carrier) (*Kiung.*, said of evil spirit causing a man to fall sick); (1) *pepo ame-m-pagaza mtu* = *ame-m-fania ugonjwa kua ku-m-tiāha* or *kutu-sha*, when a man sees at night anything that frightens him, the natives consider it to be the appearance of a *pepo* or *shitani*. On account of sudden fright people are often instantly seized by fever or other kind of sickness. In

order to cure the sick person, the people endea-
vour ku panga mgónjoa kua ngúma na keléle, to
expel the feelings of fear, and at the same time
to expel the evil spirit in order to ask him what
he wants and by what means he may be ap-
peased; ku pagáwa ni bilisi or pépo, to be posses-
sed of an evil spirit (bilisi in Arab.). (2)
Mkurugenzi amepagáza watuwakwe mizigo
mikúba ya mali, the leader of the caravan
caused his people to carry large loads of goods.

PAGÁRA, v. a.; ku pagára hirizi matambafu, to
wear strings of charms over the neck and
shoulder on both sides of the body, matambafu;
to creep, to wind around; the sing. uafu, pl.
mbafu, side, ribs).

PAGÁRO, s.; hirizi ya ku pagára matambafu (ku
tambá uafu) ku-m-túliza mtu mdungumáro pepo
wa Kibakini (Shakini, a country in the Somali
land). Pagáro ni hirizi za mizi ku fungoa na úzi
mensi, a charm made of roots, tied up with
black thread and suspended over the neck and
shoulders; pepo ya Shakini aki-m-pagára mtu,
watu anafangu pagáro, ku-m-túliza pepo, when
the spirit from Shakini seizes a man, the people
tie a charm to him to appease the spirit.

PAGÚA, s. (ya, pl. za mifi or mivi) (= niána ya, pl.
za mifi, (Kimrima), barb of an arrow.

PAGÚA, v. a.; ku pagúa matánau ya mti, to
cut off the branches of a tree, or ku pagúa
witanau wia utagá; ku pagúa (= ondoa or ku
ondósha) tansu or panda za nuti (cfr. pogúa); ku
pagúa miá = ku ondósa miiba za miá; ku pagúa
miá = ku ondósa miiba za miá; ku pagúa or
pajú or babúa or kuaniúa or tabúa makumbi,
ku suka makuti, to strip off one by one the sabre-
like threads or stalks of the cocoa-leaves, to
twist makúti, vid.

PÁHALI, s., place; páhali fulani, at a certain place.

PAJA, s. (la, pl. ma), the thigh (Kijómfu, kiwéo;
Kinika, kiga), lap; vid. ku-m-pakút-umana, (bapa
la usso, kiwingo cha usso), to have the child upon
the lap; pája la usso.

PAJE, s., red mtama (Pemba) (St.).

PAJI, s. (1) páji la usso, the forehead; (2) paji =
kárímu, liberal.

PÁKA, s. (wa, pl. wa and za), a cat; paka mume
or shume (mpáfu), a large male cat (pl. mapaka
mashume makúba).

PAKA, v. a., to anoint, to lay on, to spread upon,
to balm on, bedaub, to rub in; ku-m-paka
mafuta, wáká, adongo, &c.

PAKANA, v. rec., to anoint, to rub each other.

PAKA, v. a., to set or fix bounds; ku fania mpáka;
e.g., wanapaka shamba, they set bounds to a
plantation; ku pakána kua mpáka, to border
one upon another.

PAKÁNHHA, v. a., to confine or border, to join.
PAKAJA, s. (ya, pl. za) (vid. dunda, pl. ma—), a
kind of basket made by plaiting together part of
a cocoa-nut leaf; ni ohombo cha ku tilla sámaki
kamba, &c.

PAKAJA (pl. ma—), people prowling about at
night to rob or do other mischief.

PAKÁSA, v. a., to twist rope (ngole).

PAKÁTA, v. a., to put upon one's lap or knees; ku
weka ju, ku léla léla, e.g., mkóba mafusini
upáto ku lwalewa, to hang a bag over the
shoulder (kua ku tia-égua kua kuapáni) (Kim-
rima, ku wága mkoba kuapáni); ku-m pakata
mana mapajani kiwoni, to rock a child on one's
lap or knees; or ku-m-pakata (or wága) mana
fusini, to swing a child on the shoulder; paka-
tika; muna buyu hapakatiki, yuwafuruguda.

PAKIA, v. a.; (1) — ku tia kiti dauni, to put
things or loads into a boat or vessel, to embark,
to load a vessel, to have on board; (2) pakia, to
turn out; muhogo mungine hupakia kúa mema,
turns out good.

PAKILIA, v., to embark for, to put on board,
for; Mzungu ame-ni-pakilia mtanawangu
aki-ni-lotúa, the European embarked my corn
(for me) and brought it to me (to put on
board for).

PAKILIWA, v. n.; muigni jombo amepakiliwa
mali ya kedo na kedo katika jombojákwé, to
the owner of the vessel were committed as
freight various things; wali anepakiliwa
vionbo vinkwe.

PAKIWA, v. n., to be loaded, freighted; e.g., dnu
limepakilwa tonde, samli, núsaka, the boat was
loaded with dates, butter, corn, &c., or the
boat had a cargo of dates, corn, &c.

PÁKIZA, v. c., to stow on board a ship.

PAKO, thy, your, after mahali or pakali, mahali -
pako, thy place.

PAKÚA, v. a.; ku-pakúa wali — ku tóa wali katika
jungu na ku tia mahini, to take boiled rice out
of the cooking-pot and put it into a plate, to
ladle out or take out of the pot, to dish.

PAKULIA, v.; amo-m-pakulia waliwakwe, muigni
hapo, to put boiled rice for one into a plate,
as he is absent, and consequently cannot do it
himself.

PAKÚKA, v. a., to scratch; unipakúne kiúnda, kita
kuendelea, do not scratch the wound, else it
will grow larger (usikúne pápo pa kiúnda).

PAKUSA, v. a. (Kinika vakúsa) = ku pangusa;
e.g., ku pakusa fumbi, to sweep off dust with
one's hand; cfr. ku vuta vumbi.

PAKUTOKÉA, an outlet, a place to go out at (pa-ku
tokéa).

PALÉ, *pron. dem., there, that place, not very far off*; palépalé, *just there, at that very place.*

PALIA, *v. a. (1) (cfr. pā, pā) (= ku kohōsa), to enter one's nose, irritate the windpipe, and thereby cause coughing*; e.g., tūmbako ina-ni-palia (= ina-ni-kohōsa); nazi ina-palia muhōgo = inangia ndani kana samli, tui la nazi linapalia muhogo; kitu kina-ni-palia (kohosa kina-ni-fulia katika kō) maji yana-ni-palia or fulia, *the water hurts me when it goes the wrong way*; but of food they say: chakula kina-ni-songa paliwa na maji or na mate, *to be choked with water or saliva.*

PALIA, *v. a. (2) to hoe, to turn the ground*; ku palia kūkūa = ku ondōsha niassi, kilimo kipāto nūfasi, *to till the ground the second time to remove the weeds from plantations.*

PALILIA, *v. obj., to hoe up the soil between the crops or round the growing crops.*

PALIA, *v. (3) to fetch fire (vid. ku pāa) for or in behalf of somebody*; ana-m-palia motto, ana-m-polekōa, *he took live embers and sent them to him.*

PALIKŪA, *v. a., there was or were*; palikūa na mtu mjini, *there was a man in town.*

PALILIZA, (1) *v. a., to cause to hoe*; (2) *to bring enmity upon one, to excite hatred against one by aspersing him to another man who may be his friend* = ku-m-tongelera or tongēa manono yasiofū, ku sema, felāni ni muōfu, haifai, amefaiu vibaya via kethe na kethe.

PALILIZANA, *v. rec.*

PALIPO, *where there is.*

PALISA (or PALIZA), *v. a. (vid. pāa, to ascend), to lift up one's voice, to speak aloud*; sasa amopūlia sauti (vid. ku pāa = ku tolēa ndo manono, ku sema kua nguvu or kua sauti kī).

PALIWA, *v. n.; amepaliwa ni mate* = amekohōson ni mate yaliokosha ndiayākwē niōni, *he was compelled to cough because the saliva went down the wrong way.*

PAMAMBA (*lit., there where is a rock*). Kiumānyz *is the rock which is on the entrance of the river Dana.*

PAMBA, *s. (1) (ya, pl. za), cotton*; mpamba, *the cotton shrub.*

PAMBA, *v. a. (2), (1) to adorn one, to decorate one with fine dress, gold rings, &c.*; (2) *ku-m-pamba maiti or mtu aliekufi, i.e., to put a piece of cotton into the nose, mouth, eyes, ears, vagina, buttocks, and under the nails of the deceased person, ku enda kua tōhāra. The Suahili do not bury without having adorned the apertures of the body of the deceased (cfr. masikoa)*; ku fania usūri, urembo, haiba; ku pamba niumba, *to furnish a house.*

KU-JI-PAMBA, *to adorn oneself, to dress out, to trick out (with), to embellish.*

PAMBA PAMBA, *v. n. = ni karibu na kē cha walitoka kuli pamba pamba, they went at dusk of day (R.).*

PAMBĀJA, *v. a., to embrace.*

PAMBĀJA, *s. (ya, pl. ma—), embracing*; ku-m-piga pambāja, *to embrace one.*

PAMBĀNA, *v. n.; viombo vipambāna, (1) = vina; muendo sana sana or viābiri, the vessels go or sail together side by side, at a short distance from each other, but in the same line, and in a narrow place*; (2) *viombo vinapambāna = vinagotāna or kutāna ku fundika, the vessels full foul of each other, or run against each other, and are broken.*

PAMBĀNIA, *v. a., to out-talk people in judgment, in order to cover one's own crime: the noisy person wishes to speak alone, lest others find time to defend their cause. Such liars are often imprisoned on account of their impudence*; (2) *to belie people*; ku pambānia maneno ya watu kua kolēle, *to make people forget their words by great noise.*

PAMBANISA = hanikisa, *v. a.; maneno haya uneno suali, usi-ya-pambānise, these words are very weighty, do not confound them with noise.*

PAMBANISHA, *v. = ku weka vitu sana sana, to expose, lay out, exhibit, to bring together, to compare; viombo, furniture, utensils; ku fania kundi la viombo, to exhibit a heap or multitude of implements to be chosen from*; (2) *to cause two vessels to run against each other, to pick a quarrel or scuffle with one.*

PAMBANIWA, *v., to be made to forget one's word, to be out-voiced.*

PAMBANŪA, *v. a., to loose or separate from each other, to distinguish, discriminate, to explain*; ku pambanisa maneno or hesābu, *to explain words or an account.*

PAMBANŪKA, *to be separated, to clear up, to rise early in the morning.*

PAMBANUKIWA, *to oversleep oneself, to sleep too long?*

PAMBANULIA, *v. obj., to describe by distinguishing, to explain to one.*

PAMBAUKIWA, *v. p., to be detained (Kathi Ali used this word), if this word could be used in the passive by the English.*

PAMBAŪA, *v. a., to speak plainly* = ku funda neno, kulla mtu ajāe, asiōne kua ku āta, neno liwe wazi; *to make clear, clear up = to explain a word, so that everybody can understand it.*

PAMBANŪKA (or PAMBAŪKA), *v. n., it clears up, it becomes day, to become light in the morning*; ku pambesuka or pambatika or tansika (*simungu unatansika, wingu lililofunga linatansika*), *to dawn*; ukungu unawamba alimungu, kama kusepe, *to be grey dawn.*

PAMBELI, *adv.*, in front — *pā mbello*, there where the front is.

PAMBA, *v. a.*; *ku pambia wali*, to spread boiled rice level with a spoon, cover the pot and make a fire over it.

PAMBICA, *v. a.*; *leo mana huyu anapambika* — *yuhwa ngāo nuri sana*, to be adorned; (2) *ku pambika* (or *papika*) *mayāno ya mifi kua mbawa sa koi katika tāko ya mifi*, or *ku pambika kua uzi wa mnanasi* or *makāno ya gnombo*.

PAMBO, *s.* (1) (*pl. za*) (*sing.* *upambo*) — *miti yā ku tia na ku anikia samaki*, *ku simika motōni samaki ku pata kufika* kua moto, pieces of wood on which fish are suspended and exposed to the sun or placed over a fire, to get dry for preservation's sake.

PAMBO, *s.* (2) (*la*, *pl. ma—*), an ornament of any kind (*usafi, umbo, haisi*), *finery, attire*; *pambo zumba*, furniture of the house.

PAMKA, *v. a.* (*Kipemba*); *ku pāmka mlināni* (*Kim wita*, *ku tetemuka mlināni*), to descend from a hill or mountain.

PAMŌJA (or **PAMŪJE**), *adv.* (*Kiung*), together with, lit., at one place with, *māhali pamoja na amo kuoenda pamoja na watu*, he went with the people.

PAMŪJE, *adv.*, *vid.* *pamōja* (*old and poetic*)

PANA, there is or are, there was or were

PANA, *v. rec.* (1) to give each other, to pass things round from one to another, to interchange gifts (*ku pā*); *wamapāna tānu*, they exchanged presents, gave presents one to another

PANA, *adj.* (2) (*cf.* *upana*), wide, broad; *nti hi ni pāna*, this country is wide in extent; *mtu hu ni mpāna*, this river is broad; *juto ni pana*, ubāo hu ni upāna; *kita hiki kipāna*, māhali liapa ni papāna; *ni bāo pana*, kashia pana (*pl. ma—mapana*); *ngāo pana*; *kiesu kipana*, niumba pana, nguo hi ni pana; *upana hu*, this breadth, jamba pana (*pl. membe*) *mapāna*.

PANA PANA, level, flat, even.

PANALIA WARI, it sounds hollow.

PANARO, where there is, are, was or were.

PANDA, *s.* (1) (*ya*, *pl. za*), fork, bifurcation; *za niti, dā*, *panda na mto* — *mikōno ya mto*, the point where a road divides into two, or where two rivers join, or the bough of a tree forks.

PANDA YA NDIA (or **MUTÁ PANDA**) (*Kiung. njia panda*) — *magawantio ya ndia*, lit., a road of dividing, a place where roads meet, a way which branches off into by-roads or several other roads, a by-road, cross-way. It is on the cross-ways where the natives make their *pāka*, *ku makūmia mafu kua kulla mahali*, for they believe that on cross-roads there are

evil spirits, wherefore they will not throw rubbish in such places. *Reb. takes ndia panda for by-way, by path, by-road, and ndia ya mkungamo for cross-way. Ndia kū is a highway; ndia panda, a road of separation, a cross-way.*

PANDA, *s.* (2) (*la*), la mtende or la mūāzi — *shāwi la nazi litokālo tembo* It is that shoot of the cocoa-trees which yields the tembo (*vid. goma*). When it bears nazi, it is called shāwi It must be neither too young nor too old in order to yield tembo The natives tie it fast with mbugu, and cut off the end of it three times a day, in order that the liquor may not cease to run

PANDA, *v. a.* (3) (*—ku kuba*), (1) to ascend, to mount, to climb up a tree, *ku panda ju ya mti*; *e.g.*, *ku panda mūāzi*, *ku panda* (*ju ya*) *ferasi*, to ride a horse; to go on board; *jahāsi inapanda umamba* — *inakuf a mamba*, the vessel struck on a rock; (2) — *ku yā*, to plant, to sow, to set the seed in the ground; *tembo ni panda la anzālo* or *lian-zālo* *ku fungua* (*tapped panda*).

PANDANA, *v. rec.*, to lie across one another.

PANDANA, *v. rec.* (— *shikana*), to be framed together; *Eph. ii. 21*

PANDIA, *pandika*

PANDIMU, *v. c.*, to make one to sit or ride (*Luke xix. 35*), to make to go up, to raise, to hoist

PANDU, *v. p.*; *hatta pandu yamkio*, until victory is gained

PANNA (**PANNA**), *v. a.*, (1) to set up, to raise — *kuewa*, *e.g.*, *ku panua mtāmbu wa bunduki*, to cock a gun, lit., to raise the cock of a gun; (2) *ku panua* — *ku kusinia*, *e.g.*, *ku panua gnombe*, to gather bullocks (*e.g.*, when the natives in their contentions endeavour to out-do others by sending them a larger number of bullocks than that party expected to receive)

PANDU, *s.* (*sing.* *upando*) (*wa*, *pl. za*), part, piece, pieces; *pando mbili*, two pieces, on both sides, a small piece, *kipāndo*, *pando kote*, all around

PANDU, *s.*; *pandio za mūāzi*, *mūāzi hu hauua pandio*, *ni ku paraga*; *i.e.*, *ni kufia ku ganda mana na nti*, to pierce the breast against the tree (*vid. paraga*), because there is no ladder

PANDU, *s.*, a kind of fish; *pandu huyu*, *pl. pandu hawa*.

PANGA, *s.* (*ya*, *pl. za*), a cave, den; *ku ji-fita pangani ya* (or *pl. za*) *mwao*, to hide oneself in a cave; *cf.* *pungo*.

PANGA, *s.* (1) (*pl.* of the *sing.* *upanga*, a sword).

PANGA, *v. a.*, (2) (1) — *ku weka mtāri wema*, to put in a line, to set in order; *ku panga makasha*, to set up boxes in a line; (2) *ku-m-panga mtu mumba kua āgira*, to rent, to hire a house, to give one a house for rent; *Gābiri ame-m-panga Baniāni nimbayakwe*, *na Baniāni amepanga mumba*

ya Gabiri, to give one a house for rent. Gabiri placed a Banian in his house, or let out his house to a Banian, and the Banian was placed in the house of Gabiri on condition of paying rent; ku-m-tia Baniani niumbani ku pata ágira kuakwe.

PANGANA, v. rec., to be in rows, to sit in rows; e.g., tumopangana dafini tumekúa watu wangi, tukakéti wema kua saflu dau lisiléwe, we sat in rows in the boat; we were many, but we sat in good order, lest the boat should reel over.

PANGASA?

PANGISHA, v. c.; (1) ku pángisha watu niumba, to let a house to, to give people a house for rent; muigni niumba amepángisha watu niumbaninuwakwe, na wálé watu wamepangishon, the proprietor of the house gave the people his house for rent, and those people were given the house for rent; (2) ku pángisha watu katika kárúmu, to place people in a row or in order at a feast; ku weka watu wema na saflu, to cause the people to sit in ranks.

PANGULIA, v. obj.; ku-m-fuma kua ku pangulia? broider? interlace? ku pangilia — ku toma, tomoken, to hew out (e.g., a canoe or mortar)?

PANGINE (vid. ngine), another place, or other places.

PANGINENO, elsewhere.

PANGO (or PAAKGO, or MAPANGGO), s. (ya, pl. za), a hole of moderate size; pango ya uti, ya mti, a hole in the ground, in a tree; panga ya pania, a rat-hole; mpango (pl. mi—) wa pánia is a very large rat-hole; kipango ja pánia, a very small mouse-hole; pango (ho'e) must be distinguished from panga, a cave; vid. kipango, a small mouse-hole.

PANGU, my; e.g., mahali pangu, my place; cfr. angu.

PANGÚA ÁRI (or MAÓFU TU), revenge for evil, e.g., upangúe ári (eril), miongoni — mua Mayahindi, take vengeance on the Jews for the evil they have done.

PANGUSSA, v. a., to rub off, to wipe or brush off; e.g., taka za muili; pangussa vumbi katika viombo hivi, dust these vessels.

PANJA, s., the forelock; mapanja, the receding of the hair on each side of the forelock (St.).

PANIA, s. (wa, pl. wa or za—), mouse, rat; pania wa mawe, wa niumba, wa mitu or pania wa shamba, the rock, house, and forest mouse. The pania wa mawe is called búku (la mawe), and is eaten by the Wanika.

PANIA, v. a., (vid. ku séga), ku ji-pania (or ku pana) ngúo, to wrap the cloth round the loins

in order to go quickly, and to save one's shoes from thorns, &c.

PANIAMARU, adv. adj. (from pa and niamar), mahali palipo niamara, pasipokúa na kótle, a quiet, noiseless place; mahali pa shufari katika bahari ni wema ku tia nanga, hapana mizukombo or mtumbotumbo, a calm place at sea which is suitable for anchoring; since there is no rolling of the vessel.

PANEA (or PANZA), v. a., to set up, to raise (vid. panda, s. n.) (cfr. pania and panda) — ku ji-pania, e.g., ngúo; (2) — ku ji-tueka, e.g., thambi ilio-m-pasha kuffa, 1 John v. 16 (Sp.)?

PANŪA, v. a. (= funúa), to open, to extend, to make broad, to widen; ku panúa dau kua ku tia viwango; (2) to note (Sp.).

PANÚKA, v. n., to become wide, to be far asunder; mahali hapa pana panúka or ni papána.

PANULIA, v., to spread, extend, to straddle; muigni pumbu ya makende yuwapanulia mágú, apate néfasi, he who has a swelling of the testicles spreads out his legs to get room (in walking), to widen for.

PANZI, s. (1) a grasshopper of various colours; cfr. niyo; (2) a kind of fish (pl. mapanzi).

PÁO, (1) their; e.g., mahali páo, their place; (2) páo (pl. mapáo), very thin rafter for a thatched roof.

PÁPA, s. (wa), a shark much liked for food by the natives. It is chiefly imported from the southern coast of Arabia in a dry state. The exportation of the dry pápa and ngú forms the principal article of trade of some of the South Arabian coast-towns.

PAPA, v. n. (cfr. bapa), (1) ku papa rokho, to doubt, tremble; isiwo na rokho ya ku papa or bapa, Luke xii. 29; ku-ji-papa moyo; yuna papo la moyo; moyowakwe ume-m-papa; yuna rokho ya ku-ji-papa moyo; (2) papa hapa, just here; from hence, kua papa hapa, Luke, iv. 9.

PAPÁSA, s. (sing. upapása wa mukáto) (pl. za), mukato wa makópa ya muhógo, bread made of dried pieces of cassava, when baked with ground nazi (tui) it is excellent food.

PAPÁSA (or PAPASSA), v. a., (1) to grope, to grasp a thing, to feel after by groping along in the dark—muifi yuwapapassa usika; (2) to touch one gently, to stroke softly.

PAPÁSI (or PÁSI), s. (wa), ticks, an insect (kama kúpa) which is said to cause fever to one who is bitten by it. The fever-stricken person has very offensive breath. The fever is of long duration. The papasi is found in Teita, Usambara, and other countries of the coast; Kia, papasi.

PAPÁTA, v. a., to dote??

PAPATIKA, v. n. (= ku taúa taúa, to pant?), to

gutter; kuka yuwapapafika (yuwapiga mabawa), *struggle like a dying hen, or bird.*

PAPATŪ, v. a. (redupl. of patŭ) (= ku ondŭa, tŭa), *to take off*; e.g., ku papatŭa magānda ya mbaki kŭ pata tundalakwe ndani, *to husk mbasi (wid.), in order to get the fruit inside.*

PAPARU, s. (la, pl. ma), papaw, a fruit which is very sweet; mpapaya: the papaw tree; ukila kōnde za papayn, utakūnia minio, *if you eat the kōnde of the papaw, you will evacuate worms, it is considered to be a good vermifuge*; ni dŭwa ya minio; (papayi, pl. mapapayi, papaws, a common kind of fruit) (St.).

PAPAYŪA, v. n., to be delirious, to rave in fever, to talk to oneself; ku soma katika homma kali; akilizakwe ni majŭruhu majŭruhu = hajui māana ya mkenoyakwe.

PAPAYŪSHA, v. c., to cause to rave, to make delirious, to wander.

PAPŪ, v. a., to eat everything that may be within one's grasp, and to eat with boisterous eagerness (kula kua pupa) in such a hurry that others get but little of the food placed before them.

PAPŪKA, v. a., ku papika mbāwa wanŭni, *to tie feathers to an arrow, to make it fly straight and far*; cfr. pambika.

PAPO, ado., there; papo kua papo = lilo kua lilo = saua saua; vid. na papo hapo akiwa yu kali aki-soma, Luke xxii. 60; yuna papo la moyo; vid. papa.

PAPŪA, v. a. (= rapŭa), to rend, to rend to pieces, to tear.

PAPŪHA, v. a., to clam, to rend, tear, lacerate, to pounce with the talons and tear, scratch deeply; e.g., tui ana-m-papŭra mtu kucha, *the leopard has torn the man with his claws*; mti or muiba ame-m-papŭra, *the tree or thorn has rent him (or caused a rent on his body) when passing it.*

PAPURIANA, v. rec., to pick holes in one another's reputation (St.).

PAPURŪKA (or PAPURŪA) (ni mti or tui), to be rent, lacerated, scratched.

PAPA, s., a scraping, sliding; ku para, to scrape on the ground.

PAPŪGA, v. a. (Kin. ku lombŭa) ku paraga mti = ku kŭga mti kua mukono na māgŭ; to climb a tree (cfr. lombŭa); mmasi hu haana pandio, ku paraga, v. a.

PAPAMARA, s., a large kind of antelope.

PAPAPANDA ? (H.).

PAPAPIMA, v. c., to paw, to wince like a horse.

PAPARA, s., a species of bird peculiar for the clicking-noise it makes with its wings, while it is never heard to sing (namkabŭdu, in Kiniasa) (Rob.)

PAKURUJO (or PARAFUJO), s., a corkscrew.

PARIA (PARIA and PABA), v. c. (cfr. sal), to gain or take one's property by gambling (ku toza dŭdu, dice) Abdalla ame-m-paria Bawhidi (= ame-tu-toalia) futha, pembe, waiduma, nŭfaka sobabu ya ku-mshinda matesŭni, *Abdalla has taken from Bawhidi money, ivory, slaves, corn, because he over-matched him in gambling. The people of Foutou are said to have been passionately fond of gambling, by which they ruined themselves.*

PARIWA, v.; amepariwa nguoyŭkwe, sobabu hana mali ningine, *his c'ntk was taken from him (in gambling) because he had no other property.*

PARŪA (or PAURA), s. (ya), nānga ya parŭa ina makŭmbe manne, lakou paura ina makŭmbe mawili (vid. nangu), the nanga ya parŭa (native anchor) has four hooks, but the paura (a European anchor) has only two.

PARŪA, v. a., ku parŭa parŭa, to huddle up; ku faniza kazi hartaka na ku ondŭka, to do the work hastily and to go away; amepariwa kazi-yakwe, he huddled up his work; mparusi, a huddler.

PARUGA, v. n., to be rough and grating.

PARUZA, to grate, to be harsh.

PARIZANA, v. rec., to grate (as of two boats, &c.).

PARU PARU (or MAPARU PARU), s., huddling (cfr. mparusi, huddler), ku fania kazi paruparu or maparuparu, to do the work by huddling, consequently badly.

PASA (or PAASA), v. a., to grind corn coarsely, not to make fine meal; ku pasa = pansŭa pansŭa pande mbili, unisŭage m'no utelle.

PASŪ, v. n., to become, to be fit, to be suitable for, to become a duty (Er.), nti ikitŭa kŭa na mambo mutŭtu, inapasa ku tama; (1) tabibu; (2) mŭltŭni; (3) tŭjiri mku, where there is no king, no physician, no merchant in a land, thither you must emigrate.

PASHA, v. a. (or v. c., from pa, give ? f) (vid. pata) (= ku tŭa kŭratha), (1) to lend money to one without interest, but only for a short time.

To accommodate one with money for a few days, without demanding interest; e.g., wŭwe lŭo hŭna roali tano, mimi ta-ku-pasha hatta kŭho kŭto, or mimi ta-ku-kŭrithi fetha hatta kŭho

kŭto laken ukidŭka siku kumi, ta-ku-kŭrithi kua rubu or ta-ku-pasha rubu, thou hast not to-day five dollars about thee, but I will lend them to thee till the day after to-morrow, but if thou wilt have them for ten days, I will lend them to thee on condition of thy paying me a quarter of a dollar interest; ku pasha (probably washa) motto, to warm up, to

set before the fire (St.); ku pásoa ni úshûru, to be tributary; wadâka ku páshoa jûa marra moja, you desire that one should know all at once; (2) must, ought, to be under the necessity — ku-m-lázima; e.g., ya-m-pasha, ku enenda (= kina-m-lekôa or wina-m-lekôa, or ya-m-lázima ku enenda), he must go, or yuwa pásoa ni ku enenda; ime-ni-pasa ku enenda, I ought to go; Fâraji (n.p.) anakwisha pásôa, anakwendâ Bûrawa; ime-ku-pasa-je? what had you to do with it? why did you concern yourself about it? Reb. derives "ku pasa" from "ku puta"; pasa (as Reb. writes it, basa) means: to behave, to become, to be necessary to; mtu wewo! haiku-ku-pasa ku tonda or fania neno hili; neno hili lina-ku-pasa pasa ku tonda; vitu visivio pasha, unbecoming things; but "pashia" means lend and borrow; ku ji-pasha, to let to be given, i.e., to borrow; ana-ni-pashia mtama, he lent me mtama; ku pasha, food, money, &c., but of tools, &c., they say: ku azima, to lend, e.g., chombo, nguo; somo! ni pasha kitu fulâni; ku-ji-pasha fetla — ku daka karatha. Ku pasha, to lend out, to put out, lit., to cause a thing to be obtainable for some one, to cause one to obtain something (Et.). This explanation appears to me the most satisfactory.

PANIA, s. (ya, pl. za), a veil, a curtain (before a door) which may be a large piece of cloth of various colours, or a mat (jamâ), to screen a belated, or the room of the women from sight (cfr. maîtu); ku tungika pasia or ku funga pasia, ku lowa lówa.

PANIA (or PASHIA), v. obj., to lend out, or put out property in the absence or in favour of the owner; e.g., nime-ku-pashia maliyâko pia iote, nawo umepashia mullizako, I have lent out all thy goods for thee.

PASANA, v. rec., to be infected (?).

PASANISHA, v. to infect.

PASHIWA, v. p., to be lent.

PAMPO, conj., where there is not — without, except; babu ame-m-piga mana pasipo sôbûbu — asipokûa na sobabu, without cause.

PASIWE, may there be not, without there being; asi-mu-ôno, without seeing him.

PASSI, s. (ya), an iron ferule fixed to the end of a walking-stick, to prevent its being cleft or otherwise spoiled.

PÂNÜ, v. a., to split (kua manûno or kissu, to cleave); ku pasûa, must be distinguished from ku shanga (Kimrîna, ku tanga), which refers to the splitting of wood by means of a hatchet (ku shanga kuni kua shoka), which business requires great physical power; ku pasûa tango ndizi,

mihôgo, &c., ku pasûa vidogo vidogo, to split into small pieces (wood), to split down (bamboo); ku kuanûa, to be split down; ku kuanûka.

PASUKA, to be split, to burst, to become rent; e.g., nazi imepasuka kua jûa, or m'esi; bândiki imepasuka kua ramia nengi; mûto wa sukani akapasuka usóni akatoka damu, the king's son was lanced in the face and gird blood.

PASUKA PASUKA, to be rent to pieces, to be split up.

PASULIA, v., to split asunder, to cut up or rip up for one; barûdi ime-m-pasulia bunduki; amo-m-pasulia kukuwakwe.

PASULIWA.

PATÄ (or PATTÄ), s. (pasha, in Kiung.) (ya, pl. za) (mâma), a twin (wana wawili kâa pamôja, mtumke amevâ patä, the woman has given birth to twins; patä ya ndâni, to be pregnant with twins; pata ya n'de, pregnancy with one child whilst another is at the breast; ku vialiwa or waliwa pata; muana patä amedûndua ni weniwe ugirawo wapata ku dundisa (?) the twin child was pecked by his comrade? muana huyu ni patä; wana hawa ni pata. Pata, however, does not signify only twins, but in general several children born at the same time (It.).

PATA PATA, e.g., majumba, the houses are close together — karibu karibu (cfr. mda, cluster) (cfr. ngi ngi); ndia pata or panda?

PATA, v. a., to get, to obtain, to happen, to succeed; amopata pembo nengi, he got much ivory; kissu chapata, s.c., ukâli, the knife has got, s.c., sharpness, it is sharp; kissu hakipati, the knife is not sharp; ku pata hasara, to lose; cha pataje? what is it worth? kitu kilicho-m-pata, the thing which happened to him; ku pata kima, to be worth; ku pata ku fania, to succeed in doing; ku pata ku jua, to learn, lit., to get to know.

KU-JI-PATANIA, tûmâni (vid.), to get the prize.

PATANA, v. r., to get each other by agreeing one with another, hence, to agree, to be reconciled, to be of one accord; ku sikiana, ku kubaliana munôno, ku ata kôndo.

PATANISHA, v. c., to cause to agree, to conciliate, to bring to an agreement; ku shika shikichu kua watu walioteta, to make peace between quarrelling people.

PATANISHOA, v. p., to be conciliated.

PATIA, v., to obtain for one, in one's behalf, to get for; nime-m-patia kûda, I obtained prize for him, I profited him, I was useful to him.

PATIKA, v., to be obtainable, to be suited to the very act of doing something; amepatika mûzini, he was seized in the very act of fornication.

PATIKANA, *v.*, to be found, obtained, obtainable, *passive*, to exist; mali yaliopotéa yamepatikana tena, the lost property has been found again; amepatika or patikana na shidda, to fall into, or meet with difficulties.

PATILIA, *v.*, to try to obtain, Latin "concupere irem," ku kasirika sana, to be angry; manih leo ame-ni-patilia hasirayákwa, hasira ya moywakwe, the mother was angry with me to-day; amekusenda kua ku patilia nafaiyákwé hasira, he went away in anger, lit., he went away making himself conceive anger.

PATILIZA, *v. n.*, to throw angry with one, to visit upon, to give vent to one's feelings of indignation = ku shika koro, ku-mtukulia kasirani; e.g., baba ame-m-patiliza mana kua sababu ya nono bwa.

PATILIZAKA, *v. rec.*, to make each other obtain or give abusive words, to conceive anger one against the other; to reproach each other angrily.

PATINA, *ku patina maji*, to depart, to go when the tide sets in, at high-water, or flood-tide.

PATIWA, *v. n.* (cfr. ku patia). *St.* writes pathiwa = záwa, viáwa, waliwa, waliwa, to be born.

PATOA, *v. p.*, to be seized; e.g., patoa ni údúru, to be seized by an emergency; when followed by an Inf. the *ku* is dropped; e.g., upáte legéa, upáte pódósa, to get soft by being pounded; the moon or sun is pátoa, seized or eclipsed by a monster snake, as the natives say, lit., to be got, i.e., to be seized or eclipsed; aka pátoa ni ghátaba, to grow angry.

PATIST, *s.*, a chief (St.).

PATI, *s.*, a coloured cloth brought from India; m'do wa pati, or kisanáo ja pati, a cushion, or a jacket of coloured cloth, striped.

PATIALA, *s.*, a great cheat, a thorough rogue (St.).

PATO, *s.* (la, pl. mapáto), what is got, gettings, income, the thing obtained = fungu, attainment, acquisition, proceeds; e.g., ukituma mali, uta-pata mali, pamba, gumbe, &c., ndilo pato kwanza nakikú na pato, sana nipáti tena.

PATTA, *s.*, a hinge (St.).

PATU, *s.* (pl. *ma*) (sing. upátu)? (R.).

PATUA, *v. a.* (vid. papatá), ana-m-pa mubogo ku patua = pamba.

PATULA, *v. s.* = patula?

PAU, *s.* (sing. upáu) (pl. *ma*), (1) páu za niumba, the rafters or rafters or spurs of a native roof, which are poles, not beams, as in European houses. The páu rest on the makomba moyo (sing. kómbe moyo), which are a little larger than the páu; (2) páu za juma, iron bars (sing. upáu wa juma, iron bar). The small sticks are tied horizontally to fasten the thatch to.

PATU, *v. a.*; ku páu makúa na muamba, to cut a notch in a rafter (at the large end) in order to tie it to the muamba, i.e., transverse beam which connects both sides of the roof of native houses. The notch prevents them from slipping out, and consolidates the binding of the makombo moyo to the transverse beam; ku páu niumba = ku funga sito nengi katika niumba ya niambi, to bind the rafters on the roof; ku páu, to bind the rafters upon the house; ku panka, the rafters are to be bound, to be raftered.

PAULIWA, *v. b.*, to be bound, the rafters.

PAULIA, *v. obj.*; sito za ku paulia (ku funga pia la paulia), niumba; vid. ufito.

PAURA, *s.* (ya) nánga ya paura, the large (European) anchor, which has two flukes; makómbe mawili ni, opp. uanga ya purú, which has four flukes.

PAWA, *s. pl.*; páwa za wifusu (sing. upáwa wa kifúsu, the native ladle, which is made of the half of a coconut shell.

PAWA (or **PEWA**), to be given; cfr. pá.

PAWA NATI, he who has given (land), hence, the proprietor (Er.) (= páwa na uti).

PAYA, *v. a.*, (1) to talk during fever, or in sleep (= ku ewedéka; (2) to prattle, chatter (ku similia manono ya bure); (3) to blab out a matter; asipo úzou yinwasema.

PAYO, *s.* (la, pl. mapáyo), mtu huyu yuna páyo mno, this man is a chatterer, blabber, one who cannot keep a secret; mtu ana payo, or mugini payo, yinwasema payo or mapayo, hawézi ku ambika maneno ya furaga, this man is a blabber, one cannot tell him a matter of secrecy.

PAYIKA, *s. a.*; ku nena maneno, asipoúzoa ni mtu, to blab out a thing without having been asked; e.g., jusi ninaokota dunge la ambari, amepayuka nafaiyakwa.

PAYUNHA, *v. c.*; tembo lime-m-payunha, the tembo caused him to chatter, to make one talkative.

PAZI (or **PAPAZI**) (vid. pasi or papasi), an insect, &c.

PAZIA, *s.* (ya, pl. mapázia), a curtain.

PEA, *v. a.*, (1) to sweep or clear = ku takasa, ku flegia; kipéa cha ku peléa or plókia, a brown; (2) *v. n.*, ku pefika, to grow to one's fu'l size, to reach the limit of growth, to grow old; mtu huyu enapéa = anakúa mpevu, mkóngus.

PEA (or **PÉRA**), *s.* (wa), a rhinoceros; (2) péa, kifara, a species of thorn resembling the horn of a rhinoceros.

PEVU (or **REVU**), *adj.*, to be of age, grown up, full grown, but not yet fully ripe; mtu aliekú mtu mzima, alieperúka, alievialiwa si leo.

PERUA (or **PERUA**), *v. a.*, ku jipefia = ku jifika

mtu mpefu or mzima, to consider oneself equal to a grown-up person, to make full-grown; kuji-pefua, to think oneself a man.

PERUKA (porúka), v. n., to become full grown, to have come to full size, but not yet to full ripeness; embe limepefuka, the mango is grown, but is not yet soft enough for eating; ni káribu na ku iva, it is nearly ripe, it begins to redden. When it is red and soft, it can be eaten; lime iva, it is ripe; kóroma lime pefuka ní karibu na kúa nazi; maembe yana pefuka, laken haija ivoa, laken mahindi yana ivoa, laken haija pefuka.

PEPA, having (of place), where is or where was; e.g., pogni mlende, where the date-tree is or was.

PEPUNIA, v. a., to push through; vid. penia, v. a.

PEPUNIONIE, s., cause (pa); efr. peniciónie, s.

PEKE (or PÜKEE), adv., abandoned, deserted (pa ku éka or weka, yé, to have him alone), alone; pávipa mtu, without companion; pasipo m'ke or mume, without wife or husband.

PEKEYANGU, by myself, I alone; pekeyetu, by ourselves, we only, &c.; nduguzangu wa-nitilia khofu kúa kúa pekeyangu.

PEKÉJA, v. a., (1) = ku sua (rectius zua), tundu kua kokéa, or kua kisu ja nta, to bore a hole with a borer or pointed knife.

PEKÉTA, v. a., (1) = ekóta or fikija, to turn, rub with the hand or fingers; e.g., ku pekéta motto kua ulindi na nimbombo, to light a fire by turning the nimbombo (vid.) between the hands on the ulindi (núl.) until it ignites, to get fire by twirling a stick; (2) ku pekéta watu hua fitina, kua keléle, kua maneno maovu, kua utáwi = ku wokúa watu uthia, to vex people by enmity, by noise, by bad words, by witchcraft, &c., to rub or turn and beat them about, as it were, by vexations, to spoil their friendly relations with each other, to spoil their work, property, &c.; ampekéta kazi ya watu hatta isifu tena, he spoiled the work of the men so that it should be useless.

PEKETÉKA, to be affronted or disgraced by bad language, to scorn, to have no fear about one (St.).

PEKETEKÉA, v. a. = ku-m-fodulikia, ku-m-totia manono yasiokúa na ádabu, maneno ya káshifu, ku-m-tháran, to treat one contemptuously, despicably, to disgrace or affront one kua matukano (by contempt).

PEKÚA, v. a., to scratch like a hen.

PEKUI = jasusi, peleseni, inquisitive.

PELE, s. (sing. upéle), (ya, pl. za), (1) cutaneous disease; péle ya mulli, itch, scab on the body, produced by bad food, especially by eating púza (vid.), gunpowder and (kibiti) sulphur are native remedies for itch. Nadudúka ni péle,

or pele zina-ni-dudúka (chachuka) mulli oto; (2) Pele is also a sickness among goats, which must be killed when recognized; some die, some recover; (3) the natives have also a kind of cataneous disorder which they call by the same name.

PELEA, v.; upéle wa ku peléa niumba (Kipemba), a broom; vid. péa.

PELEKA, v. a. (efr. bereka in Kiniansa), to send, convey (persons or things). It is to be distinguished from ku tuma, to send, lit., to make use of, to employ for sending, which refers only to persons who are sent or commissioned. Baniani amepéleka mali kua ku tuma watuwakwe kuangu, the Banian sent property by sending his people to me. Baniani amepéleka watuwakwe kuangu, the Banian sent his men to me, or Baniani ametumiwa watuwakwe akapéleka mali kuangu; ku peleka includes persons and things, but ku tuma allows only of persons. In ku peleka the sender may himself go with the person or thing he wants to send, but in ku tuma the sender remains at home (Reb.). Peleka, to cause to arrive at a place distant from the person speaking, to send, to take, to conduct.

PELEKEA, v. obj., to send, to take or conduct to one; Baniani ame-m-pelekéa Mzungu realini, the Banian sent 100 dollars to the European. But Baniani ame-ni-letéka reali mia, the Banian brought me 100 dollars; na mini nimeletéwa reali mia.

PELEKEZA, v. a., to beho'd (P) to blab out, to report secret matters, to spy out.

PELEKEZI, s. (ya, pl. za), shuka, &c., blunted places or parts on the edge of a hatchet, &c.

PELEKANA (or PELEKEANA); v. rec., e.g., kunajembo, to send each other hoes to indicate that one will till the ground for the other; (2) to accompany each other.

PELEKEZA, v. caus.; ku pelekasa janda (= ku oniesha), to point to a place with the finger (Sp.).

PEMA, adj.; mahali pema, a good place; vid. éma.

PEMBA, v. a., (1) to fetch down fruits with a hook tied to a pole, or with a pole which is hooked at the end; ku pemba émba kua upémbo, to hook down a mango; (2) ku pemba kua ákili, to obtain a thing by cunning, in a clever manner = ku pata kua ueréfu or tartibu (ku pemba watu kua ueréfu ui kazi ya upemba or ya muiwai ákili). Such a person looks friendly, but is tricky at heart; (3) ku pemba, to reach, to stretch forth?

PEMBA, s. (1) (ya, pl. za), (1) horn in general; pembo ya guombe, ya kifara, ya ndéfa, ya máti, &c.; (2) the corner of a house; pembo una ni niumba, the four corners of a house. Much said by the natives is the pemba ya njira (the corners)

horn), which the natives describe as being white, thick, and heavy, and a few inches in length. They use it as an antidote against swellings in little children. A little of the horn is reduced to powder, and rubbed into the affected part of the body. It is very expensive. Katika marathi ya nika upate dawa ya nika (viz., ya nioka wa nika), i.e., for the disease called nika you must endeavour to obtain the medicine of the nika (i.e., of the serpent called nika). The nika disease consists in a swelling spread all over the body. It is also called marathi ya ndofu (muili wote unafu, unakia muone kama ndofu); kua pembe na pembe, to have corners, to be all corners, to be angular. Pembon, in the corner.

PENBE, s. (2) (ya, pl. za), pembe za muumo; vid. ndofu.

PENBE, s., a bird, the hornbill, the spur of a cock.

PENBE, s., a swing.

PENBELEA, v. a., to beseech, to implore.

PENBEZA, to rock, to lull (St.).

PENBO (ya) (sing. upembo), poles or sticks with hooks.

PENBO, v. a., to like, to love, to wish, to choose, to prefer, to approve; ku jipea = ku penda.

PENDAMANA? perhaps for petamana?

PENDANA, v. rec. to love each other.

PENDEA, v., to love a thing for one's sake; amo-ni-pendea manangu, he loved my son for me, for my sake; una-ki-pendea—ni kitu kile, nache ni kibaya.

PENDEKA, v. a. (mtu apendoai ni watu) = alio-pendeka kwa watu, he is the favourite of the people, lovable.

PENDEKEA, v. a. = ku penda mno; ame-m-pendekéa mke, he loved his wife very much (although he was unfaithful), to render oneself lovable, to make pleasing; ku ji-pendekéa, to flatter, to ingratiate oneself with.

PENDELEA, v., to become desirous, to have a predilection for one, to be prepossessed in one's favour, to love one more than another, to favour, to be partial to; kathi ana-m-pendelea mtu huyu aka-m-pa hakki; nilipoona watu wangi wasafiri basi nami nikapendelea ku safari.

PENDELEO (pl. ma—), a favour.

PENDELEA, v. a.; wali amo-ni-pendelea kwa kathi, the governor caused me to be loved by the kathi more than others, to make another love one.

PENDELEA?

PENDELEA, v., to please one, to cause one to love, to become pleasing; nime-m-pa kathi kitu ki-m-pendelea, I gave the kathi a pleasing thing (kitu ki-m-pendelea moyonimwakwa).

PENDEKA, v.; nime-ku-pendeka mana huyu, I caused thee to have love for this child; ku ji-pendeka kwa folani, to ingratiate, insinuate oneself; to a certain N. N.

PENDEKEWA, to be liked, to be glad, to be pleased, delighted; sultani amependekéwa moyoni mn. akwa hakutukiwa, the king was delighted in his heart, he was not angry; wapendekéwa, je? what are you glad about? kuako n'na pendekéwa, Luke iii. 22.

PENDO, s. (la, pl. ma—), love; pendo la mali, love of property; nangoja pendosao, I wait for their wishes (cfr. mapendo, mapenzi, upenzi); pendosao ni ku penda mtu matóni, their love is only to love before man's eyes.

PENDOA, s.; ndioja pendoazako hizi unifaniaso, or unipendazo (R.); pendozakwe zili mbelle saidi ya yule mwanu wa Kiunguana (R.)?

PENGE, s., curve, bent (Er.).

PENGI, many places (St.) (Kiung.); cfr. ingi.

PENGO, s. (la, pl. ma—), a notch, a place where a triangular bit is broken out (St.), tooth-gaping; Wanika wafania pengo la meno kásidi kwa wazuri; Kianah, muánia wa meno (vid.) ana pengo, he has lost a front tooth; pengo, a gap left by a tooth.

PENIA (pegnia), v. a., to slip or go, enter into, to penetrate, to creep through; (kungia kwa kn-ji-niongón, to enter by turning and winding; kwa ku jlipiga mapindi), amengia mlángóni kwa ku pénia hakupata nefasi; ku pénia pangóni; ku pénia pénia mitáni, to go in a stooping posture under the trees of a forest, until an open space is reached.

PENIEA, e.g., tundu ya ku poniéa.

PENIEA (or PENIENIA), v. c., to cause to slip into, to enter; amo-m-penieza ngóno, to push into, to put through, to push through the fort.

PENIEZA, tundu ya ku peniezéa mkóno, a hole whereby to put or push the hand into; amo-m-peniezéa kathi fotha kwa fóraga ku-m-takusaa rokho, mtu asijúe, to tender money to the kathi, secretly to influence him without anybody knowing; Yudas amepeniezéa mayahudi kwa sirri ku-m-shika Kristosi; hence Yudas mpenizi, Yudas the traitor.

PENIEKIK, s. (ya), a secret which is known only by a few men, e.g., the secret plan of a king; mimi nimepata peniéenio ya manéno, manéno ya sirri, ya ndani, I have got an inkling of the arcanum, secret plan, I have got private notice of it (kwa ku penia penia).

PENU, s. (ya), (1) the aperture of the urethra; tundu ya mbó ya ku peniéa mikiéjo, or ya ku kojoléa; (2) plural of upénu (pénu za mímbe), vid.

PÉO, *s.* (*sing.* upéo, *wa*) (—*pl.* za), broom, besom; *cfr.* ku péa.

PEPA, *v. n.*; ku pépa kua ndā, to stagger in consequence of great hunger; hana ngúfu kabisa kua ndā; akinenda yuwapépa, he reels as he goes from weakness, caused by want of food; *cfr.* choka.

PEPE, *s.* (*pl.* mapepe), chaff; ganda la shuka lisilokúā na mtúma, the husk of the ear without grain; *vid.* mtúma, *s.*

PEPEA, *v. a.*, *v. intens.* (*cfr.* pea, *v. a.*), to fan, to blow; *e.g.*, ku pepéa motto kua kipepéo, to fan or blow the fire with a fan; but ku fufia motto kua mímó, to blow the fire with the lips.

PEPELEA, *v.*, to blow or fan for one; *e.g.*, ku-ni-popoléa mana, wali upáte ku póa, to fan the boiled rice for the child in order to cool it.

PEPEWA, *v. a.*, to be carried about.

PEPÉO, *s.* (*la*, *pl.* ma—), a fan; *sing.* upepéo (*wa*).

PEPEKÚKA, *v. n.*, to be blown away, to fly off, to soar; *e.g.*, ngúo itapeporúka kua pepo, the cloth will fly off with the wind.

PEPEKÚMBA, *v. c.*, to cause to fly off, to blow away; pepo itapeporúsha ngúo.

PEPEWA, *v. a.*, to wink; ku táliza, *s. c.*, jito, to keep the open eye steady; *e.g.*, ku pepesa jito akilenga or akishika shebaha asikoshé, to keep the eye steady when one takes aim in shooting, in order not to miss it. One eye is shut (ku fumbou), whilst the other is open and steadily directed toward the aim.

PEPEWKA, to totter, to be shaken.

PEPETA, *v. a.*, to sift or winnow a thing in a sieve (utóo); ku pepéta melle wisho witóko, to winnow the rice in order that the chaff may go off; *cfr.* kitango pepeta. Sifting is done by shaking and tossing in a round flat basket.

PEPETEA, *v. obj.*

PEPETÚA, *v. a.*, to force open (*St.*).

PEPO, *s.*, a strong wind; kuavuma pepo leo, but upepo, an ordinary wind, and pépo, devil, evil spirit; maji ya pepo, fresh water = maji matámu; pepo za chamchela, a whirlwind (*St.*) (*Kisukili*).

PEPO, *s.* (*vid.* upépo) (*wa*, *pl.* pépo, *za*), the winds, coolness; pepo za bahari za ruma, the winds of the sea blow. The plural is used on account of the noise or rush caused by the wind. Leo kuavúma upopo, the wind (in general) blows to-day; kuavuma upopo usiku, the wind blew at night; pepo mbéya, an evil spirit, ghost, demon; pépo wa mtu, *pl.* pépo wa watu; mtu ame-pagáwa ni pepo, a man was seized by an evil spirit; pepéni, in paradise = beredini or raháni = máhali pasipókúā na mashaka, the place where there is coolness, rest

and relief from trouble. This expression of the Muhammedan theology refers to paradise, which they describe as a cool and blessed place, freed from the troubles of the present world; pepo ya keaho or vema or viema via keaho, the rest or bliss of to-morrow, opposed to pepo za léo, or vema via léo, the rest or good of to-day, meaning the goods of this world, distinguished from the happiness of to-morrow, of the world to come; ukifánia vema utangia peponi ya (or za) keaho ahéa, if thou dost well, thou shalt enter the rest of the world to come. Mnigai pepo na jahim, God, the Lord of Paradise and Hell. Ahéa seems to be a corruption of the Arabic word el-akher, the other, viz., the other world *vid.* ahéa.

PERTA, *v. a.*, to sift and separate large and small, whole and broken grains.

PÉRA, *s.* (*la*, *pl.* ma—), guava; mpéra, the guava-tree.

PEREMA, *s.* (*la*), a swelling of the cheek (tafu) (*vid.* matumbui tumbui), pñle nengi.

PEREMBE, *s.*, flute?

PESA, *v. a.* (1); ku pesa mato, to blink, to close the eyes quickly, and to open them again; ku pesa = ku fumba mato na ku-ya-fumbúa; ku pesa pesa, to wink; *cfr.* angazia.

PESA, *s.* (2) (*pl.* mapesa, *ya*, *pl.* za), a small copper coin of India, since 1845 introduced to the Suahili coast. This Indian quarter anna is the only small coin on the Suahili coast.

PESA, *s.* (*ya*, *pl.* za), pice, when few, but nadaka mapesa ya robo, ya thumuni, &c. At Mombasa the value varied in my time from 28 to 32 for a ½ dollar, according to the supply in the market. At Zanzibar you get between 112-140 pice for one dollar.

PEPHE, *v. n.* = pasha, *v. n.* (*vid.*); ya-m-peshe ku enenda, he must go, it becomes him to go.

PEPI, *s.* (*la*, *pl.* mapéni), the fin of a fish; papi la samaki.

PETA, *v. a.*, to bend, bow, curve, wrap up (ku kunda) (ku peta gú or uso = kunda uso, to look angry); ku peta jito moja, to shut one's eye.

KU PETESA (or PETESHA), ku ntúma? *v. c.*, to bend?

PETA PETA, *v. a.*; *e.g.*, ngúo na hai-waka ka-shani, to wrap or fold up a cloth and put it into a box.

PETÁNA, *v. rec.*, to bend round, to be bent in a circle.

PETEMÁNA, *v.* to be bent round, to be crooked; *e.g.*, simbo inapetamána; mukopo unapetamana, the stick or hand is crooked, bent.

PETEMÁNTANA, *v. c.*, to cause to bend or become crooked; ku petemantana simbo hata ku gotana utyakwe (ntamkwe), to cause a stick to

bond until the ends meet; (3) to put into one another, e.g., a clasp-knife.

PETAMPA, v.

PETA, s. (ya, pl. ma, or pl. mapete), a ring; pête ya shikio, or ya masikio, an ear-ring. Dr. St. takes peto also for "staple" = tumburo.

PETO, s. (la, pl. mapêto), the bending or rolling up of a bundle, a thing barried, a bag of corn which is not quite full; kanda lililo pung'ua nâfaka, a bag wanting corn. The bag is not full, and consequently the empty part of the bag must be folded up and closed. Kanda likija, ni mugo, when it is quite full, it makes a load. But about two or three measures (plehi) of corn make only a peto, not a mugo (load); kipêto means a packet, bundle; e.g., kipêto cha niâraka, a letter-packet. Peto mbili, viz., a rope which is twofold (R.).

PETU, our; e.g., mâhali petu, our place.

PETUA, v. a. (= pindua), to overturn, capsize; ame-ni-petua daulangu = amepindua daulangu, he capsized my boat.

PETUKA = pinduka (toguka), to become sprained.

PETULIWA = pinduliwa.

PETUSA, v. c. = pindusa.

PEU, s. (vid. kuu).

PEUKA, v. n.

PEVU, full-grown; vid. péfu.

PEVUA, v. a., to make full-grown; ku-ji-pévua, to think oneself a man.

PEVUKA, to become full-grown.

PEWA, v. p.; ku pewa or pawa (vid. ku pa), to be given, to get from some one, to receive.

PEZI, s. (pl. mapenzi), a fan; vid. pesi.

PI, interrogative particle; wâpi, where? wong'api? how many? furaha ipi! what joy!

PIA, s. (la, pl. mapia), (1) the fruit of the mpia or mililana-tree, which the people use in playing (pia la ku tenda watu); pia ya ku tenda watoto, a spinning top, toy, playthings of children; (2) pia (ya, pl. za) ya gô, the ankle-bone, projection of the shin-bone; pia ya gôti, the knee-cap (pia ya gôti ina-ni-fuka or tenguka heikâi sana sana, the knee-cap is turned aside out of its place; (3) new; ng'ua pia, a new cloth; moyo m'pia, a new heart; kitu kipia, a new thing; niumba pia, new house; (4) all; wata pia (wote), all men; makâhi pia, all bones (or makasha pia lote, completely, utterly); kazi wote, all works; (5) pia, burn; ku pia, to burn; niumba inakûpia, imekûpia, itagûpia, the house burns, burnt, shall burn = ku taketia motto; ku piaha kua motto = ku taketia, pia or toma motto niumbani, to destroy a house by fire; (6) pia, a top, a humming top (St.).

PISA, v. a., to beat, strike; baba ame-m-piga mana simbo (kua simbo), the father beat his son with a stick. The verb ku piga is combined with a great number of nouns, to denote action; rokho ime-na-piga, or rokho ime-m-piga nia, or rokho ime-m-tahâruki, conscience smote him.

ANAFIQUA HATTA AKIPIGIKA (vid. anastukana hatta akitukanika).

KU-M-PIGIHA (or KU-M-TILIA KIAFO), to cause one to take an oath.

KU PIGA KELELE, lit., to strike a noise, to shout (kua maneno) = raise a noise, to cry; ku piga mafungu, to make portions; ku gawâna, gawâniza, kitu ni chao; kitu cha ku wa-pigia mafungu; ku piga mbio, to go quickly, to run, to gallop; ku piga mvuke, to smoke meat; ku piga mbui, to strike a buffalo's horn; ku piga mtari, to rule a line; ku piga mtakaso, to rustle like new clothes (St.); ku piga uwinda; vid. uwinda; ku piga mton, mbinja, mbizi, mbio, masumâri, ng'oma, mapindi; ku piga ungozi, to weary one; ku piga teke, to kick; ku piga bunduki, to fire a gun; ku piga miao, mibono or minzi, to make a whistling noise; ku piga fundo, to tie a knot; ku piga sulaki, to foretell by the stars; ku piga chappa, to stamp, to print; ku piga kofi, to slay, to box the ear; ku piga magoti, to kneel; ku piga kiôwe, to scream; ku piga kong'ole, to ring a bell; ku piga mawe, to stone; ku piga kura, to cut lots; ku piga mikambo, in bathing to dive and fling over one leg; ku piga mizinga ya ya walâmu, to fire a salute; ku piga pua, to snort; ku piga niayo, to gripe; ku piga randa, to plume; ku piga pembe, to gore; ku piga umeme, to lighten, to flash; ku piga bandi, to tack (in sewing), to baste; ku piga or bisha nilango, to knock at the door and cry "Hodi;" ku piga moyo konde, to gather up one's courage; ku piga iôwe, to cry for help; ku piga na nti, to strike on the ground; ku piga chafya, to sneeze (ku enda chafya); ku piga pigo, to strike a blow; ku piga bouna, to pump; ku piga ranli, to foretell fortune (by diagrams).

KU PIGIHA, to break or mangle a language; ku pigiaha maneno ya Kiswahili, to speak broken Swahili.

PIALKA, v. rec., to beat each other, to fight or war one with another.

PIGANA KUA MBAYU, to wrestle.

PIGAKIA, v.; ku-ni-pigania, to beat one another on my account.

PIGANIKA, capable of being beaten.

PIGANISHA, v. c.; (1) to cause to beat or fight; e.g., ku wa-pigánisha mbúzi wawili (or maji-

mbi) ku angalia nani ni bora; (2) = ku saliti, ku tong'ania, ku sanja fitina, to cause enmity among men, to incite them against each other; (3) ku pigánisha wita, ku angalia kua juo, na sáadaka na hirisí, to prognosticate war by looking into the book, by sacrifices and charms.

PIGANISHANA, v. rec., to set on to fight together.

PIGIA, v., kidáde já ku pigia juma, an instrument with which to beat iron = a hammer, &c.

PIGILIA, v., ku pigilia náfuka kua fimbo ishúko ndáni or tini, kitámba kisilegúe, to ram corn with a stick in order to fill the bag which must be tightly full in trade; ku pigilia, to beat as roofs of stone, earth, sand, &c., are beaten in order to prevent the roof cracking as it dries, and to consolidate it while moist (St.).

PIGILIWA.

PIGIWA, v., sákúfu ya niumba imepigíwa, ni vipando via miti iwe ngumu, the floor of the house was ranned or stamped (beaten by stamping), with broad pieces of wood, that it might become hard; alipigíwa ukolélo, a cry was made at him, or he had made at him a cry.

PIOIZA, v., to cause to beat; sukúni yawapígiza tanga, upepo wapiga nussu ya tanga bassi, nu nussu inalegúe, insapeorúka. The steersman allows the sail to beat or flap, the wind filling only the half of the sail, whilst the other half flaps about (which is dangerous on a vessel), i.e., is not turned to the wind, so that the sail makes the noise "pu, pu, pu."

PIOO, s. (la, pl. ma—), a blow, stroke; ku piga pigo, to strike a blow.

PIKA, v. a., to cook, prepare food, to boil in water; amepika jakúla mottóni kua maji; ku pika is different from ku andá (vid.).

PIKIWA, v. p., unapikiwa wali léo, boiled rice was to-day cooked for me.

PIKIA, v. obj., to cook for one; mpissi ame-nipikia marra mbili leo, the cook cooked twice for me to-day; muiko wa ku pikia = wa ku geusia jakúla jungúni kisitoketóe, that the pot-ladle, the ladle for stirring up the food in the pot may not burn.

PILAO, s., pillow, an Indian dish.

PILI, (1) ord. numb., two (in counting); pili wa pili, the second; ya pili yakwe, the next; uti wa pih, the second tree; kasha la pili, the second box; marra ya pili, again, a second time; yule wa pili, the other.

PILI, s. (2) (wa), a kind of serpent of about six feet length, which enters houses in quest of mice and fowls.

PILIPILI, s. (ya, pl. za), pepper; pilipili manga, black

pepper (which comes from Arabia and India, manga); pilipili húbho, red pepper which is planted in Africa; pilipili gusuráti, which has very small pungent grains.

PIMA, s. (la, pl. ma—), a fathom (shira, or th'ra enne = four cubits).

PIMA, v. a., to measure, to weigh in the balance; ku pima maji, to sound.

PIMIA, v. obj., to weigh out for one; pishí ya ku pimia.

PIMISA, v. e.

PIMIWA, v. n., to be measured for (anyone).

PINDA, v. a., to bend, to strain; ku pinda uta, to bend a bow; ku pinda na mgú (St.), talipes?

PINDAMANA, v. to be bent very hard, to be inflexible so that it will not give way or slacken; mtu huyu apindamana, halegúé kabisa; muli-wakwe unapindamana or unashupána, unapindána unakazána; (2) to be curved, crooked, contracted.

PINDANA, v. (= pindamana), to be stiff, to bend together.

PINDIWA, v. p., to be bent.

PINDI, s.; (la, pl. ma), (1) curvity, winding, meandering, a twisting, a wriggle, turn, point of time, epoch, interval, short while; pindi la nioka, nioka apiga pindi or mapindi, the serpent winds itself round an animal which it will crush — nioka yuwasongomana, or yuwajisongomésa nioka apiga mapindi konso la mti mrefu lililo tóngoa nta kama fumo, ku funda, the serpent winds itself around the long pole which has been pointed like a lance, to break it; (2) pindi ya (pl. za), pindi ya múa or ya mti, the ring in a cane or tree, which marks its growth; (3) pindi ya (pl. za), súa, the winding of time; pindi ya súbukhi, ya dōhori, ya mangaribi; mténa yuna vipindi kumi na viwili, the day has twelve windings = hours. In eating, one says: wama! falani mu-ekéni nay, resp., wájua pindi adakapo kúja? (R.).

PINDIA, v. obj. (vid. pinda), to bend for one; u-ni-pindie atawangu? will you bend my bow for me? ku-m-pindia uta kua ku tili upóte.

PINDIKA, v. a., ku pindika mtambo (= ku lúka or nanika mtambo), to set a rope and tie it to a shrub, like a wire; ku taga niuma, to catch an animal. This expression refers to the custom of the natives, who tie a long rope to the top of a pole, while they bend and tie the other end of the rope to a shrub, under which the animal will pass and be caught in the snare.

PINDIWA, v., nimepindiwa utawangu ni mtu mungine, my bow has been bent for me by another man.

PINDO, *s.* (la, pl. ma—), *lacing, the calvedge, the longer edge of a cloth; pindo la ng'ao, the calvedge stripe of a cloth.*

PINDU, *s.*; *ku fania or piga pindu, to tumble; Wasunga (a people in Pamba), anasimika kitōam-gūmba (kitoa ki nti, na mīgū ya jū), kana mīgūmba (vid. kitōamgomba), anapindukia kua pili.*

PINDŪA, *s.* (1) (*sing.*)—*mābishi; pindūa wamo, there are obstinate people among them (R)*

PINDŪA, *v.* *a* (2), *to upset, to overturn, capsize; ku pindūa kua pili; wana maji wamepindūa dau, the sailors capsized the boat; ku pindua kua goshini, to tack, in the lee (under the wind); ku pindūa kua-damaliini, to wear ship (demāni, the sheet of a sail); umo-pindūa vikombo viote, u-vi-weka upande mguini*

PINDŪKA, *v.*, *to be overturned, capsized; pindūka kua nasibu si kasidi, accidentally, not on purpose.*

PINDULIA, *v.*, *to throw or tumble oneself over, to roll over; ku pindukia kua pili, ku kuaa ku pindukia ulima kua pili.*

PINDUKIA, *v.*, *to throw a thing over; e.g. muii amepindukia maigo kua pili, i.e. nine tapa ndo ju ya kiwambasa ja niumba, the thief threw the load over the wall of the house*

PINDULIA, *v.*; *ame-ni-pindulia daulangu*

PINDULIWA, *v. p.*; *ngalligalli, to be overthrown backwards.*

PINDŪKA, *v. c.*, *to cause to be overturned; watu wamo-li-pindua daulangu, wamo li pindua huko na huko ku muaya maji ya dau, the people turned the boat in this way and that way, in order to pour out the water which was in it from having been capsized*

PINGA, *v. a.*, *to give a turn, to turn about = ku sung'ua, to hinder or block the way; ku pinga shikio la jamba, to turn the helm of a vessel; ku pinga jamba kua shikio, to turn a vessel to one side by the rudder; ku pinga, to lay a wager; (2) ku pinga maneno, watu wote wamekibishi maneno haya, laken Hashidi ame ya-pinga; efr. binga (sectus pinga), to cause difficulties.*

PINGAMIN, *s.*, *a meddler, one who gives trouble and spoils a bargain.*

PINGALINA, *s.*, *stubborn, resentless*

PINGALINA, **PINGATANA**; *ku fania ubishi; kua ku pingana = shikidua, to accept reluctantly, to stick, to wrestle?*

PINGIA, *v.*; *kia or kipigana ja ka pingia = fungia mlangi kua ndani kua kibarango kikin. ganija a hali mishi which to close the door from within, to fasten the door by means of a bar inside.*

PINGANIWA, *v. p.* (= *ku shindaniwa?*)

PINGAI, *s.*, *a shrew-mouse?*

PINGALI, *s.*, *the piece of a sugar-cane which lies between two knots.*

PINGITI, *s.* (ya, pl. na) (*vid. kipingiti*) = *kipande la mlia, a piece of sugar-cane which the natives cherish. Properly it means the ridge (ring) of the stalk of the sugar-cane*

PINGU, *s.* (ya, pl. na); (1) *pingu ya ku fungia mtu, fetters, a chain with which a man (prisoner) is tied; (2) pingu ya hirihi, a charm tied to various parts of the body to keep off sickness and evil spirits. Some medicine, or a strip of paper written over with sentences from the Koran, is put into a small leather bag, or even a little piece of wood is tied to the legs, arms, etc.*

PINI, (pl. ma), *a haft, a hilt.*

PIPA, *s.* (la, pl. ma), *a cask, barrel, tub (a little barrel, kipipa); pipa la ushanga, a cask with beads*

PIPIA, *adj.*, *new; mahali pipia (Rt).*

PIRIKANA, *v. n.*, *to be strong and well knit = kaka-wana, to be capable of great exertion, to be firm in all the muscles*

PISHA, *v. c.*, *to make to pass; vid. pita.*

PISHO, *s.*, *cautery, masia of cautery.*

PISI, *pari hed, maize.*

PINZI, *s.* (ya), *a measure for measuring solid matters (One pishi contains four kobaba, one kobaba is about a pint basin full, about a pound and a half; efr. fara and rottoli.*

PINUA, *v. n.*, *to dote, to become silly.*

PITA, *v. n.*, *to pass by or over, to surpass one, to el*

PISHA, *v.* (= *pishaha*), *to let pass, to pass aside, to make room, ame m pisha Mvita, amekuenda nai 'Amu, he made him pass by Mombas (which place he did not enter into) and went with him to Lamu, which is often the case, when vessels which were to go to Mombas pass by it at night and run up to Lamu, or run down to Zanzibar; ku pisha majira, to pass one's time, pisha mtana, to pass the day; ku pisha masika, to winter, to pass the winter time (wakati wa jaka), mito halipishi, the rivers are impassable.*

PISHANA, *v. rec*, *to pass while going opposite roads*

PISHANA, *v. rec*; *ku pishana ndiani, to pass each other on a road or at sea; mesi (or muéni), unapishana, mesi ukiandama mbolio, mesi wa pili unaandama nima. This expression refers to one month having thirty, and the next only twenty-nine days. The former is mesi kamilili the latter mesi mpungufu, unapungua aliku maji.*

PISHOA, *v. p.*, *to be passed by.*

PITANA, *v. rec*, *to surpass each other.*

PITIA, *v.*, *to pass by one in the front; ame-ni-*

pitia (mbello), haku-ni-ona; (2) to *alight, neglect*.

PITIKA, v., to be passed, to be passable.

PITILIA, v. = pitia, to overlook, pass by or over.

PITILIWA, v. p., to be forgotten, to be neglected, to be passed in memory.

PITIHWA, v. c.; (1) to let pass, to pass aside, to make room; (2) to cause one to pass by or through, so that he receives nothing, whilst others have received or do receive; (3) to cause one to go or pass in a road; ame-ni-pitishandia ya káribu or ya mballi, he made me go or showed me a near or long road.

Po (1), particle of locality and time, where, when, while, a curious manner of speaking; mmoja wa-po, one of them; akipotewa ni mmoja wa-po (= awáe iote katika kondo wale; alielefania gisi hi mmoja-po nani? (for mmoja wa-po); mmoja-po ndie alieleharibu (R.).

PO ROPE, everywhere, wherever.

PO, s. (2) (la, pl. mapo), the fruit of the mpo-tree; vid. m'po.

PÓA, v. n. (vid. púa, v. n.), (1) to dry up, to decrease to ebb, to subside; maji ya m'to wa bahari yápúa or yakákua, the water of the creek is ebbing, decreasing; yanakúpa, it has completed the ebb; yatakúpa, it shall, will decrease (opp. to maji yája, yanája, yataja, the water is, was, will be full, kúa telle). Hence púa, the coast, lit., the dry land (R.).

PÓA, v. n. (2), to get or become cool; ku púa biredi; maji yanapúa biredi, yalikúa motto, nasa yanapúa or yaziima, the water becomes cool, it was hot, but now it is cool; to put away from the fire in order to cool.

PÓA, v. n. (3), to become well, to recover from sickness; amepúa mārathi.

PÓLEA, v. obj., to heal of itself.

PÓMA, v. a. (1), to cool; amepóza uji wa unga, he cooled the (thin) meal soup; (2) to cure, heal, deliver; Mungu ame-m-póza (= ame-mu-úfu) mganga ame-ni-póza kua dau, the physician cured me with medicine; however, the Muhammedans dislike the latter expression, as only God, in their idea, is able to cure.

PÓMOA, v. p., to be healed.

PÓA, s. (ya), dry land, coast, shore, the sea-beach, sea (in general) which is near the land; púa ya ya Mvita, the coast of Mombasa (= bahari ya Mvita) (cf. m'púa); poáni, on the sea.

PÓA (roof), v. n.; kú púa, to get dry, in Kiniasaa, hence púa, dry land, coast.

PODO, s., a quiver (St.).

POLEA, v. obj. (vid. pulea); santi ina-m-polea, to be dry, to become hoarse.

PÓRU, s. (la, pl. ma—), scum, froth, foam, bubble; pofu la bahari, the foam of the sea; maji yakija

yafania pofu; pofu la jungu, the foam of a pot; pofu la tui.

PÓRU (or FORU), adj., spoiled, corrupted, destitute of fruit; hindi pofu hálina tembe, kaa gugata tupu; mahindi mapofu, the Indian corn is spoiled, it has no grains, the cob is empty (haina kitu ndani); mbázi pofu; upójo ni pofu.

PÓRUA, v. a., to spoil (= ku via), destroy; Mungu ame-m-pofúa máto or ame-m-pofusha máto, asióné, God has spoiled his eyes, so that the man cannot see; God has blinded him, so that the eyes have no power, like a tree which bears no fruit.

PÓRUKA, v.; mahindi yamepofuka kwa jua, the Indian corn was spoiled by the heat of the sun; mtu amepofuka máto, the man is spoiled with regard to his eyes, he is blind.

POFULIWA, v.; mahindi yamepofuliwa ni jua, yanapofuka.

PÓRUSHA, v. c., to cause to be void, spoiled, of none effect; jua limepofusha or pofúa wílímó (kilímó).

PÓGO, s. (sing. upógo, pl. za), on one side, not straight, one-sided; watu hawa wana pogo za niussózáo kua sababu ya ku tezama upande; mti hu una upogo or pogo = kumbo, tao, to look sideways, to be curved, squint-eyed; ku enda pogo, to go not straight, to go one-sidedly.

PÓGÓA, v. a. = ku kata matánu ya mti, gógo live pekeyákwe, to cut off the branches of a tree, so that the trunk remains alone. Ku kufa ju ya mti, ku kata matanzu ya ku fania (or piga) ngo or nganassa or ukigo.

POGOLÉA, v.; m'dú wa ku pogoléa matanzu ya mti, a knife for cutting the branches of a tree.

PÓGOLÉWA, v.; mti umepogoléwa ni watu, the tree was cut by the people.

PÓJO, s. (vid. joko) (sing. upójo) (wa, pl. pojo za) (e.g., pogo za shamba), a kind of vetak; the Wanika call it pozo (Kimrims joko).

PÓKA, v. a. (Kipemba), to take with force, violently and suddenly = pokonia, guaguania, ku-m-toalia kitu kua ng'vu, to rob, plunder one, deprive him of his property forcibly.

POKANA, v. = ku guaguaniana.

POKONIA, v. a., to deprive one, to extort.

PÓKÓA, v. p., to be robbed.

PÓKEA, v. a., to take a thing out of another's hand to receive, to take up from some one, to hand over, deliver; ku pokéa mukondai; ame-ni-pokéa mágo ndiani, akatoa yé akatoka, nami nime-pumaka, he took the land from me on the road, he took and carried it, and I rested; kuta ni-ka-pokéa mágo, ni-tóe kwako, nawe upumaka; tafi-thali upókée, I beg you to accept it, I beg your acceptance.

POKEA, v., to receive for another, to transmit, to take from one and deliver it to a third

person. Kiusue (a Swahili name) ame-n-pokeka Masudi (s. p.) fetha kwa Msungu — Msungu amempa Kiusue fetha, na Kiusue amopokea kwa Msungu, aka-m-pokeka Masudi, Kiusue has handed over the money of the European to Masudi—Kiusui took it from the Msungu and delivered it to Masudi, to whom it belongs; na-ku-pokeka fethayako, I deliver to thee thy money; fetha ni hi, Masudi hapo, owe Kiusue upokeka.

POKELEWA, v.; Masudi amepokelewa fetha ya Msungu ni Kiusue.

POKELEZANA, v. Rec., to take off a load mutually; ku tunza gnombe kwa ku pokenezana, to keep cattle alternately.

POKEKA, v. c., to make to hand over, to cause one to take off from another's hand, to assist or help him; mimi leo kazi nengi, nadaka mtu kwa ngira, a-ni-pokeke kazi, a-ni-pokeke, a-ni-oidie kazi ku-ni-oyeha.

POKEZANIA (Kizika), to take off or shift from the other (s.g., a load), and carry it by turns as each gets tired.

POKEZANA, v. rec., to take by turn, to take a thing from each other and carry it; e.g., ku pokena maigo; ku pokenana maneno, to speak by turns, when the one speaks, the other is silent, and vice versa, to do by turns.

POKEWA (or POKLEWA), v.; nimepokewa ni mtu mwingine, to be handed over.

PÓKO, s. (la), the bigness of a man's body; muili wa mtu huyu ni poko, or mtu huyu yuna póko la kuilli, this is indeed a big, corpulent man.

POKÓNTA, v. a. = gniagnania, poka, to exert, to take a thing forcibly from one, to rob him; aka-fundika ungo akapokonia mke, to ravish and snatch away a female.

PÓLE PÓLE, adv., slowly, softly, gently, moderately.

PÓMBE, s. = tambo; vid.

POMBÓ, s. (wa, pl. ma), a porpoise, dolphin; a kind of fish which follows vessels making repeatedly a blowing noise (pombó yuwasa ma ywasika).

POMÓ, v. a. = ku funda, to cast off, to throw off, to make to fall.

POMÓKA, v. n., to fall or tumble down, to fall to ruin (Kimwita); ku anguka (Kimwita); nimepomoka ndani.

POMÓKA, v. c. (= anguka), to cause to tumble down, to throw or pull down (= ku anguka); ku pomoka mndaka magazi kwa polepole, si kina ku paromoka kwa mndaka — haraka.

POMÓKA, s. (ya maw), the sudden discharge of the bowels with a noise; mtu huyu yuna pomózi.

PÓNA, v. n., to recover, to get well, to be restored to health — amekua mima, amekua katika mautili or kufika na kuffa lakwa amepóna, he was near

death, but was saved; he recovered. Latin, incolumis evasit, he came off, got off safe.

PÓNTA, v. a., to preserve (e.g., to preserve life from hunger), to cure, to save.

PÓNTA, v. a., to crush, to pound in a mortar, to pulverize (different from ku tataga (vid.), which means to take off the husks; ponda ku tia kitu kindini na maji na ku ponda kwa mti, wisha vitoke; ku ponda pilipili, bizari, muhogo, but ku tunga mabindi, mpunga, mtama, &c.

PONDA PONDA, v. intena., to prostrate, to bruise, to deprive of strength; e.g., marathi ima-ni-ponda ponda (funda).

PONIKA, v. obj.; ame-ni-pondéa pilipili kindini, he has pounded the pepper for me in the mortar.

PONDÉKA, v., to be pounded, or capable of being pounded, to be crushable.

PONDEKA, v.; mwaika jana kulikua na mvua uengi, mtama umepondeka nti, i.e.: una-anguka nti, to fall to the ground, void of fruits (like utama, mahindi, mpunga, &c.), in consequence of much rain and wind, which beat the stalks to the ground.

PONDEKANA (or PONDEKANA), v., to bruise or crush each other; utamawangu umepondekana, umelogua, umelemeana or umelemeana (viz., mashuke za mtama), the stalks of the mtama lay one upon the other in consequence of much rain, wind, or heat of the sun.

PÓNDU, s. (ya, pl. za), a long pole, a bamboo-cane used for pushing a boat forward; pondo za ku sukumia dau; ku-ni-tona pondo, a pushing-pole; (2) pondo ya niuma ya mivizi (= maji), after birth, the former applies to human beings, the latter to the inferior animals. Sp. seems to have confounded kondo ya niuma with pondo (cfr. kondo).

PONÉSHA, v. a., to make contribution (Rom. xv. 26) (Sp.).

PÓNGA, v. a. (R.), muingi ku ponga or tupa mukono?

PONÓZI, s., a kind of large sea-mussel (ta mkuba); vid. mapongózi.

PÓNTA, v. a., to make well, to heal, to save; ji pónta, look out!

PÓNTA PÓNTA, s.; ponía ponía yetu (or nafayetu); hili jua, ndilo ponía ponía yetu, this sun-heat was our rescue, i.e., because it was so hot the cholera did not come to us (R.), to Mombas (in June, 1865).

PONIZWA, v. c., to cure, to cause one to be made well.

PONÓKA, v. n., to slide, slip off, to escape, to slip out of one's hands; mtu ameponika makumbini akaanguka, the man slipped off the canoe.

- branch and fell down; bilauli ime-ni-ponioka mukononi, the glass slipped out of my hand.
- POKOBANA, v. c., to cause to let slip a thing on purpose or without purpose.
- ПОКОИНА, v.; ku-m-poiashéa kuku tembe za mtama katika nti, apáte dona.
- POKO, s., a fish which is generally in a state of torpor. Hence the Prov., mtu huyu ana usingizi kana póno, this man sleeps constantly like the póno (= yuna usingizi mno). This fish is not good for food.
- POKÓA, v. a.; ku ponéa ngóvi, to strip off the bark from the bast; vid. kóngé.
- POKOLÉA, v.; ku ponoléa ngóvi kua kigúngo.
- PONZA; ku ponza, to put in danger.
- POOZA, s. (pl. ma—), a thing which never comes to perfection (St.).
- POOZA, v. n., to drop, to wither (vid. posa or poza), to become useless. to relax, to grow lame, e.g., a lamed hand; mukono ulikua una pooza (Luke vi. 6); muigni ku pooza, a paralytic.
- POOXÉSHA, v. c., to paralyze.
- PÓPÁ, v. a. = ku kaza or funga hodári, to tie tightly or closely, strongly; ku pópá vitángo via hodári, to tie closely in various places; uli-popo ganda vitango viwili or vitatu; ganda limo-pópóa sasa, the bag is tied strongly.
- PÓPÓ (or róPÓRÓ), s., (1) the fruit of the mpópo-tree; popo la ku tafunía uráibu (vid.), the fruit of the areca palm, the areca-nut (chewed with betel-leaf, lime, and tobacco); (2) pópó (ya, pl. za) búnduki, a musket-ball which resembles in size exactly the fruit of the mpópo-tree; pópó ya rusai, ya chuma, a ball of lead or iron.
- PÓPÓ, s. (wa), a bat which is fond of mangoes and bananas.
- POPOPÓA (redupl. of POPÓA), v. a., to distort, to twist, to wring, strain (cfr. songonióA), sprain, pervert; ku popotóA mikono, ku alisha vianda or vidole, to distort the hands, to make the fingers crack.
- POPOPÓSHA, v. rec., to wrestle, writhe (R.).
- POPOPÓKA, v. n.; ame popotóka gulákwe, he has sprained his foot; properly he has been contorted with regard to his foot.
- PÓPÁ, s. (la, pl. ma—), a young cockerel which cannot yet crow; pora la jimbi lianzalo ondokéa — kúa, halitasa wika.
- PÓPÓA, v. a., to cool, to get watery or thin.
- PÓPÓSHA, s. (la, pl. ma—), thin, watery substance, gruel; wali hu ni póroja mno, una maji mangi, ni mashindéa, this (boiled) rice is too much diluted; póroja la kisungu, a European soup (water-soup); póroja la tóká, lime too much diluted.
- POROMÓKA, v. n., to glide or slip down; e.g., ku poromóka mti, to slip down a cocoa-tree by

holding the tree with the hands, not with the feet; ku poromóka mlima kua ku tákéa, kua mágú.

POROMOLÉA (or POROMOLÉA), v. obj.

POROMOLÉA, v. c., to cause to fall down, to throw down in quick succession; ku poromóléa mādáfu kua mfililao (ku anguma itaruka), to throw down cocoa-nuts, one quickly after another; ku poromóléa mavi, to emit, to discharge the bowels with a noise.

PÓSA, v. a., to ask in marriage; ku fania manéno ya hárusai; upósa ni mali yapelekoáyo kua hárusi mtumke (Sp.)?

PÓSA (or PÓZA), v. a., (1) to cure (vid. póA, v. n.) (cfr. the Amharic word fáwasa); mganga ameni-posa marathiyangu, the physician has cured my sickness; ku ondósha marathi makóngo yaziwemo tena; (2) to relax in reference to physical strength; ku logéa muili; mtu huyu apóza, hasimiki (sc. mbó) (anaposa mbó heisimiki, ku poza nime or maime), this man is impotent as to virility; mukono unapóza, unakuffa gani, haushiki kitu; mtu huyu anapozesha mágú kua tambúzi, or anapozesha magu.

POSESHA, v. c., (1) to cause to become cool; e.g., ku-wali upáto póA, uwe berudi; (2) to cause to cure; e.g., daua hi ngoma, inaposesha kionda, kionda kinapósa ni daua hi; (3) to lame, to paralyze, cause to slacken, to be powerless; tambúzi ina-m-posesha mtu mukono, hawazi ku shika kitu, or ina-m-posesha gú, gú lapópéa, halina ngúvu kua mshipa uliokuffa gani (posesha (St.).

Posho, s. (la, pl. ma—), rations, maintenance, the portion of food given daily, or from time to time, to a wife (the natives have their several wives in separate houses), or to a child, or soldier, or stranger, &c.; posho ni kiséi cha náfaka, &c. Many women receive no more than five piabi of corn for ten days' allowance. This being very little, they give up themselves to harlotry for maintenance.

Poso, s., the demand in marriage; cfr. posa, v. a.

POSONO, s., an interpreter (St.).

POSHA (or POSHA), v. a. = ku-m-strifa; to give one a daily allowance of food, to provide one with food, clothing, &c., to give rations to; ama-m-posea mtumbáwe, he gave his bride maintenance (as the natives do after they have betrothed a young girl); ku-m-posea mume or askari jakála or viakála.

POZA, (1) all, of place or time; cfr. etc.; (2) cfr. upóte (pl. pote, za), too-stringy.

PÓZÁ, v. n., to get lost, to go astray, to err; e.g., amepotéa ndiáni, he went astray on the road, he went the wrong way, to perish; mali inapotéa, the property perished, was lost; kima kime-potéa,

- I have lost my knife; nimepotéa ndia nikatoka mimbani knako (njini), I lost my way and came out near your house (in town).*
- POTAKA**, *v. obj.*, to be lost to one; maji ime-ni-potéa, the property is lost to me, I lost it; maji ime-ni-potéa.
- POTÉVU**, *adj.*, wasteful.
- POTÉWA**, *v.*; nimepotéwa kissu, or kissu kime-ni-potéa, I lost a knife.
- POTÉZA**, *v. c.*, to lose anything carelessly, to cause to perish or go astray or be lost, to corrupt, to spoil.
- POTÉKA**, *v. obj.*, to lose to one; ame-in-potézen madano.
- POTÉKWA**.
- POTÓA**, *v. a. (cf. pototéa and pogúa)*, (1) to curve, make crooked; ku tia kombo or kota; (2) to spoil or to pervert a thing, e.g., ku potóa maneno, ku potóa kasi.
- POTÓA**, *s.*, crookedness, perversion, obstinacy; mtu huyu ni poté (Kimerina bá), this man is obstinate; watuma hawa ni poté (or pinda - hawu-niki), the slaves are refractory.
- POTÓKA**, *v. n.*, to be crooked, to be perverse, obstinate, heady, opinionative; mtu huyu ame-potéka, hakuongóka, ni muongófu or muongóki, alieharibika.
- POTÓKHA**, *v. c.*, to cause to become crooked, perverted, heady; e.g., watu wamepotésha = wamepotésha akili za mana, asifuate babai.
- POVU** (1), *s. (vid. pofu, eum)*, skimmings.
- POVU** (2), *(vid. pofu, pofúka)*, *adj.*, spoiled.
- POVÚA**, *v. a.*, to spoil, to destroy; povuliwa, povúka.
- POVÚKA**, *v. n.*, to become blind.
- POA**, *v. a.*, to cure *(vid. poaa)*, to cool by ladling out and pouring back again (St.).
- MAPÓKA**, *s.*, heating things (St.).
- PÚA**, *s. (ya, pá, ka)*, nose; muázi wa púa, pl. miázi ya pua, the division between the nostrils, the nostril. The natives do not say tándu ya or za púa; ku púa púa, to snort; ku seméa puani, or kúa na kungúgo, to talk through the nose.
- PÓA**, *v. n.*, to fall, to ebb *(vid.)* (both verbs púa and púa are in use), to decrease, to ebb, to become low, to become dry, said of the water which at the ebbs runs from the creeks into the open sea - ku háka, ku taka na ku wenda baharini; maji yá púa or yápua yamekúpa, yatakúpa, the water decreases, has decreased, shall decrease or fall off; maji yápua, the water has fallen (said of the ebb); for other objects they use the verb anguka, to fall; (3) to dot about, 1 Tim. vi. 4? (3) to shell beans, peas, &c. (St.). Maji ku júa na há púa.
- PÚA**, *s. (ya-)*, steel; ku tia púa kitóka, to steel, harden, sharpen the hatchet; púa ya juma kigisau kikatájo juma muenzawe kaza tupa.

- PULONA**, *s.*, an animal (hama mkia) without a tail (R.)?
- PULNI** (or rather **POANI**), *s.*, the shore, near the shore, on the beach, on the coast.
- PULÁA** (or **PULÁA**), *v. a. (Kipenda)*; ku pika muhogo ulio pasuliwa vipande vipande, to boil cassava after they have been cut into small pieces, which boil quickly.
- PULÁA** (1), *v. a.*; ku-ngúo na mawo (or ku pura ngúo mawéni) (opp. jajága, *vid.*), to wash by beating against stones; *vid. pura*.
- PULÁA** (or **PULÁA**) (2), *v. a.* - ku takama or ondosha fumbi la mpunga, to clean finally the dust out of rice or of corn, having been pounded the second time in a mortar.
- PULÁA**, *v. obj.*; Rashidi ame-ni-puláa mtellewangu.
- PULÁKA**, *v.*; mtelle unapuláka, takasakwé zinim-toka, the rice is quite clear of husks, dirt, or dust.
- PULÁKHA**, *v. c.*, to cause one to clean corn from dust or dirt.
- PULÁWA**, *v. n.*; mtelle wa mora unapuláwa ni watu.
- PULÁWA**, to be cleaned from dust; nimepuláwa mtollewangu ni watu.
- PÚA**, *v. n. (vid. puelá and púa or púa, v. n.)*, to be dry, hence sauti ime-ni-púa or poea, I am hoarse, or nimepuelá na (ni), sauti.
- PÚEWA** (or **PÚEWA**), *v. p.*, to become or to be left dry; ku púwa na sauti, to become hoarse.
- PUELÉKA** (or **FOULÉKA**), *v. n.*, to be dried up.
- PÚEKÉ**, *adv. (vid. peké)*, only, alone.
- PUELÉA** (or **FOULÉA** or **PÚA** or **FOA**), to get low or ebb for one - ku háka, to get dry; maji yame-m-pueléa or púa ndiani, dau halikuwéa ku pita, the water got low for him on the road, the boat could not proceed (= maji yamekúpa), the boat ran aground in consequence of the ebb, the low water stopped the boat; (2) sauti ime-ni-púa or pueléa, inakáka, imefundika, imekúa kidógo, imekúpa, hanáyo, he got hoarse, his voice fails him from hoarseness.
- PUELÉKA**, *v.*, to be dried up.
- PUELÉWA** (or **PÚEWA**), *v. n.*, (1) to be or become dry; (2) to become hoarse; dau lya pueléwa ni maji, or suisui tunepueléwa ni maji, we ran aground in consequence of low water; (3) mtu huyu anapueléwa ni sauti = sauti ina-m-pueléa, he is hoarse, he is dried up in reference to his voice; ku púwa na or ni sauti, to become hoarse.
- PULÉKA**, *v. c.*, to cause to run aground, to stop the voice; kúáni ku pueléa dauangu? why did you run my boat aground? mwaná ya mshipa wa kifú yame-m-pueléa sauti, the

sickness of the chest has stopped his voice, made him hoarse.

PUPSHA, v. c., to cause to ebb, the water to become low; Mungu yuwapusha maji.

PURKWA, v. p., to be in want of work (Sp.).

PURZA, s., a cuttle-fish (mgiri wa purza).

PURI, s., a very small kind of dove.

PURU, s., the name of a bad kind of fish (R.); cfr. kolekole.

PUJUA, v. a. (cfr. lafua), to touch or hit slightly, to scratch; e.g., mti hu una-ni-pujua, this tree scratched me.

JI-PUJUA, v. refl., to cast off all shame — ku jifania mtöfu wa haya, to render oneself shameless or barefaced; (2) to be beggar-like, to beg for everything one sees; mtu huyu mpujufu or mtöfu wa haya.

PUJUKA (1), v. n. (= hashuka), to become meagre, to lead a life of shamelessness and beggarliness, to lead a beggarly life.

PUJUKA (2), v. a. = ku kunioka, to gull the hands or feet; ku ondoka ngövi kua kitu kigumu, to knock off the skin by accident (Sp.).

PUJUKOA = hashukoa (cfr. lafika) = ku fania kua muiigni wazimu.

PUJULIKA, v. n., to be meagre, to be pining away.

PUJULIKO, s. (la), meagreness, leanness.

PÜKU (or PÜGU), s. (wa), puku wa mitüni, a field-mouse; puku yawakä shamba kü lä mmäa; the Wanika eat this kind of mouse.

PUKU PUKU; marathi ya puku puku, yapukusa watu, the sudden or speedy death of people; sickness throws them off (from the tree off life).

PUKUSA, v. a., to present, to make presents to (St.).

PUKUMA, v. a. (= ku ondoka, or konda, or kokoa, tembe), (1) ku-mahindi, to rub or to crumble Indian corn, which is still in the (guguta) cob, to break off, or cut the grains of Indian corn from the stump on which they grow; (2) mnäzi umepukusa matäle, the cocoa tree has thrown off little nuts in which there is neither water nor flesh. The natives dislike this very much, and therefore they hammer the skin of the tondo (an animal) into the trunk of the tree (muasi usipukuse majale tona), so that it may cease dropping its unripe nuts. This is a kind of charm. If they put umbi into the branches (makumbi) of the cocoa-tree, it is said to die away very soon; (3) ku pukuma mambi, to throw off dry leaves; miti yapukusa; marathi yapukusa watu au nima, as the wind throws off leaves from a tree, so does sickness throw off men or animals suddenly.

PUKWA, s. pukute ya wali (= wali maköfu), the dryness of boiled rice, when the boiled grains do

not hold together, but every grain is separate; wali ni pukute, rice boiled somewhat dry, if not so, ni wali wa mashendä, is somewhat softer and sweeter from the nazi, but still not liked (R.). PUKUTIKA, v. n., to drop, to fall off like dry leaves in autumn, or like ripe fruits; manzi yame pukutika nti; wali wapukutika, hamangamäna sana na mköno; umande upukutike nti, niassi sikeli maji sana; mada yamepukutika nti kua juu.

PUKUTISHA, v. c., to cause to fall; umende, umande upukutishe nti kwanza, do not go, let the dew first cease, let the ground be dried from dew; ku pukutisha mukato, to crumble.

PULIA, v. obj.; e.g., wali uki-m-pulia muana mjangana puaui, mamai yuwa-m-fonda, etc., if the boiled rice enters the nostril of a babe, his mother sucks it out.

PÜLKA, v. n. (Kiamu), (1) — ku konda in Kimw. kua ndä or uköngo, to become lean and thin by famine or sickness (Kigunia); (2) — ku sikia or sikiliza neno, to hear, or to attend to (Kigunia); (3) to be restless, to be offensive, to fret.

PULIKANA, v. rec., to hear one another.

PÜLIZA, v. a., (1) to blow or puff with the mouth; (2) — ku atilia kitu ku shuka tini, or kuäa juu, to let go, or fly downward or upwards; ku püliza nanga or bildi baharini, or ndö kimamani, to let go the anchor or plummet into the sea, to let down a bucket into a well; ku puliza kisuruli or tiara, to fly a kite (ku äta ku nenda).

PULIZIA, v.; mfüfi ame-m-pulizia mashipi (ügü ya kamba) samaki.

PULUKI, s., a spangle, spangles (St.).

PÜMA, v. a. (cfr. tutuma), to throß, to beat like the pulse, pulseate, to have pain, pinch; ipa la-ni-püma, the boil gives me pain; kitoa oha puma; ipa likianza ku kusanä wäsaaba mahali pamoja, linapuma sana.

PUMBA, s. (la, pl. ma—), a lump, a clod; pumbe la udöngo, a clod of clay, as much as can be taken with two hands at once, but the natives say: bumba la tombako, a bundle of tobacco; pumba (ya, pl. za) is a smaller quantity than bumba (la); pumba ya udöngo ya ku handika njumba, a clod of clay to plaster the wall of a house; kua mapumba, to congeal.

PÜMAI (or PUMAI), v. a. (1) (= ku via mufi na skili, to be spoiled, to be weak in body and mind), to be negligent, stupid, sluggish; (2) ku pumba kani (= kua mifu), to be idle or lazy; ku shaka ku sunguka pasipo kani, to desire to settle about businesses, thoughts; muana huyu ana-pumba hatta anapumbuka, this boy was lazy and thoughtless till he became a fool.

PUMANA, v. s. (= ku sasa or dangania watu), to be fool, to deceive people, to play the fool, to feign stupidity.

JI-PUMANA, to feign stupidity, or awkwardness.

PUMABANA, v. r., to deceive each other.

PUMABIKA, v., to become a fool (= ku danganika, to slight, neglect, to deprive oneself of a thing; kua masungumbe ndayumbasika ndiayangu, aikupata safari, or leo anapumbasika kua kasi hatta nakosha safari, by talking I have deprived myself of my journey (watu waliozungumua nani wamo-ni-via ndio), to make a fool of one, to play a hoax on one, to jockey one; pambasika hatta jua linakutua; cfr. pumbia dandia.

PUMBIA, v. obj.

PUMBIKA, v. n., to undertake a thing at random.

PUMBISA, v. a. = ku ji-tapá.

PUMBIWA, v. p.

PUMBU (or **PUMBO**), s., the scrotum (ya, pl. ma and za), swelling of the testicles in consequence of the mahipa disease; mtu huyu ana pumbu (cfr. yayi and mayayi ya pumbu, pumbu ya or za makende, hernia; koko za pumbu, or mayayi ya pumbo, or mapumbu, testicles (St.).

PUMU, s., an asthmatic complaint, an asthma (ni uwele wa pumai), throbbing of the heart in general, disease of the chest.

PUMUA, v. n., to breathe, to recover breath, to rest; ku-m-pumua kasi, to ease one of work.

PUMZI (or **PUMUM**), s., breath, respiration, breathing (ku pumia); ku shusha pumzi, to fetch or draw breath, to breathe (cfr. upumzi). It seems that in Kikung. "ku shusha pumzi or pumizi, means, to expire, to breathe out," and ku paaza pumizi, "to draw in the breath, to inspire."

PUMZIKIA, v. n., to breathe oneself, to rest from fatigue.

PUMZIKIA, v.; mahali pa ku pumzikia watu ndiani, palipo na uvuli na uberoi wa mti, a place on the road where people can rest, and where there is shade and coolness under a tree.

PUMZUKA, v. a., to cause one to breathe or rest; ku fika watu wapate pumzia.

PUMZIKIO (or **PUMZIKIO**, or **KUMZIKIO**); mahali pa ku pumzikia; tso pa ku tala, pa ku tlia mingo, a resting-place, a place where you can put down your load and take rest on a journey.

PUNA, v. a., to strip off, to scrape off, peel off; ku pana viisi; ku pana gofi, or ganda la mti; ku pana -ku tonga nta; ku pana harri kua kimo, to scrape off sweet with a knife; ku pana gungu.

PUNDA, s. (wa, pl. id., wa and za), an ass; punda kifungu - mishi, a gulla-ass, ope. punda wa

Hindi, mrefu na wama. Punda na mabifiri; cfr. *yaq*, camelus, an ass and a female camel.

PUNDA MILA HINDI, s., zebra, the natives eat this beautiful animal; pl. punda milia; milia (pl. milia), a long white and black line or stripe; punda yuna milia or milia, she has various stripes.

PUNDE, adv. (future and preterit); punde hivi just now, a little while ago, no sooner than after, afterwards, a little more; punde kidogo, ngofia kidogo, a little afterwards, wait a little; letta mti mdogo or mkuba punde, bring a little smaller or a little larger tree; punde kua punde, now and then, often, every moment, by little and little, repeatedly, always; kipindi hatta kipindi punde anakuja, punde anarudi (= marra punde marra), now he comes, then he returns, at one time he comes, at another he returns; mrefu punde, a little longer; kitu kirofu punde, a thing somewhat longer.

PUNGA, s., the flower and first stage of the cocconut (sing. upunga wa hindi), pl. za mahindi - shuke la mahindi; punga za mnasi ndiao muanzo wa nazi; upunga ukikua, jatoka kidaka, upunga ni mdogo kana tombe la mtama, all blossoms or flowers which resemble the mpunga.

PUNGA, v. a., (1) ku punga upépo (ku-m-pigilia, or fufia upepo kua upépo), to fan the air with a broom when it is very hot; to wave, to swing, to sway, e.g., to sway the arms in walking, which, as Dr. St. says, "is thought to give elegance to a woman's carriage;" (2) ku punga pepo, to cite and expel the spirit of a man possessed with an evil spirit, or the ceremony of citing and expelling an evil spirit; ku-m-punga mtu pepo kua ngoma, kua ku piga kofi na kua nimo, to cite the spirit which is believed to have caused a man's sickness. The citation is made by the mganga, who fans the diseased person with the mguisho (tail of long hair), which is anointed with perfumes, in order to attract the spirit, which will rise up into a man's head, and give information of the means by which he may be appeased and induced to depart from him. When a person is sick, he goes to a learned man, who, by means of the mbiruga (ubuo wa ku tenania), finds out that the person has been seized by a pepo, and that a mganga must be called to cite and expel the pepo. The mganga at first yuwapika niangu siku tata (he boils medicinal plants or roots) to fumigate the patient for three days. This having been done, the sick person is placed on a mat, many people surrounding him, clapping the hands, singing songs and beating abatu wa sifuri and makayamba - mahala ya mtama yalio na tembe ndani, to make a noise. The

mganga stands in the midst of the assembly next to the sick person, and fans him with the mguisho. This ceremony is performed in the morning and evening for seven days. After this, they anoint the patient with various perfumes, and beat a drum for three days, until the spirit at last comes and greets the assembly three times (aloha salām, salam aleikum, salam aleikum, salam aleikum). Then the mganga asks him, "who art thou?" He replies, "Mini ni jinani wa jinani wa kititi ja bahari, I am the Jin of the deep under the sand of the sea. Why have you called me?" The mganga answers, "We wish to relieve this sick person, and we ask thee, why hast thou made him sick?" The spirit answers (always talking through the sick person), "Because this woman or this man has made me angry, by touching or making water under the tree where I dwell, or because he or she has not honoured me by gifts, therefore I shall kill him or her." The mganga then prays, that the spirit may not kill him or her, and promises to supply all that the spirit may require. The spirit says, "I want a sheep or bullock, a kilemba and a januu," i.e., a table with much and various food, wali, ambari, udi, &c. When all these things have been procured, the pepo, acting always through the sick person, cuts the lap off the ear of the sheep, goat, or bullock, and tastes the blood. Then he tastes of every article of food that has been placed on the januu. After that, he takes leave of the assembly, saying, "I am now appeased, I will depart from the sick person, I shall do him or her no further harm; if he or she continues to be sick, or shall again become sick, it is not from me, but from God." Then he gives every bystander his hand, and says finally, "Kua heri fundi, kua heri kalmu," meaning the mganga. On leaving the sick man, he turns his head to the ground, which signifies that the pepo has gone his way. The mganga takes his wages and departs. This is the meaning of the expression ku punga mtu pepo, na mtu amepungua pepo. Of course, this description contains only the main points of the ceremony, for every mganga has his own method—but the substance is the same, viz., (1) the sick person goes first through a course of medicine; (2) the people make a noise by singing and beating the drum, to call up the spirit, or rather, to drive the sick person into a frantic state, in which the people consider the pepo acts and speaks through the sick person; (3) the frantic state passes away after the pepo is considered to have been appeased, and when the noise of the assembly ceases. The doctor having completed his medical and artful course, walks off with his wages, and

the sick person is either actually or temporarily relieved. Nature, medicine, art, cunning, and superstition, have all co-operated to force the man into the belief that he has been cured.

PUNGA, v.; ku-m-pungia ng'ũ, to make a sign by waving up and down a cloth in the air at a distance; ku-m-pungia mkono, to beckon one with the hand.

Ji-PUNGIZA UPEPO, to fan oneself; kua upepo (wa ku ji-pungia upepo) with a fan.

PUNGO, s. (Reb.), a kind of fish (probably = pungu).

PUNGU, s., the name of a drum; kuna ng'oma ya punga, ile ng'oma ya nganga; watu jioni wenda pungani; (2) kuna punga ya mji; Waganga wakakusaniāna wakapunga mji, wakatoza pung'ũ ya mji.

PUNGU, s., a kind of fish, a large bird of prey (cf. kipungu), a species of bird, probably the lamb's vulture.

PUNGU, v. n., to decrease, grow less, to abate, to wear away; jua limepungua leo ukali, the sun became less powerful to-day; pepo imepungua or zimepungua leo ku vuma, the wind abated to-day; akili zina-m-pungua.

PUNGU, s., defect; hapana pungu iliyo-m-pungua = viote vimezidi.

PUNGUKA, v. n., to be diminished (kua haba), to be defective, to fall short; maji yamepunguka, the water is diminished, become smaller; Simbo inapunguka sasa, the stick is now shorter; kwanza yalikua nrefu, laken imepungua urefu; wina unapunguka, the ink is diminished.

PUNGUKIA, v. obj.; mali ime-m-pungukia, the property has become less with him or for him, Luke xviii. 22, thou lackest one thing, bado jambo mmoja lina-ku-pungukia.

PUNGUKIWA, v.; mtu huyu amepungukiwa ni mali, he lacked property.

PUNGUA, v. a., to diminish, to lessen, to cause to become less, to make less; e.g., ku tanga, to lessen or reef a sail.

PUNGUA, v. obj.; Mangu ame-m-pungua mali yakwe, God has lessened (for him) his property.

PUNUA, s., difficulty; also said of a heavy load which is scarcely portable; ka kua ni pungua (R.)?

PUNUANI, s., a defect; huyu Mwarabu ni punguani ni Mwarabu kamili, this man is only a half-son of Arab, not an entire Arab; his father is an Arab, but his mother is of another slave. Mtu huyu ni punguani, or yuna punguani kua mama si mzungu kama kamili anatangumana na maji ya kitumoa, aliepunguka uunguana (vid. mpungu), this man is free, but his freedom is defective on account of his mother who was a slave, and was liberated.

PUNJA, v. a.; (1) to pound, e.g., rice the first and second time, but the third time ku pufya = takasa; ku punja mtale mara ya kwanza na ya pili lakua mara ya tatu ku pufya; (2) = ku-m-topa, ametopa kingi, aka-m-pa kidogo muenzi wa alipogawana kitu, henas to divide, to sell a little for the price of a large quantity.

PUNJE, s. (la, pl. ma—); (1) punje la dafa (Ki-pemba) — bûgu la dafa (Kimwita), a young cocconut, the skin of which is not taken off entirely, and which has only water and but little flesh (dafa la urambi, rambi). It is different from tonga (la, pl. ma—) la dafa, which is a ripe one, and which has both water and flesh. Its skin is entirely taken off; uki-li-pasua, utafania visio viwili (kizio, pl. vizio, is the half of a cocoa-nut or of an orange). Nasi hi ni tonga, this cocoa-nut is very large; (2) punje, the grains of corn (St.).

PUNJA, v. a.; ku-m-pansia ku uawa (= kutensu) ?

PUNTA, s. (ya, pl. ma), punta ya kansu

PÚO, s, nonsense; vid. pua, v. n, to dote, Tim. vi 4

PUPA, s. (ya, la) (= bidii, júhudi, kikáka), eagerness, great haste; ana harraka za kula, yuna pupa ya kúli or kúli kua pupa, to eat eagerly and hastily, so that others get little to eat (cfr. papia, v. a.), ku fania pupa (= harraka) ya ku kwisha kasi.

PURIA, v. obj., 1 Thess v 15

PUPUTA, v. a., to beat severely.

PUPUTIWA, v. p.

PURA, v. a.; ku para mtama, to thrash or to beat out mtama with a stick at the time of harvest, ku para ngúo (= ku fúa ngúo), to wash a cloth by beating or dashing it against a stone.

PURE, s.; ni matangamano ya mbázi na mahini ku pika páhali pamoja, puro za mahindi, or kunde na pojo, na mbázi, boiled together, the mixture of mbázi and mahindi, or of kunde and pojo, and the cooking of these things together

PURUKA, v. n.; (1) to fly off (ku ruka ruka), sidi alie na mbawa ywapuruka; (2) to be scared, frightened away

PURUKUHA, v. n., to cause to fly off, to let fly, to scare, fright away, to slight; c.g., maneno, not to mind a matter; purukusha abikio, not hear, not let it enter into one's ear.

JIPURUKUHA, v. refl., to slight a matter, not to take to heart (hati maanani, akilini, ku finia kana amesikia, to make as if one did not hear, to refuse to attend)

PURUKUSHANI, s, superficialness; ku fania, not to take to heart, to slight everything that one is told; ku tharau neno aambiwa, amefania kasi kua purukushani, kua harraka, kua ubaya, to do a thing superficially

PURUKUSHOA, v. p

PUSA, v. n.; mvua imepusa, the rain has abated, ceased = imepita, inaata kú ula, inafania kianga or mjaana

PÚTA, v. a (= ku-m-piga or pura) (Kipemba), to bang one about, to beat one thoroughly; ana-púto = pigoa hodari kua ukundu or kindu (ame-m-piga hatta aino mu-ambúa magofi ya damu)

PÚTIRA, v. n = pigika sana, to be well beaten (hatta anabuangika nti)

PUTUGALI, a fowl (Pemba) (St.).

PUNO, s, vid. púo, nonsense

P'LEA, v. n (mil puo), (1) to overlook, to neglect; ku maneno, to be silent and hear only (= ku niamá), (2) to talk nonsense, to chatter

P'UEA, v. a (Kimrimu, ku pusia motto = sufia motto), to blow the fire with the mouth.

P'UZIKA, v. n, to gossip, to talk with the women (vid. mpázi, haaharúti), ku tóa maneno yasokúa na máana, to talk senseless things (maneno ya burra) (= ku paya paya, ku pusika nafanyakwa, to chat, prattle).

P'UZIKA, v. c; ku watu kua maneno, to entertain people with prattle or chat; ku puziwa

R

RABA RABA NA YUSI, s kind of food for slaves working on the plantations (R.)

RABAI (or **RABAI**), Kik. Rabai (Rahai), in Kikamba Wawai. The Rabai tribe, Wanika wa Rabai, the Wankap of the tribe called Rabai; Mbai, a man of the Rabai tribe, pl. Warabai.

RADI (1), s (ya) (Arab. az), a peal of thunder, thunder bolt; unika kunapiga radi, or jana ili-piga radi, or ana inapiga radi inakata mmasi The natives believe the crashing thunder to be jama kikali (ja radi) kitakaja ubunguni, hard iron which comes from heaven.

RADI (2), adj; vid rathi, adj.

RAFF, s. (Arab راف), plancho; Turr. راف, tablette, the wall at the back of a recess (St.).

RAFIKI, s (ya, pl marafiki) (Arab. رفيق), a friend; rafikiyangu amekuja, my friend is come; marafiki yangu or rafikizangu or marafikizangu wamekuja, my friends come.

RIALIMU (or **RIJANI**), s. (ya, pl ma— or na), the direction on goods = alama ya kumi or lahama mwenzi mzigoni or kashani, the sign which signifies the number or direction written on a parcel

or bag (of corn, etc.), or on a bow (rajamuyangu hi, hu-i-oni, dost thou not see my direction?)
 راجم, lapidibus jecit, signavit lapidibus.
 RAGUMA (or ROGOMA), s., on the tesi, vid. (R.) ?
 RÁHA, s. (ya, pl. sa) (Arab. راحة), rest, repose, joy, tranquillity of body or mind; raha ya muili au ya moyo; ku óna ráha, to enjoy rest.
 RÁHANI, s. (Arab. رهني), a pledge, pawn, security — kitu-kilicho péwa ni mdéni; ku wéka ráhani, to pledge; 'túā rahaniyangu hatta nilipe, take my pledge until I shall pay.
 RAHINI (or RAKHISI), adj., cheap; mpunga' rahisi sasa, the rice is cheap now.
 RAI (1), v. a.; ku rai, to put morsels of food into a person's mouth as a mark of affection or honour. This custom is very common in Abyssinia especially between husband and wife; cfr. راعي, pavit, pastum duxit.
 RAI (2), s. (ya) (Arab. راي), prudence, cunning = uerovu, tesbiri, hila.
 RAI RAI, v. a., to urge on, to impel, to excite ?
 RAJABU, s. (Arab. رجب), the name of the Arab month Rajab. With the Muhammedans it is esteemed a sacred month because Muhammed is said to have journeyed to Jerusalem on the 27th of it.
 RAJEL (or RAJUA), s., a man; cfr. راجل, vir.
 RAKABISHA, v. c. (Arab. ركب) = ku weka kanzi (1 Tim. vi. 19), to lay up in store; Arab. ركب, custodivit.
 RAKHISI (cfr. rahisi) (Arab. رخص), (1) cheap; kitu cha rakhisi, a cheap thing; (2) easy, without taking pains, or without difficulties; kazi ya rakhisi, an easy business; ndia rakhisi, a road without difficulties or troubles, as there are no mountains, rocks, dense forests, robbers, &c.
 RAKHISHA, v. c., to make cheap, to undervalue.
 RAKHMANI, s. (ya) (Arab. رقم), chart, map (Arab.).
 RAKIBINNA (= pandanisha), vid. rakabisha.
 RAKIBUO, s., the composition of a word (St.).
 RAKIBU, v. a.; ku rakibu dirisha? (R.).
 RAMATHANI, s. (Arab. رمضان), the month of the Muhammedan's fasting. The Ramathani corresponds sometimes with our months September, November, and December.
 RAMBA (1), v. a., to lick with the tongue; e.g., ku ramba makombo ya sñani, to lick up the remainder of food which is still left in the plate
 RAMBIA, v. obj., to lick to one; e.g., jiboa a-ni-rambia damnyangu, or mukomowangu.
 RAMIWA, v. p.
 RAMBUNA, v. a., to cause or make one lick or lick up; ku-m-rambisha uhuaga.
 RAMBA (2), s. (pl. ma—), a piece of Madagascar grass cloth (St.).

RAMIA, s. (ya) (Arab. رمية), the charge of a gun.
 RAMLE, s. (Arab. رمل), divination with ashes; ku pigia ramle, to perform tephromancy (Er.); ku ramle ku ombéza; mpiga ramle, a fortune-teller.
 RAMNU (cfr. hammu, ghammu, or ramnu), sadness, grief.
 RAMUKA, v. n., to rise against; ni-wa-ramukeni (in war) ?
 RANDA, s., a plane; ku pigia randa, to plane; (2) ku randa, to dance for joy (St.).
 RANGATE s., a kind of dance and play which the natives perform after having burned a tango (wakirudi tangeni); vid. tango.
 RANGARA, v. n. (= ku ónia kua pili), to be transparent, to shine through; ngáo hi yarangara or yaonia kua pili, this cloth is transparent; cfr. angarara in Kinyasa.
 RANGÉ, s. (ya, pl. za) (Pers., رنگي), paint, colour; e.g., range niekundu (red colour), neupe (white), neusi (black), range ya kimandano (yellow colour), range ya manni mawiti, green colour.
 RANUBA, v., Rob. ? ?
 RÁPA (or LAPA), v. n., kua na ndéa bora, to be very hungry.
 RÁHAMA, v. (R.) ? ? raramia, v. obj.
 RARÚA, v. a., to tear, rend.
 RARÚKA, v. n., rent, torn, ragged; nguo inararúka, the cloth is rent, is in rags.
 RÁS (or RÁSI), s. (ya) (Arab. رأس), head, cape, promontory.
 RAS IL (EL) MÁLI, chief possession (cfr. lasir-mali); Arab. رأس المال, capital.
 RÁSÁKA, s. (ya, pl. za) = mitáa or mashina ya mkóko, miti mifupi ya ku shika sámaki, small mangrove-sticks (of the mkoko tree) fixed in the water, to catch fish.
 RASHA RASHA (1), v. a., to do a thing quickly and superficially in order to get off; ku shia harraka ku pata úguru na kuendakawe; amarasha rasha kazi, to do a thing partially.
 RASHA RASHA (2), s. (la, pl. ma—); nyufa ya rasha rasha or marasha rasha, a drizzling light rain which did not enter the ground; رشي, pausa pluvia.
 RASIO = rufka? (R.).
 RÁSI, v. (vid. rás) = kitoa ja mti, cape, fore land.
 RÁSIINI, v. a.; ku rasini watu (R.)? cfr. راسي, also رسي.
 RASUA, s., messenger, especially Muhammed.
 RÁTHARA (or ROTHARA), s. and adj. (Arab. رطوبة), tow, wetness, humid, humidity.
 RATHI, adj. (Arab. راضي), ready, willing, satisfied, content, approving (vid. rudi, adj.); kua rathi, to be content with (cfr. Luke iii. 14); mwa

- rathi, forgive me, excuse me: ku rathiana, a. *rea*, to consent, to assent; mimi ei rathi kua madono haya, I do not consent to this matter; mimi rathi ku nenda, I am ready for starting; ku-m-daka rathi.
- RATHIA, v. (Arab. *la*), good pleasure, will (Rom. ii. 18).
- RATHIWA, v. n. I like, I prefer; narathiwa ku-liko, more than —.
- RATIBU, to arrange; *راتب*, *ratibu* suit.
- RAUFU, s. = wema; kua raufu = kua wema; alitua watu kua raufu, he treated everyone according to his rank; *cf.* *راتب*, *elatio dignitatis*, honoris consuetudo.
- RAUKA, v. n.; ku ranka el fegiri, to rise early.
- RAUKA (R.); ku-m-rankia kisauku = ku-mu-enda, to come to one early, to surprise him early.
- RAUM, v. a., to trim a sail (St.); *cf.* *رايم*, *contort* ac serpente, *stria*.
- RAUKU, s. (Arab. *ka*) = kikiri, bribe; *donum quod datur corrumpendi causa* (R.).
- RAYA (or RALA) (aria, pl. waria or rayat) (ya, pl. za) (Arab. *la*), subject living under the dominion of N.N.; mimi ni raya or aria (pl. waria) ya Seidi, I am a subject of Seid (the Sultan of Mascot); rayat el Maturki, subjects of the Turks; rayat el Ingleso or Ingreno, English subjects.
- RDUFU, v. a.; ku rdifu, to double, to repeat, e.g., a visit of a place on a journey; *cf.* *ردف*, *pono venit*, continua serie successit, unum alterum secutum fuit. Hence mardufu, *vid.*
- REALI (or REA), s. (ya, pl. za), a German crown or dollar, current on the Suahili coast. Its name is derived from the Portuguese and Spanish coin "Real." Real ya Kifaransa or Real ya Faransa, a French dollar = 5-franc piece; Real ya Shani, or fetha ya Shani, a black dollar; real ya thehabu, an American gold 20-dollar piece; real ya malinga, a Spanish dollar (abu madia in Arabic) = a German crown.
- REBU, *adj.*, long; kita kirefu, a long thing; niumba ndefa, a long house; makasha marefu, long boxes; kasha refu, a long box; mti mrefu, a long tree; kila pinda, a little longer.
- REA, *vid.* *era* (R.)?
- REA, v. n., to sway loose? *cf.* *uleleo*.
- REZA REZA, v. n.; to waver, totter, shake, to be riotous; monyashwa yaraga reza, his teeth shake.
- REZA, v. n., to be slack, relaxed, loose (= legen); muli unaregea; *cf.* *زا*, *redit*, *reversus* fuit.
- REZALA (or REZENA), v. c., (1) to return —
- rdisha; (2) to come to be less, slack, to relax, to loosen.
- REZALANA, v. rec., to return to each other; e.g., mali.
- RENE, s.; tu-tie rthe (sailor's language), Reb.?
- RENEMA, s. (ya, pl. za) (Arab. *la*), mercy, compassion.
- RENEMSHA = rhema, v. a., to pity; mtu hayu kwanza alikua sukara, laken Mungu ame-m-rehemesha, ame-m-pa mali.
- RENEMWA, v. n., to be pitied; amarehemwani Mungu.
- RENEMU, v. a., to pity, commiserate one, to have pity upon; ku-m-fania rhema Mungu a-m-rhemu = a-m-likilia rehema, may God have mercy upon him (when he dies).
- REJA REJA, detail, in opp. to jimla (R.), wholesale business.
- REJEA, v. n., to go back, return, refer; v. c., rejiza, to make to return, to repay (*vid.* *regia*); ku rejiza kua asiliyakwe, to return to one's origin; ku rejiza malipizi, *requite*.
- REKANIHA, v. a., to put on the top of (St.); *cf.* *rokebu*.
- REKEBU, v. a. (Arab. *ka*), to ride; e.g., ferasi, a horse (= ku panda); ku rakibu dirisha.
- REKEBIWA, v. n.; ferasi amerekibiwa ni mtu.
- RENGA, v. a.; fulani anaringoa ni mke; *cf.* *soga* in *Kinusa* to marry a wife who compels him to stay at a distance, as she lives far off.
- REKEJA, v. a. (Kin.), to coar., to wheedle.
- REHA, s. (ya, pl. za) = rushi ndogo, small shot, grape shot; rusa za mizinga (*cf.* *rusani*) (*cf.* *mirahu*), splinters of a shell.
- REVA (or REWA), v. n. (Kiamu) = ku gnieta, to be obstinate, refractory (ywarova mao).
- REVEA (or REWEA), v. a. (Kigunia), to refuse one, to hinder.
- REVELEA, v. to refuse to one a thing.
- RUARIA, v. a., to seek (Ec.)?
- RINA, s. (Arab. *la*); watu watoko riba (Luke xix. 28), bankers (Sp.); ku toa riba, to practise usury.
- RIDIA, v. a.; *vid.* *rithia*, v. a., to acquiesce in.
- RIFFA, s. (la, pl. ma-) (Kisarima), rifa la jangu (Kisarima tano), a kind of cover of clay in which coals are placed over the boiled rice to dry it; *cf.* *زا*, *circumedit* ab omni parte; *زا*, *fragmentum stramineis, stramen*; *cf.* *rifua* in *Kinika*.
- RIGIJA, s., men; *vid.* *raja*.
- RIGANO (or RIGANO), s., interpreter? = mae wa mbella; *cf.* the Galla word "gigano," a messenger.

RİHÂNI (1), *name of a planet*; (2) *sweet smell, perfume, sweet basil*; Arab. ریحاني, herba odorata, de omni planta odorata.

RİKA, s. (vid. marika), *an equal*; rika hili, pl. marika hays; ambaye si rikâlo, *one who is not thy equal*.

RİMA, s. (la, pl. ma—), *a pit dug for catching large animals*; rima (shimo) la ku tegêa niâti or ndôfu.

RİNGA, v. a.; ringishôa, v. p. (R.)? *tuaringishoa, by our young men who like to travel, but not to cultivate the field?* cfr. rênga.

RİNÂLA (Arab. رسالة), *message*.

RİSHÂI, s.; vid. rusâsi, ball, bullet.

RİSHÂI, v. n., *to be or become wet, moist, cool*; nti inarishai = ina maji maji, ina rutuba, *the ground is wet, moist*; yasisima kua beredi; kertâsi yarishâi wino—yanôa wino; nguo imepata beredi, inarishai; mahali parishaiipo maji or palisâpo maji, *a wet place*; mûniu hu unarishai; cfr. رَشَّيَ conspersit.

RİSHÂNI, s.; vid. rihâni.

RİSİMU, v. a., *to make a first bid when anything is offered for sale* (St.); cfr. رَسَمَ (rasama) signa fecit, vestigium impressit, praescripsit rem.

RİTHI, v. a. (Arab. ورث), *to inherit*; mana amerithi mali ya babai, amerithi kua babai, amepata urâthi kua babai.

RİTHİSHA, v. c., *to cause to inherit, to divide the inheritance*.

RİTHİWA, v. p.

RİTHİA, v. a., *to accept (= ku kûbali), to consent, to comply with, to be contented with, to acquiesce in*; v. rec., ku rithiana, *to agree mutually* (cfr. rathi); v. c., rithisha = ku-m-kubalisha ku-m-fania kûa rathi nai, *to cause one to accept, to consent to a matter*; iki-ku-rithi, *if it please you*; rithika, v. n., *to be satisfied, contented*; hakurithika, *he was not accepted in what he proposed, was not complied with*; iki-m-rithi Bana, *if it pleases the Lord*; aki-ku-rithi bassi, *if he only please you*; cfr. Arab. رَضِيَ, vicit placendo and contentum aliquem reddendo.

RİZA, s., *a door-âlain* (St.).

RİZKI (or RİZIKI), s. (Arab. رِزْق) (ya, pl. za or zirki); (1) *means of maintenance in general, victuals, provisions*. Mungu ame-to-pâ sui zir-kinetu or rizikizetu mûnaka hu, *God has this year given us the means of sustenance*; (2) *the necessities of life*; cfr. Arab. رَزَقَ, res ad vitam necessarias dedit Deus.

ROBO, s., *a quarter (of a dollar)*; vid. رُوبَى, quat.

tus fuit (Robo Ingesa, an English sovereign, St.); kassa robo, *three quarters of a dollar* (vid. kassa), *less by —*.

RÔBÔTA (or RÔBDA), s. (la, pl. ma—) (= bûnda, la), *packet, parcel*; e.g., roboda la Amerikano lililofungoa pamoja, *a pack or parcel, bale of American cotton cloth tied together*; ligavit.

RÔDA, s. (vid. kapi), *a pulley, roller, sheave of a pulley*.

ROGÔMA, vid. ragûma.

ROHO (or RÔHO), s. (ya) (Arab. رَوْح), *name rokho hu n'aka* (ku ni aka), *hu n'enda mbio* (ku ni enda), *hu ni pâba* (R.), *soul, spirit, breath, life, greediness, throat, pit of the throat*; ku kokôta roho, *to breathe hard*; rokho heipigi tena, imesi-bâna, *pulsation of the heart*; moyo haupigi tena, rokho imetôka. *But the kifuli ja rokho does not die*; kitakuenda mbinguni; malaika atatos, atapâ (ruka) nayo; kifuli kikiwa jema, kitafika mahali pema, kikiwa kibaya, kitakuenda mottôni laken rokho kana kuamba niama ya rokho itaôsa pamoja na mulli, rokho ya-m-piga, pumûsi zimekwisha, or zime-ni-aha, *my breath is finished* (from running).

ROJO (or RÔJO RÔJO), s., *muddiness*; maji ya tôpe; maji ni rojo rojo kua tope or fumbi, *the water is muddy*; (2) *the sediment of oil* = mafuta masito (vid. tope, s.), *sediment of pounded grain steeped in water* (cfr. kande, in Kiriassia); calcevit, confusum fuit.

RÔNGA RÔNGA, v. a. (= ku-m-sihi, hâji hâji), *to implore, entreat one*; nakwisha, ku-m-ronga ronga, haku-ni-pa; cfr. ku-m-bamberêa, *to implore humbly, saying, I am very poor, &c., give me work to get my bread*.

RONGA RONGA = enga enga, v., *to carry care fully that which may be broken*.

RONGÔRIA, v. a., *to belie one*; ku-my-ambia mamfeno ya urôngo, *to tell one a lie*; kama urôngo, *a liar*; cfr. súa, bukûa.

ROROMÔKA, v. n., *to spread, to diffuse itself*; e.g., kionda kinaroromôka, *the wound increases in size* (in consequence of improper treatment, as the natives believe).

ROMOMORHA, v. c.; jakûla kibaya kinaromorha, *kionda, bad food will increase the wound*.

ROSHÂNI, s., *balcony*? cfr. رَشَانِي, fenestra, seu foramen per quod spectatur caelum.

ROTTELİ (or ROTLI), s., *a weight*. A rotella has 12 manni, or 36 roteli; 1 pishi has 2 rotella, and 12 pishi are = 72 roteli (pound) (36 pishi).

RÔTURA, s.; vid. râtûra, and Rîshâa or rîshâra.

RUSÂNI, s. (wa, pl. marshâni), *a plant*; cfr. رُشَانِي, fuit navardua).

RÚM, v. n. (Arab. رَجَعَ), to come back, to return, to

correct, to keep in order; cfr. رَدَّ, redit, re-
vertens fuit, to chastise — ku-m-tia adabu.

RÚDIA, v. obj.; kime-m-rudia kiándia.

RÚDUNA, v. c., to cause to return, to return or
give back a thing, to send back; ku-maneno, to
send an answer; ku radisha mema, to correct
well.

RÚDUMIA, v. obj.; ame-m-rudishia pundawakwa.

RÚDIWA, v. p., to be punished and abstain from
wickedness.

RÚDIANA, v. fac., to object to.

RÚDIA, v. n., to be made to return, to be
capable of being kept in order, or corrected.

RÚDÚRIA, v. a., to double; cfr. رَدَّفَ, pone venit,
seoutus fuit.

RUFKA, s. = rasbo (vid. mjaka) (R) ?

RUFUF, s. (St.), the shelf in a recess; cfr. رَفَفَ,
arcuatus egre aut simile quid, &c.

RÚVUKA, s., refusal, prohibition; to prohibit, for-
bid, check.

RUFUKIA, v., to forbid to one in another's
absence; Gabiri ame-m-rufukia Rashidi asi-
nenda.

RUFUKIWA, v. n.; Rashidi amerufukiwa ni
Gabiri, R. was forbidden by G.

RÚPŨKU, v. a., to prevent, forbid one; ku piga
marukũ, to forbid.

RÚGU, s. (la. pl. ma—), a blunderbuss ?

RÚGU MÚGU, s., swelling without abscess, niúki
ame-ni-uma unalánia rugu rugu la muilini, a bee
has stung me, I have got a swelling on the
body.

RÚKHA (or RÚKŨSHA, or RUKUSA, or RUKUSU), s
(ya) (Arab. رُخَا), permission, leave; ku-m-pa
rukha, to give one permission or leave; ku tōā
or pokēa rukha, to take leave or permission;
ku kātā, to refuse permission.

RUKUŨA, v., to give one permission in another's
absence = ku-m-toleā rukha; Gabiri ame-m-
rukhuſia Rashidi Seidi bakusapo, Gabiri gave
permission to Rashid in the absence of Seid.

RÚKŨŨU, v. a., to permit or allow one.

RÚKA, v. n., to jump, leap, to fly off; nima ame-
ruka akapita kuka idambaza kua pili, an animal
jumped over the wall; wiani ameruka = amepiga
makũwa, the bird flew off; ku ruka kua ku teza,
to leap in dancing; mashikio ku-m-ruka, lit.
the ears fly off to him = mashikio ya-m-ruka, the
ears tingle him.

RUKA MUKA, to leap.

RUKIA, v. obj.; tut ame-m-rukia kuku ku-m-
shika, the leopard sprang after the hen to
seize it; kuand ku-m-rukia mtu yule kua
maneno? ana-kufaniāni u-m-rukioye kua ma-
neno.

RÚKŨA, v. p.; ku rúkũa na kili, to lose one's
senses, to be stunned.

RÚSHA, v. a., to cause to leap, or to fly, to throw
up into the air; ku rusha tiāra, to fly a kite
made of cocoa-leaves.

RUSHIA, v. obj.; baba amemrushia mana tiāra-
yákwe.

RUKNUTHU, v. n., to run (St.); cfr. رَشَى.

RUMANA, s., a pivot which holds the shikio, or on
which the rudder moves (R).

RÚMBI, s. (la. pl. ma—), a large jar (kasiki) ku tia
laddu or asali.

RUNDA, v. n. (cfr. ku gũndā), to remain behind in
growth, to be stunted or crippled; mana ata-
rũnda kua ku-m-tukũa, mamai a-mu-undēsho
asoē magu, to be of low stature, but growth is
still possible; ku kugũndā signifies the same thing,
but the process of growing has entirely ceased;
amerunda kua mārathi laken hatassa ku gũndā,
he has been crippled by sickness, but his stature
has not yet arrived at a stand; (2) to be sullen,
sulky, angry = kasirika, siya, druka, nuna, sasi
nugnunika (R).

RUNGA, v. a., to gather, to be gathering (mvúa ya-
funga), the rain is gathering, the rain will come.

RUNGU, s (ya, pl. za) (Kikamb. njōma or nōma),
a mace, a kind of club with a thin handle and a
knob at the end, somewhat larger than a duck's
egg; runga (la. pl. ma—), is a very large club
of this kind, knobbed stick.

RUNZI, s., Arab term for "rice" (runs); runzi ya;
cfr. رَزَّ, id quod, رَزَّ, oryza, rice.

RUPIA, s., a rupee (an Indian coin).

RUBAMI (or RUBAMI), s., lead (cfr. رَمَامِي, plumbum
et stannum) (cfr. resa) rusāsi ya bunduki, a
musket ball

RÚSHA, v. a; ku rusha fumbi kua pepo (vid. mtama,
kite), to make to fly, to throw up dust through
the wind.

RUNNANI, s. = tiāra, a balloon ? ? vid. ruka.

RUKHIA, to splash, to throw upon.

RÚKHUA, s., a bribe (St), cfr. رُخَا, dedit alicui,
رُخَا, donum quod datur corrumpendi causa;
amekula rúshua, something made of spices, &c.,
to strengthen one's understanding (R.).

RÚKŨKI, v. a. (vid. riziki), Arab. رَزَّ, res ad
vitam necessarias Deus dedit, sustentavit.

RUSUNA, s. (= halus ei betha), a soporiferous
remedy made of the yolk of eggs, sugar and ghee
(R.).

RÚTUSA, s., dampness, moisture, wetness; mahali
pa rútiba, a moist or damp place; kima biki
kimekũa rútiba kua mvúa. kimebũrũdi kua

beredi; رطب, humidus fuit; رطوبة, humiditas.
 RUTUNIKA, v., to be damp, wet.
 RUTUNISWA, v. c., to cause to be damp or wet, to make damp.

RÚZUKU, v. a. (vid. rúiki), to supply with the necessities of life; refers especially to God, who gives to every one of his creatures that which is needful for them.

S

SA (rather za) (vid. za), one of the genitive-particles (vid. gram.), used in nouns in which the singular and plural are alike; e.g., niamba za watu, the houses of men (sing. niamba ya watu, the house of men).

SA (or SAA), v. n. = alia, to remain, to be restant, or to be left; kitu hiki kimesa or kimesalia, this thing was restant or left.

SALIA, v. obj., to remain to one.

SASA, v. c., to cause to be restant, to make to remain, to leave over.

SASIA, v. obj., to leave to one.

SASOA, v. p., to be left.

SA; e.g., ndiposa, nliposa, vid. ndiposa, I say! ndo sa or ndosa, come along, do! sa, you! I say! you now!

SA (better ku za, or za), v. a. (Kigunia), to bring forth or bear a child, to bear fruit (= Kimwita ku via); amena mana, she gave birth to a child.

KU ZALIA, v. obj., to bear to.

KU ZALIWA, to be born.

ZALIA, pl. mazalia in Kigun., for kivalia in Kim. (R.) (?).

SA, s.; vid. ūmbo, s.

SAA, s. (Arab. ساعة), an hour, a watch, clock; saa gani saa? or saa ngapi? what o'clock is it now? resp. ni saa tatu. The Swahili people reckon their time according to the Arabic manner. The day commences at sunset about 6 o'clock in the evening. About 9 o'clock in the evening is saa ya tatu; 12 o'clock at night is usiku saa ya sitta; 3 o'clock after midnight is saa ya kenda; 6 o'clock in the morning is saa ya ethnashera; 9 o'clock in the morning is saa ya tatu; 12 o'clock, or noon, is saa ya sitta; 3 o'clock in the afternoon is saa ya kenda; and 6 o'clock in the evening is saa ya ethnashera; cfr. ساعة, pars quaedam diei et noctis, hora.

SAAKU (or SAKU), s., rectius saku, a turn, turns, guard, watch at night, bivouac; ku linda or ku ngoja saaku, to watch, to be upon the guard, upon duty; kua saku, by turns, perhaps the Arabic ساق, quarta pars omnis rei, quarta pars diei.

SAANDA (or SANDA), a shroud a winding-sheet.

SABA (or SABA), adj., seven; ya saba, the seventh; watu saba wamekufa, seven men died; cfr.

سبعة, septem; saba, saba, 17; sabuni or sabuni, 70.

SABABU, s.; vid. sababu, reason; kwa sababu ya, because of; cfr. hujia or hujja, ajili or ajili.

SABADI, s. (better sabadi) (ya), sabadi ya ngawa, the civet of the civet-cat; sabadi ni jasho kifanicho taka mkunduni, or kigandamaji mkunduni wa ngawa, civet is the sweat which adheres to the anus of the civet-cat; the sweat produces a sticky substance near the anus. This matter is called sabadi, musk.

SARAINI (or SABUINI), seventy; vid. saba.

SARAKHI, s. (ya); ghorio na sabakhi yakwe, coenacum et potus matutinus.

SADARI (pl. masabai) contrivers, abettors of enmity; fitina, enmity.

SABATASHARA, seventeen.

SABEKHI (or SABIKHI), v. n. = ku amkia, to greet or salute in the morning; cfr. صباحي, salamatit mano; ku-m-sabikhi Mungu, ya pekee.

SABIDI, v. a. (better sabidi), to take civet from the ngawa; ku-m-sabidi sabadi = ku-m-kamia sabadi to squeeze out the civet (of the civet-cat); nime sabidi leo ngawa, nimepata sabadi wengi. The natives draw off the civet from the anus by means of a little spoon.

SABIRI, s. (ya) — gisi, kind, species, sort, quality.

SABILI, s., way; Arab. سبيل, via aperta.

SABIRI, s. and v. a. (Arab. صابر), patience, to be patient.

SABITI (or rectius THABITI), adj. and adv. (also ثابت), close, fast, firm, the compound or truth of anything; shika thabiti, seize the rope firmly, seize it strongly; shika thabiti.

SABITISHA (rectius THABITISHA), v. c., to cause to hold fast, to confirm; ku-sabitisha neno = ku-fania neno la kuuli, to cause a word to be firm, to confirm the truth of a proposition; ku-m-thabitisha rahayakwe, shika yakwe ina kwisha tumia, make him firm (R.); cfr. thabutu and thabutisha.

SABUNI (Arab. سبوني), seventy; vid. sabuni, seventy.

SABUN, to bid higher by auction? vid. saba (R.); cfr. سبوني, avertit ab alto domus? or سبوني, vendidit omnes fructus in arbore.

SABUNI, s. (ya), (1) soap; Arab. صابون, (2) a kind of cloth; kama ngema za sabuni = hariri.

SABURI, s. (ya) (= sibiru or sabiri), patience, waiting (or sabiri) (cfr. sabiri); cfr. صبر, ligavit,

ocogit, patiens, constans fuit; صبر, patientia; constantis in malis perferendis.

SABURI (or SABIRI), v. n., to be patient, to wait; saburi kidogo, wait a little.

SABURIA, v. obj., to wait for one.

SABURISHA, v. c., it comes one to wait (= ku-mkésheha).

SADA, s.; sáda la názi (R.)† Mungu aka-m-jalia sáda akatoka?

SADABI (or SABAKHI), v. a. (Arab. صبح) (cfr. sábe-khi or sábhikhi), to salute in the morning; unakuja ku sadabi, I came to greet you in the morning.

SADAKA, s. (ya, pl. za) (Arab. صدقة), a sacrificial offering or feast, a feast connected with religious ceremonies, especially with prayers to God to avert some public or private calamity (e.g., disease, famine, war), or for some public or private blessing (e.g., rain, &c.); sadaka signifies also an alms, charity, anything done for the love of God, and for one's own soul; Wasuabili wafaniao sadaka wafania jakula, watinda mbuzi au gnombe, waita watu wa miji etnasher (kumi na miwili), wa ita wana = juóni, wakatia fátíha, wakatia nháni, waka-mu-omba Mungu wema. The heathen tribes (like the Muhammedan Suahili) have their sadaka; they slaughter animals, and pray to the Mulungu and to the Koma (departed spirits) of their tribe, in case of public or private calamity, especially at their funerals and the ceremonies which follow them.

The sadaka (offering) is always connected with prayer, eating and drinking, reading of the Koran (with the Muhammedans) or of other books, saying of the "Bismilla ar-rachmān erra-chím," &c., to which the people respond by the word "ámén" (amen). We may recognise in the sadaka an approximation to the Christian Sacrament, but as it stands on a false basis, it can never lead the heathen nor the Muhammedans to a true communion with God, but rather takes them further astray, and throws them into the power of the spirits of darkness and of superstition, and terminates in the flesh, in which, and for which, it has been established. It uses the visible elements for the service of darkness. However, it is a strong argument to show how conscious the heathen are of the Divine wrath, and of the necessity of averting it by any means. Unhappily, these means and ceremonies have been invented by themselves, and not by Divine authority; cfr., the heathen and Christian sacra-

ment, 1 Cor. x. 20, 21, and v. 16, 17, and 1 Cor. xi. 22.

The Suahili mix together tangakini, makindí mítama, píjo kúnde, njágu, and boil all these ingredients in a pot. When boiled, the mixture is given to the people after the wanaajusi (the learned) have said the fatiha. They also make an uji (vid.) ku omba mvúda kwa vitufu via nasi, i.e., they prepare a thin rice soup, and put it into a cocoa-nut shell with many holes in it, so that the soup can run through. This is an emblem of rain, for which they pray on the occasion of such a sadaka. Ku fánia, or ku tóa, ku jongeleza sadaka, to sacrifice; There are four kinds of sadaka, viz. (1) alms; sadaka ya me skini; (2) ku piga sadaka, entertainment in general; (3) sadaka ya sakka, to give the fortieth to the poor; (4) sadaka ya fidiri, ya mtama, ya niama, for the poor.

SADIFU, v. n.; vid. súbú; cfr. صدق, recessait invent, occurrit (cfr. also صدق صدق, luxit, aperuit, sustulit velum); asákha ile ina-m-sadifu, hakuweza ku ondoka (R.), daua inasadifu, the medicine had effect.

SADIKI (or SEDEKI), v. a., to believe, to take for truth (from reasons); nenolakwe ni sadiki, kadiri a-ku-ambialo ni tama; ni sadiki a-ku-ambialo ni kuelli, truthful; صدق, verax, sincerus fuit.

SADIKIA, v. obj.

SADIKISHA, v. a., justify, cause to be believed.

SADIKISHO (la), justification (v).

SADIKIWA, v. p.

SADIKI, s. (Arab. صادق), truth, truthful.

SADU (vid. satn), s., a monstrous snake, twenty-four inches (long), and one and a half in circumference.

SÁFARI, s. (ya, pl. za) (Arab. سفر), a journey, a voyage.

SAFF, adj., serene (St.).

SÁFI (or SUÁFI), adj. (Arab. صافي), clean, pure.

SÁFIDI, v. a. (Pers. سفید, blanc), to clean; ku sáfidi vizári or vema (= ku tengéza vema).

SÁFIHI, s. (Arab. سفاهة), rudeness (St.).

SÁFIHI, v. a., to clean; صفح, condonavit, latum e locit.

SÁFIKA, v. n., to be purified.

SÁFISHA, v. c., to make pure or clean.

SÁFIWA (SUÁFIWA), v. n., to be clean from dirt = si taka tana, si makhlúti, kimekúda suafi, jeupe, hakina taka. صاف, clarus, purus fuit depuravit, clarum reddidit.

SÁFIRI, *v. n.*, to travel or set out on a journey, to start, to sail; alikuwa safarini or katika nti zingine miaki mingi, he was many years (traveling) abroad or in other countries.

SÁFIRIWA, *v. c.*, to cause to travel or to depart, to see one off; ku-m-safirisha mtu jombóni.

SÁFIRIWA, *n. p.*

SÁFFU, *s.* (ya, pl. za) (Arab. صف), row, rank, file; saffu mbili au tatu za watu, two or three ranks of men; saffu za kaida, regular rows; ku weka kua saffu, to put in rows.

SÁFRÁNI, *s.* (ya), saffron; *cfr.* zafaráni.

SÁFURA, *s.*, disopy; mfarathi ya safura, a disease in which the whole body is swollen; muigni safura ndip aliefura muili ote (*cfr.* matumbui tumbui), biliousness (St.), *cfr.* mahana.

SÁGA, *v. a.*, to grind; e.g. ku sága unga, to grind flour.

SÁGÁA, *v. c.*, to cause to grind.

SAGIA, *v. obj.*; jiwe la ku sagia unga, a mill-stone, a hand-mill. The natives grind their corn between two stones; kiteng'ele cha ku sagia mtelle, the mat which is placed beneath the lower stone upon which the flour falls. With the upper stone (called muana, the lower mama) they grind the corn until it is reduced to flour. The Suahili use also round stones, of which they turn the upper one with a piece of wood which is fixed into a hole made in the stone.

SAGIKA, *v. n.*, to be capable of being ground; jiwe halisagiki kua ubáya.

SAGIWA, *p.*, jiwe halisagiwi? is the mill not used any more?

SAGÁA, to be ground

SAGÚA, *v.* (or **SAGÁA**), to lighten, to give light; sagúza, to enlighten; sagáwa, *v. p.*; nuru ime-m-sagúá, he got light; muanga wasagáa kizani; kua na muanga; ku-m-tia nuru = sagáza, to illuminate.

SAGÁI, *s.*, a spear, a javelin (St.).

SÁGAMA, *v. n.*, to stick by being caught in anything (as an arrow in a tree), niama inaságama menononi, or niama ya-ni-sagama menononi, the meat sticks in my teeth; *vid.* sakama

SAGO, *s.*; kuna muamba sago moja = mtembo wa muamba (R.), *vid.* mtembo (?)

SÁHALA (or **SUHALA**), *s. and adj.* (Arab. سهل), lightness, easiness, lightness, light, easy; jambo hili ni sáhala dógo, si kitu kialto, limekwisha marra moja, ni kipezi, this matter is light, not heavy or difficult, it is quickly done, it is a trifle; wafania kua sáhala, they made light of a thing, but found it more difficult than was expected.

SAHALA, *v. obj.*; u-ni-sahalia, u-ni-fania upesi.

SAHALIKA, *v. n.* (*cfr.* mahala) = to have relaxation of the bowels.

SÁHÁNI, *s.* (ya, pl. za) (Arab. صحن), a dish, a plate; masáhani, large plates; sáhání, a small plate. The natives speak (1) of sáhani ya Mria or Moria, plates brought from the Maputius; (2) of sáhani ya mifumba, mamba ni matunda ya poani, yatoma kua mibayakwa; (3) of sáhani ya serafi (of red and various other colours).

SÁHÁRI, *s.*, (1) a country in Arabia; (2) a kind of cloth brought from that quarter, checked stuff for turbans.

SAHAU, *v. a.*, to forget; Arab. نسي, oblitus fuit.

SAHAULIWA, *v. p.*, to be forgotten (*vid.* sáhuu, *v. a.*, to forget; sahaulika; vema via havisahauliki; sahawisa, *v. c.*, to make forget.

SAHIB, *s.*, sir; *cfr.* صاحب, socius, herus, dominus, praefectus.

SAHIBU, *s.*, a friend.

SÁHIBU, *v. n.*, to be finished; niamba inakwisha sahibu, the house is ready, it is finished; ku-ji-sáhibu, to make oneself ready for the journey; ku weka sahibu, to be put ready; *Der.* masáhibu.

SÁHINI, *adj.*, correct, right; *v. n.*, to be right, true, correct.

SAHINISHA, *v. a.* = sakhikhi, to correct; *cfr.* صحح.

SÁI, *v. a.* (Arab. سعى or ساقى, cucurrit), certavit, contendit, oporam dedit, quæstum fecit, to challenge or call one out to play; ku-m-sai dadu, kitu kiselecho, ungi wa vitu vilipo, to gain the residue or the whole amount of what is left in gambling; nimepára mbili or nime-m-pára mtu marra mbili, laken nadaka ku-m-sai vitu viote vilipo, I have gained twice, or I have gained from him twice, but I wish to gain from him all that is left.

SAIBAK (or **SEIBAK**, rectius **SAIBAK**), *s.* (Pers. سيبك), quicksilver, mercury; ku tilia saibak katika wio, or vio.

SÁIDI (or **SEIDI**, rectius **SAIDI**, or **SAIDIDI**), *adv.* (Arab. أَكْثَر), more, better, increased; saidi ya, more than; mtu huyu ni mwa, saidi ya yule, this man is better than that; *cfr.* amotus fuit excessit numerum.

SÁIDIÁ (or **SEIDIÁ**, rectius **SÁIDIÁ**), *v. a.*, to aid, help one; *cfr.* ساعد, *v. n.*; saaidia saidi fuit dies, felicitate usus est, juva, opem tulit; سعاد: felicitas; سعاد, fortunatus, beatus.

SÁIDIANA, to help each other; saidia or sayidina, our Lord; saidia, or sayidina, Lordly, belonging to the Said (*vid.* sa).

SÁIDIKA, *v. p.*

SÁIDIÁ (or **SEIDIÁ**), *adj.*, that which refers or belongs to the Lord, to the Said.

SAYIDHA (or SAIDHA) (Arab. سيد), our Lord, *our Majesty*; **سَيِّد** dominus, princeps.

SAYI (or SAYIL), v. a. (Arab. سأل), to ask, question, examine one = ku isa neno; *ifr.* سأل, interrogavit, سأل: questio.

SALIA, v. obj., to ask on behalf of.

SALI, v. a. = ku tsama, to examine; (1) ku pita posai posai, ku saliri mrima, to row (a boat); ku saliri na mpia, to row the boat along the shore (*vid.* ulwa); (2) to beat or pound on the side in the mortar; (3) = ku-m-fata ku-m-sali mtu.

SALIKA, v. p.; e.g., haasaliriki, unexaminable, *impassable*.

SAKA, s. (*vid.* saka) (Arab. سكة), that part of a man's goods which, according to the Koran must be given to God (fungu la Mungu), for the benefits received from him; and as God does not want it for Himself, He has commanded that it should be given to the poor, it is their alms; ku taa saka (*ifr.* fidiri or fediri) = ku taa kumi kua mmoja. When a man has got ten measures of corn, he gives one measure to the poor; when he has obtained ten dollars by his labour, he gives one-quarter dollar to the poor; from forty bullocks he gives one to the Zaka, and so on with regard to all his revenues.

SAKA (or SHAKA), v. a., to hunt, to disturb and drive out animals in hunting.

SAKAFU, s. (ya, pl. za), the floor on the roof (dali) of native stone-buildings. The roof is of stone mixed with lime and sand, and beaten for three days with wooden rammers; *ifr.* سَفَف, tecto instruxit domum, سَفَف, tectum domus.

SAKIFU, v. a., to make a chunammed floor or roof; sakifia or sakafia, v. obj.

SAKAMA, v. n.; ku sakama makono (*vid.* kuama), to stick fast, to become jammed.

SAKANI, s. v. ruder; Arab. سَكَان, anchors.

SAKARA, s., satiety, surfeit, over-saturation; *ifr.* سَكَّر, ebrietas (*vid.* sagama, v.).

SAKARIKA, v. n., to be full, to be tired; mtu huyu una-sakarika kua kiu na juu kali, rokho-yakwa ina lego, to be worn out by thirst, heat, &c.; *ifr.* سَكَّر, laetit, afflixit ardore sol; سَكَّر, inebriavit.

SAKARIKHA, v. c. (= ku-m-lévia) (= takalisha), to appear to become worn out; nda ime-m-sakarika (or ime-m-sakirika), ime-m-kaza or kamata sana hatta ku-m-tegeza; tembo lime-m-sakarika; *ifr.* سَكَّر, inebriavit.

SAKHIKHI (or SAHINI), adj. (Arab. صَحِيح), sure, true, certain, authentic, positive, complete, pure; mtu sakhikhi = wa kuelli, a man to be relied upon; kifu kisakhikhi = kamili, hakikupunguka complete, integral matter.

SAKHIKHA = ku fania sakhikhi, or suafi, to rectify.

SAKHIKHISHA, v. c., to cause to be correct or true, to rectify; e.g., juo = ku taa makosa juoni, ku daka suafi or msuaha, to correct a book, to revise.

SAKHIKHTWA, v. p.

SAKHIKHI (or SAHINI), v. n., to be correct or right (adj, correct, right).

SAKHIKHISHA (or SAHISHA), v. c., to correct.

SAKXI, v. n. (Arab. ساق), to draw firmly, to be close, firm, not to yield; e.g., kisibiko kisakhi = kikaa kisilegee lego, let the stopper fit well or firmly, let it not be slack, let it be firmly shut; *ifr.* سَق, arctatus fuit, arctavit, arcte habuit.

SAKO, pron. poss. sec. pers. plural, thine; rectius zako.

SAKUM, s.; mali ya sakum (R.) ?

SALA, s., an animal with horns standing erect, upwards.

SALA, s.; *ifr.* salla, prayer.

SALABA (or M'ALABA), s., cross; *ifr.* سَلَب, crucifixit; سَلَب, crux.

SALIBU, v. a, crucify; salibiwa.

SALAFU, s. (Kinika) (Kinuah. sialfu), a species of large ant, which is very troublesome in the houses. They usually make their appearance before the approach of the rainy season.

SALAHISHA, HELHISHA, SULUHISHA, to make to be at peace, to reconcile, to mediate.

SALALA = KIZUMO, in Kin.; ku piga salala (R.) ?

SALAMA, s. (ya), peace, well-being, adj, safe; ku mu-ombéa or dakia salama kua Mungu, to pray to God for one's peace or well-being; ni katika salama na amani, to be sure or safe; سَلَام, integer fuit; سَلَام, salus, pax, sanitas.

SALAMU, s. (ya, pl. za) (Arab. سلام) (= maam kumi), compliments, greeting; ku-m-pa salamu, to greet one; ku-m-letéa or pelekea salamu (ya kitu or miomo), to greet one by another who carries the message of greeting; ewe Gabiri upoleke salamuzetu kua wali, i.e., utukua sala muzotu kua wali or tu-salimia wali or kua wali, thou Gabiri convey our greetings to the governor, greet the Wali on our part; ku piga mifupa ya salamu, to fire a salute; salamu sana, many

compliments; ama bāda ya salāmu, *but after the compliments*; ni salimie ndugayāko salāmu sāna, *salute thy brother from me with many compliments.*

SALIMIA, v. obj., *to greet one* — ku-m-pa salāmu.

SALIMIANA (or SALIMIANANA), v. rec.

SALIMISHA, v. c., *to give up to*; reali hi enda nayo uka-m-salimisho fulani mikononi muakwe (cfr. takabadisha); watu wanakuja wana-m-salimisha Wali, *the people came and delivered him to the Wali*; ku salimisha kua hila, *to betray one, lit., to deliver by cunning.*

SALAMIWA, v. p.

SALAMIZA, *to take leave* ? (R.).

SALATA, v. n., *to go round about, to be long in words* (R.) ?

SALATA (or MSALATA = mteta, mdabdabina), s., *quarrelsome, malice, envy*; mtu huyu ni salata, ni msalata, yuwasaliti, *abettor, instigator, ring-leader*; cfr. سَلَا, durus et vehemens fuit, mordaci lingua praeditus.

SALATI, s., *prayer*; bado ya salati chombo kikasāfi; cfr. صَلَاة, Dei invocatio.

SALIA, v. n. (vid. saa, v. n.), *to remain, to be left.*

SALIHI, adj. (vid. sālikhi), *just*; watu wema sāfhi, *the just, righteous*; nia sālihi — nia ngoma; rokhoyako ni salihhi sana, *ku ona fetha katha wa katha usitōae.*

SALIKHI (or SALIHI), adj. (— ngoma) (Arab. صالح), *good*; nia sālikhi or ngema, *a good conscience*; صَاحٍ, recte se habuit, probus fuit, aptavit; صَالِحٍ, integer, bonus.

SALIMU, v. a.; (1) *to deliver or hand over, to pay*; nime-m-sālimu wali fethayakwe, *I have delivered to the governor his money, i.e., I have paid him his money*; ku salimu rokho — ku tokea, *to give up one's spirit*; (2) *to greet one, to salute one, lit., to deliver greeting*; wali ana-ku-sālimu or ana-ku-letēa salāmu, *the governor greets you*; سَلَّمَ, persolvit, tradidit, salutavit, dedit antici pandam pecuniam, obedit.

SALIMIA, v. — ku-m-pa salāmu, *to give one greeting, to send compliments to, to greet one in the name of another*; ni-salimia wali or kua wali, *greet on my part the governor, i.e., utukūe or upeleke salamu yangu kua wali*; ni-salimia or n'salimia babayāko, nisalimia or nisalimie bibi mkewako salāmu sana, *salute for me the lady (mistress) your wife with many greetings (compliments)*; cfr. salama.

KU SALIMIANA, v. rec.

SALIMIKA, v. s. = ku okoka.

SALIMINI, adv., *in peace.*

SALIMIWA, v. n., *to be paid off, to be greeted by one.*

SALIMIKA, *to die*; isalimika rokhoyangu, *my spirit may be delivered, may I die*; ni salimisho rokhoyangu, *au ni pone, mambo ni mawili.*

SALITI, v. a. = ku tangānia watu ? (R.), *to miss, to bring together*; Mungu ana-ni-sālihi na jiva, *God directs it so that I thrust, or knocked against a stone.*

SALLA, *prayer, after the form prescribed to the Muhammedans.*

SALLI, v. n., *to pray, to say prayers*; cfr. سَلَّى, precatus fuit; سَلَاة, Dei invocatio, preces.

SALLIA, v. obj., *to pray for one* — ombaa, Rom. viii. 28.

SALLISHA, v. c., *to cause one to pray, to teach one to pray*; ku-m-funza ku salli.

SALSALLAO, s., *something like kisonopa, but less strong* (R.).

SAMA, v. n., *to sink*; kitu hiki kitasāma majini, *this will sink in the water*; ku sama (to disappear entirely) is opposed to "ku suka," *to get up from depth, to appear out of the water, etc.* Dr. St. takes sama, "to choke, to be choked."

SAMIA, v. obj., *to dive for something, e.g., to fetch a knife which fell into the water.*

SAMISHA, v. c., *to cause to sink, to immerse* — ku tossa kitu majini, *gharikisha.*

SAMADI, s. (ya), *dung, manure*; ku tia samadi — ku tia mafi ya gnombe, *etc., to dung or manure.* The people of Pemba lead their cattle to different parts of their plantations for the purpose of manuring them; cfr. سَمَد, re inutili occupatus lusit; سَمَاد, fimus cinerisque commist.

SAMAKI, s. (ya, pl. za), *fish*; ku tia samaki, *to fish*; the Swahili fishermen know the names of a great many fish (cfr. سَمَك, piscis). (1) kumba; (2) mapipe; (3) simu; (4) pome; (5) pisi; (6) jena; (7) kipepeo; (8) kitatanga; (9) tanga; (10) mkisi; (11) taffi; (12) kikotoo; (13) pamamba; (14) tōgō or shūbari; (15) tūgū; (16) mafi; (17) pandu; (18) kambisi; (19) fide; (20) kunga; (21) mūwe; (22) tangu; (23) tami; (24) mkamba; (25) kibori mafi; (26) mabwala; (27) stofū; (28) tasānda; (29) kila; (30) kawa; (31) papa usingisi; (32) towe; (33) ngūa; (34) mūmbi; (35) mkōngō; (36) mū; (37) mkisi-kōmbe; (38) mufuraha; (39) mame; (40) ngōgo; (41) jale; (42) mūfū; (43) tūa; (44) mūmango; (45) mūatiko; (46) gūaraba; (47) mūmaga; (48) mātōkai; (49) mādū; (50) mūkūma; (51) fa; (52) tū; (53) pūangai; (54) tanga; (55) kili; mawe; (56) nienga; (57) kipanga; (58) mūmū;

(59) tape tape; (60) tukwana; 61) munga
(62) kikando; (63) tangu.

SAMANI, s. (ya, pl. za), tools, furniture, instruments; samani za nyumba, household furniture; samani za sawamala, carpenter's tools; samani za chombo, of a vessel.

SAMANI (rectius **SAMANI**), s. (ya, pl. za) (Arab. **ساعة**), time, era; samani, or samani ya kale, or za kale, old time or times; ya sasa, the present time; samani ni hivi siliyo pita kale, but samani ni hivi sasa; kua wakati wa zamanizao.

SAMAWATI, s. (Arab. **سماوات**), the heavens.

SAMAWI, adj. (Arab. **سماوي**), blue, sky colour.

SAMBA, s. (pl. za) sing. usamba, the fruits of the mambā tree; kondesakwe kana sebilu; watu wake wadunga, wawa shinghui, it has a sweet smell, wherefore the women hang it round their necks; mixture of sweet smell.

SAMBABA, adv.; ku enda sambamba, to go side by side, close together, but alongside; viombo hivi vinakaja sambamba, these ships come alongside. But viombo vinakaja sanjar, means "the ships come one after the other at a little distance."

SAMBO, s.; sambo maji, ku tapia, and ku tegem sambo maji?

SAMBUSA, s., a kind of small leaves eaten at the time of the Ramadan; sambusa ni maandazi ya mikato midogo.

SAMUKA, s. (ya), pardon, forgiveness; ni-pa-ni samuka, give me pardon, forgive me.

SAMUKU, v. a., to pardon, to forgive, to pass over; ku-m-samuka maovuakwe alio-ya-tenda, to forgive one the evil that he has done; **سامح**, liberalis fuit, condonavit; **سامحة**, liberalitas, munificentia.

SAMUKU, v. obj., to forgive to him.

SAMUKU, v. rec., to forgive one another.

SAMUKU, v. n., to be pardoned or forgiven.

SAMUKU, s.; (1) the red fruit of the meameame tree, this fruit is eaten; (2) a kind of red beads; ushanga wa sampame, coral beads.

SAMUKU, ku samiri bānduki, to load a gun; cfr. **shamiri**.

SAMUKU, v. e., to cause to sink, to sink a thing = ku tosa kitu majini, to immerse (gharikisha).

SAMUKU (or **SAMUKU**), s., clarified or melted butter (ya); ghee, corrupted from the word **سمك** pinguis fuit natura butrum.

SAMUKU, s., a kind of gum procured from the matoro ya mkanju, or from the utomfu wa mkanju, the gummy substance of the mkanju (cashew) tree.

SAMUKU (rectius **SAMUKU**), s. (ya), watch, sentry, turn, turn; ku keti or linda samu, to be on the guard

or duty; ku wekane samu, wanguine wakila wanguine na mato; leo ni samuyangu kungofa samu, to be upon guard or duty; **سما**, quarta pars diei; kua samu, by turns.

SANA (or **SANA**), s. (ya, pl. za) (? contraction of **ساعة**), store (= akiba); sana za wita, ammunition; sana za nyumba, building materials; sana za chombo, materials for boat-building.

SANA, adv., well, very much; mtu mkuba sana, a very great man; sema sana, speak loud; amefaniza kazi sana, he did the work well; amevuta sana, he pulled hard; cfr. **Ethiopiae sana, bene**; sana, bonus pulcher fuit; Arab. **سنا** = taib, well, pretty; Yafsa sana or ina mafisa sana, it is very valuable.

SANAA (or **SANAA**) (**سنة**) (Arab. **سنة**), art; kazi ya sanaa, the work of art. The term sanaa (art) is not much understood by the common people, and those who are not acquainted with Arabic.

SANAMAKI, s. (= dāna ya ku bara), a laxative, a purge; senna.

SANAMU, s. (cfr. **سنة**), idols; idolum, image, statue; ibāda ya sanamu; idolatry.

SANDA (or **SHANDA**), s. (ya, pl. za) (vid. kipindo) (= bafuta ya ku sikia mtu aliekuffa), burial clothing, a shroud (St. calls it saanda); (2) = varanda, ubao wa shanda, on the tezi, or rogoma? (R.).

SANDALI, s. = manukato, mafuta ya el sandali, sandal-wood oil.

SANDARUSI, s. (ya, pl. za), gum-copal; vid. msanda rusi, the copal-tree.

SANDIKA, v. a., to throw into one's teeth (= singisa); ku-m-sandika mtu neno asilo tenda, or asilo sema, ana-m-sandika nenolima-m-toma (which burns him); fulani anasandikua neno kuba (ku-m-sukumisia); ku sengenja, means to back bite.

SANDIKI (1), s. (pl. ma), hypocrite = msuzi wa dini, uniefuata dini kua kuelli; cfr. **سندقي**, is qui dualismo, in religione deditus est, vel qui lucem et tenebras summa esse numina contendit, &c.

SANDIKI (2), vid. msandiki (rectius mzandiki), ku sandiki motto.

SANDUKU, s., a box, a chest, the Arabic term for kasha; **سندوق**, arca, cista.

SANGA, v. n., to be without advice, helpless, to be in a dilemma (= ku simama na ku aza); ku tunda = ku keti na kitos tini, to sit and hang down one's head; ku gumba = ku aza shaufr, to sit down, and reflect upon one's line of proceedings, especially by observation of the conduct of the people around (ku chewa).

SANGO, s. (la, pl. ma-); vid. ku sangi.

SANGU (ZANGU), *pron. poss. (pl. niumba zangu), my houses.*

SANIDI, *v. a. (R.)? ni ku li sanidi (a word or expression); hatta lika wa, anything which is rare and wonderful.*

SANIHI (or SÁNIH or KU SANHI) (*cf. sanáa*), *v. a., to contrive, to elaborate by art, to invent; maneno ya ku sanii = ya ku bunni kitu, fiction, contrivance (ku sánii or tunga or sua maneno nafsi-yakwe);* منج .

SÁNJAR, *s.; jaházi sanjar, a convoy; viombo vina-kucha sanjar, the vessels came one after the other at a little distance; cf. sambamba.*

SANSÚRI, *s., narwhale or narwal (monedori monederos).*

SAO, *pron. poss., third pers. pl. (rectius zao), e.g., niumba zao, their houses.*

SAPPA SAPPA, *v. a. (vid. sungusúa and kungúa), to strip one completely; (2) to tout for customers.*

SARAPA, *s., imperial (beard of the chin) (Erb.).*

SÁRAFA, *s. (Arab. صرف, mutatio, exchange (of money)).*

SÁRAFU, *v. a., to exchange (money) (vid. sérifu), small coin; Arab. صرف, vertit, permutavit nummos.*

SARAMALLA (or SARMALLA or SERMALLA) (*wa, pl. za*) = fundi atongai miti, a carpenter.

SARÁRA, *s., surname (Erb.); niama ya sarára; sarára ya-ni-uma; sarára hazina mfupa = mbafu wa-ni-uma? ?*

SARARA VIDONDA, *vid. chendeni.*

SÁRE, *s. (ya), the birth-name; jina la sare = la uviási or la ku waliwa, the name given at birth, which is changed when the person is circumcised, and again when he marries (vid. jina).*

SARI (= dárasa ya dari), *threads of silver used for one's cloth.*

SARIFA, SÁRIFU, SARUFU, *food, fare, victuals.*

SÁRIFU, *v. a., to use words well and grammatically; صرف, vertit, convertit, grammaticis inflexit.*

SÁRUF, *s., grammar; explicavit.*

SARUFU, *s., a small gold plate with a devout inscription, worn on the forehead as an ornament (St.).*

SARUJI, *s., rubbish of lime when a wall is demolished or fallen down.*

SASA, *adv., now, at present; sasa hivi májibu yata kuja, presently the answer will come; sasa hivi, even now, directly, presently, at once, immediately.*

SÁSA, *v. a. (vid. sa and salia), to leave a residence, to make to remain.*

SASIA, *v. obj., to leave to him or for him.*

SÁTÁ (or SATTA), *s. (la, pl. ma—), sítá la mafuta ya názi, the lees of cocoa-oil (kuna sira la tembo), which is eaten by the people. It is agreeable.*

SATANANDHI, *s. (Arab. سترنج, chess (St.).*

SÁTU, *s. (wa) (= nika wa mitani amba! mbuni na mtu), a large serpent which devours men and animals. It is said to exceed four fathoms (measures) in length.*

SAUA SAUA (or SAWA SAWA or SAUE SAUE), *adj. and adv., equal, like, right, just; cf. سوا, aequalis et par fuit.*

SAUÁNIRA (or SAWÁNIRA or SÁWÁNISHA or SAWA-SIBHA), *v. c., to cause to be equal, to equalise, to compare, e.g., ku kita or jee = ku lingánia.*

SAUIDIKA = HARIRIKA? *e.g., usowakwe une haribika kua jua.*

SAHAUWA, *v. p., to be forgotten (vid. sahan).*

SIÚMU, *s. (ya) (Arab. صوم), fast, fasting; mas; wa saumu, the month of fast = Ramadan; ku funga saumu, to fast; ku shikua ni saumu (sc. ni kin).*

SAUTI (or SAUTTI) (*ya, pl. za*) *Arab. صوته, a voice, noise, sound (= kifimi cha maneno or lesáni), kua sauti kú or kúba, with a loud voice.*

SAWA SAWA, *like, alike, even, level, smooth, all the same.*

SAWA, *adj., equal, right, just.*

SAWABU, *s. (Arab. ثواب), reward; atapata sa-wabu kuna Mungu, he will get the reward from God (for the good work which he has done).*

SAWÁDI, *s. (ya, pl. za), a present of remembrance or of honour given to friends on safe arrival from a journey or voyage; mtu akiisíriri akirudi yuwa-wá-pa watu sawádi, tunu or kitu cha ku kumbúka, usually things found in the distant land are given, e.g., an Arab will distribute dates to a Suahili, a Suahili will give to the former cocoa-nuts, &c., a traveller to Usambara will present tobacco. The natives, especially those who go to sea, make also presents to their friends before they start, in order to obtain their kind wishes and prayers. (Sawádi hak' sasa-láma, the present of peace, in order to be happy and safe on the road.) Many people claim the sawádi as a right due to them in consequence of, or in reward for, the prayers which they pretend to have offered for the traveller during his absence; cf. سعة, (felicitas), or the Pers. سعاد or سعادت, viaticum.*

SAWÁNISHA, *v. c., to make equal or alike.*

SAYA (old), *for haya, these, e.g. maneno haya, these words, instead of maneno haya.*

SAYIDIA, *v. obj., to help one.*

SÁYILI, *vid. sílil, to ask, question.*

SÁZA, *v. c., to make to remain.*

SASIA, *v. obj., to leave for.*

SÉBÁBU, *s. (ya, pl. za) (Arab. سبب, pl. أسباب)*

cause, reason (= hujia); kua séhabu hi, because of, on this account; ku-mu-ambia sehabu, to tell one the cause; sehabu gani? why? on what ground or reason? سبب, causa fuit سبب, finis inde res qua aliquis cum altero conjungitur causa.

SEHABU (or SAMIBU) (rectius XERIBU), s., cubeb rubins; سبب, uvae passae, fici passae.

SEHILI (or SHILIA or SHANI), also used as dana ya mahipa (vid.). The aloes is mixed with hot water and drunk. It is also applied externally; سبب, succus plantae amarae.

SEBU SEBU, v. a., to refuse; sebu sebu kijoyo kimimo, to refuse that which the little heart would like to have or to possess.

SÉBULA (or SÉBULE), s. (St.), parlour, reception-room.

SEDÉKA SEDÉKA, v. n.; kita hiki kina sedéka mno, to be of long duration, e.g., a sickness; niassi sinasedeka (?) (R.); cfr. سداك, assidue incubuit, omnino deditus rei.

SEGA, v. a. (Kinika), to tie the cloth round the loins on a journey to prevent its being wet with dew or torn by thorns = ku pansa or ku jipanfa ngúo, sikáwa magotini ku pata nefasi ya ku nenda haraka, to wrap the cloth round the loins in order to go quickly. The natives do this when travelling through the wilderness, partly for greater freedom of movement, partly in order to save the cloth from the thorns or from the dew on the grass. Mjomba yuwajipanfa ngúo, laken Mnika yuwasaga. They are scarcely decent and disgust a European traveller by this shameless custom, but they care nothing. They do it, as they say, ku horumia ngúo, na mágú ku panúka, i.e., to pity their dress and to take strides.

SEGA, v. obj.

SEGEHDE, s., wire, of iron only? (R.).

SEHNI (or rectius XENI), vid. muigni.

SÉHNU (SÉHAN), v. a. (ku séhan), to forget; uséshau, do not forget it; niméséshau nguoyangu, I have forgotten my cloth; wewe uméséshau, thou hast forgotten; tuméséshau, we have forgotten; waméséshau, they have forgotten; سها, oblitus fuit.

SEHNUWA, v. n., to be forgotten.

SEHAUZA, v. obj.; mtu huyu ame-ni-sehaulia nguoyangu; سيل, ku-itukia, this man has forgotten my cloth, سيل, to carry it.

SEHAULIWA.

SEHILI, SEHILI (= shanga), south (R.).

SEHILI, (1) v. a., to divide, to make parts = ku fasia

fungu; cfr. سها, palluit, sortem faciendo victi, sortem jecit, certavit cum aliquo.

SEHNUWA, to be divided.

SEHEMU, (2) s. (ya, pl. za), (1) part (schemu mbili, two parts), share; for instance, when two or three persons eat, and one is absent, they keep his portion (schemuyakwe) till he appears; (2) turn; kua schemu, by turns; schemuyao iki-kóma, wanapumafika, na wansiwa watoa schemuyao ya ku fania kazi, especially on the watch at night (ku pana samu); mmoja akilala yuwa-m-pisha muenziwe; سها, portio (praedae).

SEHEWA, s., a salt fish brought from Arabia with the ngú and papa.

SEIARI, s. (sabaa seiari); cfr. سار, incescit, iter fecit سار, viatorum turma, planeta (Pleiades?).

SEIDIA (or SAIDIA or SAYIDIA), v. a., to assist or help one; ku-m-seidia kasi, to help one in business; cfr. سداك, juvit, opem tulit.

SEIDIANA, v. rec., to help each other (to perform, a business).

SEIDI (or rectius ZÁIDI, or ZÁYIDI), adv., more.

SEIDIWA, v. p.

SÉIDI (or SAIDI), s., lord, prince; cfr. سيد, dominus, princeps; cfr. سيد, dominus fuit, praefuit.

SEKARI, s., doubtless = serkáli, government; سركار, vox Persica, aula principis.

SEKENÉKA, v. n., to be destroyed by the mārathi ya msakenéko (venereal disease); e.g., mbō umo sekenéka kua msakenéko.

SEKENÉSHA, v. c.; marathi ime-m-sekenesha, the disease has destroyed him.

SEKENÉKO, s., syphilis; kijárahá cha mbō, a small wound on the penis (syphilis).

SEKIN, s. (سكين), knife, cutter, edge (R.).

SÉLAKHA (or SÉLAHA), s. (ya, pl. za) (Arab. سلاح), arms, weapon; ku-m-pa selaha, to arm one; ku toáa selaha, to arm oneself, lit., to take arms.

SELÉA, (1) s. (= usaja), a chain of red beads?

SELÉA, (2) v. n., jina hili lina-ku-seléa (selehéa) siku zote (masáa), to remain fixed, attached to (= ku ká kabisa papo), this name will stick to you for ever.

SELEKHEA, v. a.; jina hili lina-m-selekheá = lina-m-kafia or lina-m-guia, this name stuck to him, was given to him ever after; cfr. سلك, recte se habuit, convenit.

SELEKHI (or SELIH), v. n., to be conducive, to be of use, to serve, to be good for, to be smooth; manéno haya yana-ni-selekhi or yana-ni-fa, these words are of use to me = ya-ni-pendelea hayana

maovu nami; watu hawa wa-ni-selikhi, *Phil.* iii. 1; haya ndio ya-m-selikhi.

SELEKHIANA, *v. rec.* — ku patana, to agree one with another, properly to go on smoothly together.

SELEMDI (R.)? rithia.

SELEMEA, *v. n.* (*vid.* tokoméa, *v. n.*) — ku kawa.

SELIKHIŠHA (or SALAHISHA, or SELEHISHA and SULUHISHA), *v. c.*, to cause to agree; ku patā-niſhā, to conciliate, pacify, to make to be at peace, to mediate between.

SELIKHIÁ, *v. obj.*

SELIKHIKA, *v. n.*, maneno yameselikhika — yanaoſana or putāna, yanakúa pamóſa, the words agreed.

SELIM, *v. a.*, to give over, to capitulate — sélimu.

SÉLIMU, *v. a.*; ku sélimu, to capitulate.

SELSAL, *s.* (*Arab.* سلسل), selsel ya nti, an earthenware; nti imetukúta (imetukutika). The natives believe that the earth is carried by a cow with two horns; when the cow turns round, the earth trembles, because one of her horns strikes the earth; سلسل , commovit tremeficit Deus totum.

SEMA, *s.* (*pl.* za); rectius zema = faida or véma, profit or good.

SÉMA, *v. a.*, to speak (= nena, *vid.*), ku sema sana, to speak loud, to speak out; ku sema moja kua moja, to speak particularly.

SEMÉA, *v. obj.*, to speak to him; ku seméa puáni, to talk through the nose; sembuse, much less (St.).

SEMÉSANA, *v. rec.*, to speak against each other, James iv. 11; ku semesana usso kua usso, 2 John, v. 14.

SEMÉSHA, *v. c.*, to cause to speak.

SEMBUSE (or SEUSE), much less, much rather.

SEMILIA (or SIMLIA); ku enda semlia na watu, to go on talking with the people, i.e., to walk on the road whilst one talks with men (*vid.* simlia); semlia seems to be more correct than simlia, the word being doubtless corrupted from ku sema, to speak, to say.

SEMSEM, *s.* (*vid.* simsim), ufuta semsem-oil, or mafuta ya uta; mafuta ya mbárika, castor-oil.

SENA (or KENA), *s.*, a kind of rice (St.); *cfr.* سِن , legumen; سِن , appellatum.

SENÉA, *v. n.*, to become blunt; kissu kimesenéa makáli (= ku úa makáli).

SENEŠEKA, *v. n.*, to become blunt; e.g., shoka.

SENEKA, *v. c.*, (1) to make blunt, to dull the edge; (2) ku seneka tenga neme ya mtelle — ku fania unga wa mtelle mdogo or muembamba kama mtanga, to grind fine by passing the flour

several times through the mill, to separate small and large grains of rice.

SENEKARI (or SENKARI), *s.*, (1) government; jahazi ya senekari, a government vessel (which carries, however, goods belonging to anybody); common, in common, belonging to all; kita kitumiacho watu wote; kitu hiki ni senekari — chia watu wote; leo kutéke maji ya senekari (ie. which business all men must assist); katika kaid ya senekari watu pia wanatumia.

SENGE (R.)?

SENGEA (or SONGEA), *v. n.*, to come near, to approach; sengéa káribu, infia hattá, uje hapa, come near hither.

SENGENIA, *v. a.*, to calumniate or backbite anybody in his absence; ku amba, to backbite publicly (to talk into one's ears). Dr. St. explains this word: "to make secret signs of contempt about some one who is present." Erh. explains it: "to direct the attention to somebody in secret;" ku sengenia kando.

SENGERE (R.)? ku kujuka?

SENGENTANA, *v. rec.*, to backbite one another.

SENGEZA, *v. c.*, to cause one to approach, to bring near.

SENA MEKKI (or SANAMAKI), *s.*, seeds.

SENU (or ZENU), *pron. poss.*, second pers. plur.

SERA, *s.*, a rampart; *Arab.* سِرَا ; *cfr.* hōma.

SERAJ (*Arab.* سِرَاج), the burning light in a lantern.

SERDADO, *s.*, a kind of wood-worm; washa makasha, &c.

SERENGE (or SERA HENGE), *s.*, one next a captain, the small captain (robo serenge).

SERFA, *s.* (ya) (= masrūf) = chakála cha ndia, provisions for the road; *vid.* masrāf.

SÉRIFU, *v. a.* = ku toa mali, ku wa-pe watu mali, to spend property, to distribute money, to obtain one's end (*vid.* ku pása); *cfr.* سِرِف , exedit, in modum excessit in re, pec, prodigando.

SERIFIA, *v. obj.*; ameserifia watu mali, wa-nafute, or wa-to-pe ndia, to give people money in order that they may become followers, adherents, or in order that they may allow one to pass through their country, &c.

SERKALI (or SENKALI), *s.*, government (*vid.* senekari), the court; (*cfr.* danditi, mtu wa serkali, a person employed by government, an official).

SERMADDA, *s.* (*Pers.* سَرْمَد), eternity; *cfr.* midnara

jimbo la mifale, la siku zote; *Arab.* سَرْمَد , sempiternum id quod initio et fine caret.

SERRI, *s.* = marra, *vid.*; *cfr.* سَرَر , alveolum medulla rei, interior pars conjuncta ad ostium rei, pars rei par, tum origo et generatio.

Sakasa, s. — *shakasa mkeno wa gnombe*; cfr.

سكاسا, *pastum ablit*; *سكاسا*, *agmen pecorum*.

Sakasa, s., a *saddle*; cfr. *سكاسا*, *ephippium*; *vid. khorji* (for *donkey*).

Saka, s., a *kind of fiddle*; *Reb.?*

Sakau, s., *black wood* (St.).

Sakaka, v. n., to *weal and fall*; e.g., in *sleep or intoxication* — *ku enda kua māmama* — *ku enda kua ku yamba na punde ka angaka*. Mtu mlesi yuwasesetaka, *idaka ku angaka*; cfr. *teteleka*.

Sakasha, v. c., to *make one heavy, reeling and falling*; e.g., *tembo lina-masesetasha*, *viungo vime-m-lega*.

Sakisa, v. a., to *singe*; e.g., *ku sasisisa siafu*, to *burn the black ants*.

Saka, s., (1) a *kind of fish*; but *seze ni kitomā na uji?* (Sp.); (2) *kitos cha mbō*, the *foreskin*, the *gland*; (3) *wasa*, a *sort of lute with three strings*.

Seta, v. a., to *crush*.

Seta seta, to *break into fragments*.

Seti, s., an *olive-tree*, hence *mafuta ya seti*, *olive oil*, valued greatly by the *Swahili* for *medical purposes*; *سيتي*, *oleum olivarum*; *سيتي*, v. a., *oleo condivit*; *سيتي*, *olea arbor*.

Setiri (or *stiri*) (Arab. *ستر*), to *conceal*, to *hide*, to *cover*.

Setini, num., *sixty*.

Sete (or *setek*), *much less*, *much more* (St.).

Seyeda, *lordly*; *seyedina* and *seldina*, our *Lord*, your *Majesty*; cfr. (*seidi* or *seyedi*); Arab. *سيده*, *dominus*, *princeps*.

Sao, s., an *adze* (St.).

Shakaka, s. (= *muani wa mlisho*, the *month of feeding*), the *month preceding the Ramathan*; cfr. *شاككا*, *nomen mensis arabici octavi*.

Shalal, s. (pl. *mashāla*) (cfr. *شالال*, *aes Cyprium* ex quo *vasa conficiuntur*), *copper*, *brass*, *tin*; *ku tika shaba jangani*, to *tin a cooking pot*; *shifuri tiku hali*, *copper alone is of no use*; cfr. *bati*, *shifuri*, *ya shaba kalamu*, a *pen of brass or steel*.

Shakana (or *shakana*), s. (ya, pl. *na*) (Arab. *شاكنا*), *similitudo*, *mark*, *target*, *aim*; *ku tofa shakana*, to *take aim*.

Shakha (or *shakha*, s.; *shakha*; cfr. *شاكها*, *vitriolum*, *gypsum*.

Shakuka, s., a *snare*; Arab. *شاكوكا* *rete*; cfr. *shakuka*.

Shakla (or *shakla*), s. (la, pl. *mashakla*), a *string*, a *bunch*; e.g., *shakla la ushanga*, a *string of*

beads; *shakla la masia la ku ji-patika shikini*, a *bunch of flowers*, to *put into one's ear-loop* (as *gay women do*), a *chaplet* or *nosegay*; (2) *something like a picture suspended on a wall*; *ili ni shadayakwe tu*, *amewéha shakla za mlango* (R.); (3) *shakla*, or rather *shata*, the *sediment of oil* (= *taka taka za mafuta*), *naul* (*cocoa-nut*) *boiled out in making oil*; cfr. *شاكلا*, *acrimonia odoris fragrantis*; *شاكلا*, *nomen herbas odoratas et amaras*, *qua corium preparatur*.

SHADALA (or *SHADDALA*), s. (pl. *ma*—); *shadala wa ku piga mzinga*, a *gunner*.

Shadi, s.; *ku tana shadi*, or rather *shati*; cfr. *tana shati*, a *cleanly person*, *one who combs him or herself nicely*, *properly*.

SHADIKI, v. a. ? *شادي*, *amplos*, *largos oris* *challinos habuit vir*.

Shaga (or *SHIAGA*), v. a., to *chase*, *hunt*, *course*; e.g., *niama*; *ku ngia mitu*, to *enter a forest and cry in hunting*, to *course animals*; *ku shagwa ni askari*.

Shahi, s. (Pers. *شاه*), a *chess king* (St.).

Shaha, (1) s.; *vid. shéha*, a *chief*; *شاه*, *senex fuit*; *شاه*, *senex*, *senior auctoritate*, *principatu*; *pietate et arte conspicuus*.

Shaha, (2) s. (Pers. *شاه*), the *heart* or *pith of the cocoa-nut-tree*, or of the *mkindu* and *inkoma trees*, which is *eaten in time of famine*.

Shahada, s. (Arab. *شهادة*); *janda cha shahada*, the *fore-finger*, *index*; e.g., *cha gumba hatta cha janda*.

SHAHANU, s., *fat*; cfr. *شاهان*, *odendum dedit* *ndipem*; *شاهان*, *adeps*.

SHAHAWA, s. (*obscene*), *semen*; cfr. *شاه*, *semen virile emisit e pene citra congressum in conspectu virginis vel allocutione*.

SHAHIDI, s. (wa, pl. *mashāhidi*) (Arab. *شاهد*), *witness*; *شاهد*, *praesens fuit*, *testatus fuit*.

شاهد, *praesens*, *testis*; *mtu ashuhudi nene* or *mtu alieona kua matoyakwe*.

Shahiri, v. a., to *rule*, to *govern*; e.g., *Tangai ashahiri* — *ai-wéza nti ya Mvita*, *Tangai rules Mvita*; cfr. *شاهير*, *evagnavit gladium*, et *super hominum capita vibravit*.

SHAHUDA, s.; *janda cha shahuda*, or *shahada*, the *fore-finger*, *index*; *vid. shahada*.

Shakru, s. (= *mkongue* or *mā*); *mamamha shakru*

In juza, a woman extremely old; **هَاب**, incanuit; **هَيْب**, canities, canus capillus

SHAIRI, s. (la, pl. mashairi) (= uimbo), a sententious song, a line of poetry; mashairi, verses, a poem; e.g., labi labi hudi liansini, muana mbéa mzuri mtána, this song describes a beautiful and cleanly woman, who combs her hair and washes her dress and body; cfr. **هَعَر**, scivit, novit, superavit poesi aliquem; **أَشْعَار**, poesis, (2) shairi, or shayiri, barley; Arab **هَيْر**, hordeum

SHAKA (or **SAKA**), v a (cfr. saka), to hunt, to disturb and drive animals in hunting; perhaps from the Arabic **سَاق**, propulit, impulit jumentum?

SHAKA, s. (la) = teshwishi or kiherehele, or budi, (dubium), doubt; e.g., ku-m-tia shaka rohozi-mwakwe, to put doubts into one's mind; nina shaka or ghasi nai or na m-tilia shaka, I have doubts or suspicion about him, I suspect him; **هَكَّ**, dubitavit, **هَكَّ**, dubium, dubitatio, (2)

shaka, pl. mashaka (= uthia), trouble; **هَقَّ**, difficilis, molestus fuit, **مَشَقَّة**, molestia, afflictio dimin. kishaka; ku ngiwa na shaka or teshwishi

SHAKARA, s.; watuma (watumua, R) wa gungu-sári wakali shakara sana (R)? cfr. **هَكَر**, gratias egit

SHAKAWA, s. (ya) (**هَكَوَا**), trouble, offence; ku m-fania shakawa = uthia or mashaka; cfr. **هَقَا**, miserum reddidit aliquem Deus, **هَقَاوَة**, conditio mala, miseria.

SHAKE, s; ku ngia na shake la (ya) ku lia, to eob (St.)?

SHAKINI, s. (vid. pagáo), a country in the Somali land

SHAKA (pl. ma—), a hole bored in the gunwale of a boat, to put a piece of rope through for a rowlock; tundu ya ku tilia kishoara cha gnóngo ku vutia makassia (cfr. kamba la kikapu) (ku fungua shuara), percussit soutica aliave re.

SHALI, s, a shawl; **لِي**, levi et latiore sutura consuit; **لِيَا**, vestis quae sub lorica induitur.

SHALIKI, v a. (**هَلَقَ**, percussit soutica aliave re)?? to bind lightly or loosely, not tightly, to fix on or in loosely, e.g., the heads of arrows; m-funge kua ku-m-shaliki = tie him loosely; mahóni ame-shaliki nguoyangu = vibaya, kua ulegévu = kupiga kidanga, vid. furari; dondeka ni Kíniasoa.

SHAM, s. n. p., Syria; Arab. **شَام**, Syria, plaga septentrionalis; **شَامِي**, Syrus, Syriacus; ketha ya Sham, German dollars; káhu ya sham, Syrian paper (thick paper); cfr. **شَامِي**, tabul lata, sive lignea sive ossea; onoplate, in qua scriptum est.

SHAMARI, v a; ali-m-shamari kua nguoye, he had tied him fast by his cloth; cfr. **هَمَر**, contraxit.

SHAMBA, s (la, pl. mashamba), a plantation, any piece of cultivated ground on which the natives plant their various articles of food; e.g., mtama (millet), mahindi (cassia corn), mawolle, mbázi, pójo, muhógo, &c.; (2) a piece of land in the country; shamba must be distinguished from kiunga (vid.), i.e., máhali pa miti yegni tundo tupu, but shamba ni máhali palipolimoa; the kiunga contains fruit-trees, but the shamba contains land cultivated with grain.

SHAMBI, s, a kind of antelope (the addax?); shambi yuna magúnda, gunda ni pembe ya shamba, the animal shambi has horns which are used as war-horns or trumpets. It is said to be fond of cotton leaves and beans; shambi huyu pl. mashambi hayo or yaló (magúnda ya shambi yafania misgida misgida, R)?

SHAMBIRO, s (la, pl. ma—) = fájó or shéro, or shéro (la), a thoroughfare; niúmba ya sham-biro, a house of thoroughfare, where everybody goes in and out, and does what he pleases; mtu huyu yuwajendéa sham-biro, hana kási, yuwa-zungúka burra, to go about in idleness; ame-mu-ata mtúma sham-biro or shéro, ajenendéa nafaiyakwe, the slave may go where he likes.

SHAMBUA (or **JAMBUA**), v. a., to strip off the husk, to pick out (to select = taúa); e.g., ku sham-búa (or takassa) pamba kondezakwe, to clean cotton from dirt and seed; ku sham-búa mbási, to shell peas (= ku tangúa); ku sham-búa mbóga, to pick and trim vegetables.

SHAMBUA, v. obj., to rush upon one unawares, to attack one; tsali-wa-shambua, wakafazáika, we attacked them, and they got into confusion, they were confused; ku sham-bua watu kua jéuri, to attack people suddenly.

JI-SHAMBUA, e.g., Rashidi aka-ji-shambua katika mji.

SHAMIA, s. (ya, pl. za), a kind of cloth which was probably at first obtained from Sham or Syria, Kaftan? It is different from mbúba and bushúti; cfr. Sham and bushuti.

SHAMILI, s. (la, pl. ma—); shamili la **SHAMILI**, ornament of the ear (cfr. furúngu); **شَامِيلِي**, ali-quem vestimento.

SHAKU, *s.*, to load a gun; *cf.* Arab. شاح, *con-*
tasit *tasit*, *etc.*

SHAMU, *s.*, coming from Sham; *e.g.*, kortási ya Shamu; kofia neupo ya Shamu, *paper, cap* from Syria.

SHAMÚA, *v. a.*, to sneeze.

SHANA, (1) *s.*, the name of a fish which has a high back (*R.*).

SHANA, (2) *s.* (la, pl. ma—) (Kipemba), comb; shana la ku fangulia or umbulula nuelle; *cf.* shanúo.

SHANGA, (1) *v. a.*, to split; *e.g.*, ku shanga kuni, to split wood — ku piga shaka kua nguvu, to strike the wood with all one's might; ku passua kua kiasu; *cf.* janga, *v. a.*, to split a piece of wood off from another piece; (2) *s.*, a ruined town near Makindi.

SHANGA, (2) *s.*, south; shangáni, in the south; nti ya shanga, the south country; *vid.* kuasi.

SHANGAA (and SANGAA), *v. n.*, to stare, to be astonished.

SHANGAA, *v. c.*, to astound, to astonish.

SHANGAI, *s.* (wa, pl. ma—), (1) the father's sister, an aunt; ndúga manamko wa babai; shangazi wangu anakáje leo, my aunt came to-day, but ndúga múme wa mama ni mjómbea (uncle), (2) to-morrow (*R.*); *vid.* m'mawa ni Kiriassa

SHANGI, *s.*; *cf.* maréro (*R.*).

SHANGILIA, *v. obj.*, to rejoice for, to shout for, to meet with shouts and music, to congratulate

SHANGO, *s.*, vomiting (after eating) caused by worms which may be removed by a purgative (*R.*)

SHANGU, *s.*, (1) shouting, joy, triumph; (2) an ornament of gold worn by women between the shoulders (*St.*).

SHANI, *s.*, a startling thing or event, anything rare or wonderful; anapátos ni shani, he was seized by an unexpected circumstance; ni shani-yakwe; Muigniewe Mungu ana-tu letta sháni za ku tisha (*cf.* kahadi víjia, mujiiza); even a new kind of cloth is a shani (angaliáni, shani hi); شاني, aperuit; شاني, res gravis.

SHANÚO (or SHANÚU) (la, pl. ma—), a comb; shanúo la ku tania or shania, or shanulú nuelle na ndúfu, *etc.*, a comb for combing the hair and beard; a large ornate wooden comb; shanúo ni kuba, lakani kitána ni kidógo, kina méno madógo (*cf.* kitána); *cf.* شاني, deterperit, pinxit.

SHANI (or SHANU), *s.*, evil, quarrel, provocation; mtu wa shani, a bad man (*cf.* kóndo, ngómvi utókosi, utóká); jahási ina shani, a bad vessel; *cf.* شاني, malins, improbus fuit; شاني, malum, improbitas; neno la shani, a bad word.

SHARIA (or SHÁRIA, or SHERIA) (Arab. شريعة), law, equity (la, pl. za); شريعة, legem tulit; شريعة, lex, canon religionis, شريعة, institutum, lex, via recta; ku nenda sharaáni or sheriani, to go to law; sharia ya nti, the law of the country.

SHARIKI, *v. n.* (Arab. شارك), socius, consors fuit;

to share, to be partner in; *vid.* shiriki, *v.*

SHARIKIA, *v. obj.*, to share with.

SHARIKIANA, to share together, to be partners.

SHARTI, SHART, SHERTI, SHUTI, SHUNUTI (or SHARUTI), *s* and *adv.* by necessity, absolutely, by all means, of obligation, contract; ku fania sharti, to bind oneself; ku weka masharti, to put a wager; *cf.* شرت, stipulatus fuit, conditionem praefinxit; شرت, conditio = makátibu, muáfaka, maagáno, mapatáno, agreement.

SHANA (la, pl. ma—), a kind of prickly shell; shasa hili lina-ni-kata sana (*R.*), شانه or شانه, multum acidus fuit, exaruit.

SHASIRA (or SHASIRA, or SHASIRA), *s.* (la, pl. za), a pack-needle of brass wire — sindáno ya ku shonéa mikika, *cf.* شاسير, punxit eum spina, consuit pannum.

SHATORUMA? (*St.*).

SHATRI (or SHETRI, or CHATRI), the poop or cabin of a vessel (shatri ya chombo), شاتري, pars rei, dimidia.

SHAÚ *s.*, a man of loose morals; mtu huyu ni shaú = mtu mpúzi, Arab. شاة, maligno oculo adspiciens laesit; or شاة, huc illuc, dispersus fuit.

SHAÚA, *v. a.*, to give one a promise or one's word which afterwards is not kept, to deceive; ji shaúa = ku daka kitu kua bidii, wewe una-ji-shaúa tu, you seek for a thing earnestly, but you deceive yourself; yee ha-ku-daki, he does not want you; ku ji-shaúa, to go always about a matter, *e.g.*, to marry a woman, to obtain her love, but at last to be disappointed; ku ji-shaúa = ku-ji-túkisa, ku-ji-hashúa; we might explain the word: ku shaúa = ku isha úa, to kill oneself, as it were, to mortify oneself in obtaining, and yet not get a thing in spite of all efforts (ame-ji-dangania nafaiyakwe); kua kulla kipindi amejitendéa, amefaka nguvuzakwe wala hakupata kitu ali-cho-daka.

SHAUKA, *v. n.*, to give oneself much trouble to obtain a favourite object, but to fail.

SHAUKU, *s.* (ya, pl. za), used in a good and bad sense, desire, lust, especially sexual instinct, great love or fondness; shaúku nengi ya ondúa maarifa (= ákili), vehement lust

takes away man's understanding, lit., knowledge; nimefania shauku; mimi nina shauku nai, I love him; ana shauku sana ku-ni-soméshe, he has a great desire to teach me; kuna shauku ya kitu chema, au kuna shauku ya udanganifu unangiwa ni shauku sana wowe; cfr. هاق, movit aliquem amor, desideravit, concupivit; هرق, cupido, propensio animi—in rem, ndio shaukuyakwe, this very thing is his desire.

SHAURI (SHAURI), v. n., to fetch or ask one's advice, to consult one — ku daka shauri kna mtu, to demand advice from one; neno hili ni zito, ninénde ni-m-shauri wali, or nipate shauri kua wali, this matter is a difficult one, let me go and get advice from the governor.

SHAURI, s. (pl. mashauri), advice, plan, counsel.

SHAURIANA, v. rec. — ku ulizana shauri, to ask advice one from another; cfr. هار, judicium fecit, monstravit, consuluit alium, deliberavit cum alio; هوري, mandatam, consilium; ku-m-pa shauri, to give advice; ku fania shauri, to make counsel, to consult together.

SHAURISA, v. c. — ku uliza shauri, to make one ask the advice of.

SHAWI, s. (la, pl. ma—), the shoot or branch on which the cocoa-nuts grow; shawi la vidaka, la vitale, la madafu, la nazi, the switch-like branch on which the fruit of the cocoa-tree is hanging; when the shoot has no fruit, it is called kanga (mti uvião pázi); the kanga is within the kalala, which has the shape of a little boat (cfr. panda la mnazi and kole or mkungu) (shaw la tende).

SHAWISHI, v. a., to coax over, to persuade (St.).

SHÉBAHA (or SHÉBIHI), s. (vid. shábaha), aim, mark, a butt for shooting at (with arrows or muskets); cfr. شبه, similitudo.

SHÉBIHI, s. (ya) (or SHÉBIKHI), form, shape, likeness, resemblance, kind; shébihi ya jiwe hili, like this stone, lit. in the likeness of.

SHÉBIHIANA, v. rec., to resemble each other — ku fanana, or kaa na sura moja.

SHÉBUKA, s. (vid. shábuka) (ya), quarrel, dispute, strife (— kondo), ku tihali shébuika — ku anza kondo, to commence a quarrel, to raise or excite and cause anything; cfr. شبه, perplexit rōt alteri.

SHÉBUKANA, v. rec.

SHÉBUKI, s.; Waride ni shébukiki mmo (R.), W. is a great instigator or doer of mischief.

SHÉDA, SHÉDANA, vid. sheta;

SHÉDALA, s., a gunner, artilleryist?

SHÉDI, s., the name of a kind of cotton-print (R.).

SHÉGAR, s. (= ásilí), origin, genealogy, lit. the tree; cfr. شجر, arbor.

SHÉHA (or SHÁHA or SHÉKI), s. (wa, pl. mashéha), an elder, a chief.

SHÉHÁM, s. (cfr. lammi), tar; cfr. شحم, miltum adipis habuit, pinguis fuit; mafuta ya ngamia ku tangania na tōka, ku paka or dehani chombo, camel's fat mixed with lime, to paint a native boat.

SHÉHE, s. (wa), pl. mashéha (haya) (= sheha); shehe wa nti; (1) the chief of a country; (2) a great learned man, mana juóni mkúba, or mkúba wa ólimu; (3) shehe kua ukubála, an important or illustrious man (R.); (4) shehe means also one who brings about a dance with ngoma (with a drum).

SHÉHENA, s. (ya, pl. ma—), a load, cargo = mzigo mzito, telle.

SHÉHENEZA, v. a., to load, e.g., ku shehenéza chombo, to put cargo into a ship; شحن, implevit navem vas, &c.

SHEITÁNI (or SHETÁNI) (Arab. شيطان), s. (wa, pl. ma—), the devil, Satan, a devil; very expert or clever; said of an ingenious man who is thought to have learned his art or wisdom from the powers of darkness by magic.

SHÉLA, s., a black veil (St.).

SHELABELA, as it stands, in a lot, with all defects (St.).

SHÉLEKI, v. a., to tie slightly (R.); cfr. shálíki.

SHELLE, s. (la, pl. ma—), a shell (?) (St.).

SHEMÁLI, s. (ya) (Arab. شمالي), (1) the left; (2) north (if a person looks eastward); (3) the north-wind (keskási); nti ina kanga or shemáli, the ground is moist from the mist (umanda = dew); kiza cha moshi katika súbúkhi, umanda wa ju, moshi wa maji maji, bérōdi ya ju, a heavy dew; (8) bet el shemál, a kind of shetibo or dau, (R.); shemál, northern latitude, opp. to fānbi (cfr.), the south latitude.

SHEMKA, s., a curved knife.

SHEMKEI, s. (ya or wa), pl. mashémaki (yangu or zangu), brother or sister-in-law; shima wa ndugu manámko, the husband of the sister's wife; (2) the husband's friend.

SHENGA, v. a., to burn; ku shenga mwa, to burn grass; ku lipa mte mtehe shengwa; (2) to cut obliquely, to cut down at one stroke (R.); e.g., reeds, stalks, &c.

SHENGO, s., vid. shingo, the neck.

SHEKADA, s., ? (R.).

SHEKAPA (or SHAKAPA) (la); shékapa la ndovu, or ndovu za shékapa, a fine long beard (shékapa ya

ndéy, *whiskers*; شارب, *altus fuit, excoelus et nobilis fuit*; شرف, *altitudo, nobilitas, gloria.*

SHERBET (or ANKERBA), *s.* (Arab. شراب), *drink, beverage; sherbet el-lôzi, drink of almond milk (syrup of lemons and almonds).*

SHERBE, *s.* = shâm-biro (pid.), *e.g.*, ku âta mtumwa shêre, *to allow a slave to go where he likes.*

SHEREBU and SHEREBU, *s.*; shêrebi means no doubt "a drinker" (vid. shêrbet), whereas shêredî refers evidently to the Arabic شارب, *aufugit vagatus fuit, very likely with reference to a runaway slave. Rebman mentions the phrase: sheredi mkûba we, unakûna tembo, you are a great runaway; you drink tembo (vid.). Shêrebi would doubtless be more correct in this case, and the meaning would be: you great drunkard, you drink tembo.*

SHERERU, *s.* (R.), *e.g.*, the sailors of a Mascat vessel sailing under the English flag entered the harbour of Mombasa with a noisy song, these sailors wanasafania shêrêre, *displayed pomp in honour of their sail? But this explanation is doubtful, and Rebman gives no better one; cfr. شارب, velum navis, the sail's display.*

SHERIA, *s.*, vid. shâras, or sharia, law.

SHERU, *s.*, ndân inafania shêrehe (R.)?

SHEŦA, *v. a.*, to stir up (cfr. mabêtu), to press one in a crowd = ku songa, ku thiki or ku gandâ-mine mullî kua ku songana; (2) to quash (cfr. pfude in Kindasa).

SHEŦANA, *v. rec.*, to tread one upon another in a crowd, to throng each other, to press against each other at a crowded place; mashetânô, *s.*, throng, crowd (= ku kasâna, to sit closely).

SHEŦANI (cfr. sheŦânî) (wa, pl. ma—), the devil, Satan, شيطان, adversatus fuit, شيطان, satanas, diabolus.

SHEŦANA, *v. n.*, to be over-ripe, to be pulpy; ndizi hîni zashotêka, these bananas are over-ripe (= ku iva mao).

SHEŦEL, *s.*, the poop of a dau (dhow); cfr. شط, that part of a dhow which is used as a water-closet, &c.

SHÊBA, *v. n.*, to be satiated, to have eaten enough, to be satisfied; cfr. شبع, satur et satiatus fuit.

SHÊBANA, *v. e.*, to cause one to be satiated, to satisfy one.

SHÊMBU (or SHÊMBU, or SHÊMBU), *s.*, a span, *e.g.*, ngûlu wa shêmbi or shêmbi moja, a span long; cfr. شامبو, spatulam dimensionis fuit, شامبو, spatula, i.e., intervallum inter pollicis et minimi digiti abscissuram extremam.

SHIDDA (Arab. شدة), *s.*, difficulty, distress, trouble, rarity; kitu hiki ni shidda; shidda kuba, great distress; maji ya shidda ya ku limbika.

SHIGA, *s.*, vid. siga.

SHIKA, *v. a.*, to hold fast, to lay hold of; ku shika ndia, to take one's way, to depart, to set out; ku gûya or kamâta, to seize or lay hold with the fingers.

SHIKŦA (SHIKŦA), *v. p.*, to be seized, *e.g.*, ku shikŦa ni matumbo, to be seized with pain in the stomach.

SHIKAMANA, *v. rec.* (= ku nâta), to cleave together, to stick or adhere to; to lead each other by the hand (Er.); ndôngo washikamâna na tûkâ; unga haushikamâni, or haunâti (vid. Luke xvii. 6).

SHIKAMANIENIA, *v. c.*, to cause to stick to.

SHIKAMŦO (or SHIKAMŦO), pro "ashika mûgû, I seize or hold the feet," the mode in which a slave salutes his master.

SHIKANA, *v. rec.*, to hold each other, to clasp, to grapple.

SHIKIA, *v. obj.*, to seize or catch for another, to hang on loosely.

SHIKIKA, *v.* seizable, capable of being seized, *e.g.*, maji hayashikiki, laken kitu kigumu ndicho kishikikâcho, water is not seizable, but a hard substance is seizable.

SHIKILIA, *v. obj.* = ame-m-xuia asianguko, he seized him lest he should fall.

SHIKILIZA, to support.

SHIKIWA, *v. p.*, to be seized or held; fethayakwo imeshikiwa or imeshikoa, muigniêwe kapo, his money was seized in his absence (in the possessor's absence).

SHIKIZA, *v. a.*, to catch up lightly, *e.g.*, ku shikiza mlango kua ku weka kitu tuiyakwe, usifungûke, wala usifungûke, to place something under a door lest it open or shut; (2) to fasten with thread a piece of cloth which the tailor wants to sew; ku shikiza niumba, to support a house, hence shikizo, a post.

SHIKIZIA, *v. obj.*

SHIKI, *s.* (R.)?

SHIKIO (or SHIKIO), *s.* (la, pl. mashikio), (1) ear, fig. understanding; (2) shikio la chombo, the helm or rudder of a ship, a thing to lay hold of; mashikio ya kikapu, the handles of a basket; shikio paka ni dau ya matumbo.

SHIKU, *s.* (la, pl. ma—) = kipândo kikiâ oha, mûkâi oha ku gadimia jahîmi isiangûke kashika nti kâtu, a part of the trunk of a cocoa-tree used to keep a vessel erect at low-water time (cfr. tâtumu), a shore made of the trunk of a cocoa-

nut-tree; (2) the remainder of a tower which has tumbled down; liko shikulakwe, there is the remainder of the tower (at Mombas) which fell down; dimin. kishiku.

SHILAMU, s., the stem of a native pipe; vid. kiko.

SHILIZA, v. a., to finish, to conclude, to complete (vid. isha, v. a.); léo tuashiliza muaka, to-day we close the year; ku shiliza manéno or kazi, &c.

SHILIZIA, v. obj. trop.; ku-m-shilizia matungu mtu mungine, to vent one's passion on another (who is innocent).

SHIMAL, s.; vid. shemal or shemali.

SHIMO, s. (la, pl. ma—), a pit, a deep cavity, a large hole; shimo la kinu, the hollowing or excavation of a mortar.

SHINA, s. (la, pl. ma—); (1) the root; shina la mti, the root of a tree; (2) a trunk or stump, the lower part of the stem of a tree.

SHINDA, s. (la, pl. ma—), contents, the residue of fluids found in a vessel or pit, &c., e.g., mtunge una shinda nzima (zima) or kili la maji, there is still a considerable quantity of water in the jar; shinda dogo, a small residue; shinda la kinu káribu na ku já or jáa, the mortar is nearly full; kishinda cha mtunge signifies a small quantity which stays (ku shinda) at the bottom of a water-jar.

SHINDA, v. a., to stay, to pass, to exceed in power, to overcome, to conquer, to subdue; ku shinda nguvu, to pass or exceed in power; Said-Saidi ana-m-shinda Kiméri kua nguvu = nguvu za Saidi zikáwa ningi, zapita nguvu za Kiméri, Kiméri ameshindoa ni Saidi, to spend or to pass or to spend time; ameshinda eiku mbili na ndáa, he spent two days in a famishing state; tume-shinda kútia tukalála na ndáa, we passed or worked the whole day and slept without food; ku shinda siku moja niumbani kua rafiki, to stay a day at the house of a friend; ku shinda kázi, to go on with one's work; ku shinda kiungáni, to stay in one's plantation; maji yashinda, it is (more than) half full of water; wali amekuenda shinda, the governor went out to spend his time, or he is gone out for the day. Maji yashinda ya mtungi, the jar is half full of water.

SHINDAMANA = shikamana or guyána.

SHINDAMANISHA, to make to hold fast; watu wamefania toké na maji, na udongo, akatán-gania mahali pamóje, akashindamanisha sá-káfu, na sákafu inashindamana.

SHINDANA, v. rec. to endeavour to overcome each other, to bet, to strive with, to dispute, to race.

SHINDANIA, v. obj. to overmatch, to outdo, to outbid one (kima), to oppose, to object to, to bet; ame-ni-shindania mkébe, he overmatched me, i.e., I intended to buy the pot, but the other

said he had bought or would buy it at a higher price, thus he overreached me; ame-ni-shindania manenoyangu, he opposed my words by saying they were not true or valid.

SHINDANIANA, e.g., kima, to outbid another in reference to the price.

SHINDANIWA.

SHINDANO (la, pl. ma—), a race, dispute, strife.

SHINDIA, v. obj.

SHINDIA, v. c., to make one put up (for a few days' stay).

SHINDIKA, v. a.; ku shindiza makali, to overcome sharpness = to become blunt; maji ya ku shindiza, at flood time.

SHINDIKIA, v. n., to get or become blunted; e.g., mtaimbo.

SHINDIKA (or SHIDIKA), v. a., (1) to drive, to turn an oil-mill (which at Mombas and other places is turned by a camel), hence "to make oil" in general; ku shindika mafuta (vid. jakája). (2) ku shindika mlango, to shut or rather turn the door so that it is closed but not barred, to leave the door on the latch. The reverse of ku shindika is "ku shindua or fungua," to open the door so that the passage is free. Ku koméa or funga is to shut or bar the door. "Ku rudisha mlango," is to turn the door, but not to shut it entirely. It is left ajar, as the natives consider it improper to close the door entirely, when the owner of the house is at home.

SHINDIKIA, v. obj.; e.g., ku-m-shindikia niumba yee hápo.

SHINDIKIZA, v. c., to cause to shut; e.g., ku-m-shindikiza msáfiri, to assist a traveller on his departure, to close his business, to accompany him a short distance, to help him on for his departure (= ku-m-fasa mbelle or ku-m-ádi).

SHINDIKOA, v. p., to be shut.

SHINDILIA, v. a., to press, to charge or load a gun with the ramrod (ku shindilia bándaki kua mdéki); (2) to eat to excess?

SHINDO, s. (la, pl. ma—), a shock (St.); or. kuka-tika.

SHINDOA, s.; matéso ya mufika m'pia, a kind of play performed the night before the new year sets in. The natives kindle a fire and dance around it, beating the ground with bamboos and singing: tujile (tunakúje) ku tika mwizi Tika na mume tulimpeta Kikanda; ngoma ya or or shindia.

SHINDUA (or SHIDUA), v. a., to turn open (a door) = ku fungua; ku shindua shili or kumbao; or. gundúa.

SHINDUKA, v. n. (= funguka) to turn open of itself; mlango umeshinduka kwa wipo, the door got open by the wind; (3) maji yana-

shindúka or sindúka — yaanza ku paa ufukoni, the beginning of the ebb.

SHINDULIA, v. obj.; ku shindulia mlango, to open the door for somebody.

SHINGO, s. (la, pl. ma—, or ya, and pl. za), the neck (vid. shingo); muigni or alie na shingo mgani, a headstrong or pertinacious man; hakuna maaha wa shingo.

SHINKIMO (or SHINKIMO), s. (la), a press; cfr. ku sinikima, to press.

SHIRAYU, adj., obstinate.

SHIRA, s. (ya, pl. za), sail (= tanga) of a vessel; cfr. شرا, velum navis.

SHIRABU, v. n.; ku shiba maji; cfr. شرب, bibit, aquam.

SHIRAZI, s., n. p., from the town Shiraz in Persia, hence "shirazi," Persian work; Sheikh Shirazi was a celebrated nobleman who came from Shiraz and stayed at Mombasa.

SHIRIKA (or SHARIKA), s. (ya), participation, partnership, communion; ku fania shirika pamoja = ku tangania pamoja (e.g., ku unda chombo shirika, to build a ship in common); ku fania kazi shirika; maliyeti ni shirika; toani mkebe hu, munde kua shirikayenu; Luke xxii 17.

SHIRIKI, v. a. (vid. shiriki), to give oneself up to, to be entire in a matter, to have communion or fellowship with one, to share with one, to be in partnership with one; cfr. شريك socius or con-

sors fuit, particeps ejusdem rei fuit, شريك consortium, societas; ku shiriki kazi = ku penda kazi sana, to give up oneself to a work, to be in a work with heart and soul; ku shiriki jiao = ku zoba (zoba) jiao kulla siku = ku tia moyuni sana, to devote oneself to study; mtu huyu yuwa-shiriki nlevi, usinai, uifi (uifi), this man gives himself up to intoxication, to fornication, to theft = he is a drunkard, fornicator, thief; ku shiriki Shetani = kaa hali moja na Shetani, to be of one mind, to make common cause with Satan, to be one of his party (= ku tangania pamoja nai); ku shiriki nda kali, to meet with great hunger (and other misfortunes); ku-m-shiriki Mungu ni (in the Muhammedan notion) to associate with God, to usurp or assume the being or qualities of God. This is the greatest sin in the eyes of the Muhammedans, whereas, in the Christian sense, this short expression means "to have communion with God, to devote oneself to God."

SHIRIKIYATI (or SHIRIKIYATI), v. rec., to be of one mind one with the other = ku shika neno moja or shauri moja, to have a thing or opinion in common; wamenhirikana kua kazi, kua

chakula, etc., to have one common work and food = wamefania kazi pamoja, wamekula pamoja, kulla mmoja ametangania fungulakwe pamoja na muenziwe.

SHISHA, s. (ya), shisha ya mtanga, the sand-glass used on board a vessel (iko katika dira chomboni).

SHISI (or SHISI), s. (la, pl. ma—), (1) shisi la jungu, the soot on cooking pots. (2) In Kigunia "shisi" la tembo la taamu, sweet (black-looking) oococ-ligour. The best kind of tembo when fresh looks blackish and is agreeably sweet.

SHITUA, v. a., to pluck out, to draw out (said of teeth), tear out (= ku gusa).

SHITUKA, v. p. (said of nails); vid. kishitu.

SHITUMU, v. a., to insult; cfr. شتم, contumeliam dixit, contumelia affecit.

SHOA, v. a. (old) = ku andika, to write (ku shoa)

SHOLARA (or SHULARA), s.; vid. kishoara.

SHOBOKA, s., said of a brush for white-washing when the bristles fall off from the ligatures (R).

SHODORO, s., the name of a cloth.

SHOR, s. = baba, father in Kigunia.

SHOGA, s., a friend, used by women in speaking of or to one another in Zanibar. At Lamu shoga means a catamite (St).

SHOGI (or SHOI), s., panniers, a large matting bag with the opening across the middle, so as to form two bags when laid across a donkey's back (St)

SHOGGA, s., forced labour for government.

SHOGGA, v. a.; ku ji-shogga (or sogga) mno kazi, to compel to work.

SHOGGIA (or SHOGGIA or SHUHULI or SHUGGIA), s. (ya, pl. za) (Arab. شغل), business, work.

SHOGGISHA (or SHUHULISHA), v. c., to set one at work, to employ or engage one = ku-m-tia kazi, cfr. شغل, occupatum distinxit aliquem

SHOGGIA, s. (R), Kis. or Kinika?

SHOKA, s. (la, pl. ma—), a native axe or hatchet, shoka la ku tangia or shangia or passulia kuni, an axe for splitting wood; shoka la bapa, or shoka la pua, an adze (St), shoka la tisa (Mrim.), an axe.

SHOKOLE, s., an eel; vid. mkunga.

SHOKOTA, v. a., to thrust, to pierce; m'shukoto hatta atoke; e.g., kuku (R)?

SHOLA, s., an ear of corn? (St.)

SHOMA, v. a., to prick, to pierce, to thrust at (= ku toma), ame-m-shoma kua ukono wa mifupapo (mti mgumu sana); ku-m-shoma kua munda.

SHOMBA, v. obj., munda washomba samaki, a harpoon, an iron with which the natives thrust at large fish.

SHOMBO, s. (la, pl. ma—), a bird like the munda (vid.), a sparrow (Luke xii, 6), the weaver-bird (plocus), which is fond of mtama.

SHÓNA, v. a., to sew (e.g., ngáo ilio varáka), to fasten on well, to mend; deriv. mashóni.

SHONÉA, v. obj., to sew or mend for one.

SHÓNDE, s. (la, pl. ma—), shónde la máfi (mávi) ya gnombe, a cake of sun-dried cow's dung, used as fuel by the Makúsa Makonde and other tribes for lack of wood; cfr. kishónde.

SHÓNGA (or SÓNGA), sima ya ku shonga, vid. sima.

SHÓNGI, s. (la, pl. ma—), plait, curl; shóngi la nuelle; vid. songo.

SHÓNGOMEWA (or SHONGAMEWA) (R.)?

SHÓNGŪA, v., said of a plantation (R.)?

SHOKÓLA, v. a.; (1) ku omba or sã, vid. ombo (omba) ? (2) ku shonóla, to untitch, to rip up.

SHÓRÓKA, v. n. — ku toka hárraka or kua ngúvu to burst out, e.g., anything which has been shut up in a vessel, to come off (e.g., a cloth from one's body.)

SHÓROBA ?? (R.).

SHÓTA, v. a. (Kimb. ku-m-tota or jokoja) (Kin. ku shokóta), to pierce, to thrust at one by moving in the air a piece of wood or any pointed instrument — ku-m-dúnga or toma kua nta; but ku-m-tota fimbo si kua nta; ku shóta mzinga, to fire a cannon; fuláni jána alidáka ku shota motto nímba ya fulani.

SHOTÉA, v. obj.; mráo wa ku shotéa or pigia mzinga, a listock for firing a cannon.

SHÓTO, s. (la, pl. ma—), adj., lefthanded, not strong, feminine; mukóno wa ku shoto = wa kike, the female hand = the left hand, opp. to mukóno wa kuúme, in Kigunia, mukóno wa kufúli, (mfúli ni mtumúme), male hand = right hand; mtu buyu ana shoto, this man is left-handed.

SHOTTI, s.; ku piga shotti ku nenda, or ku nenda kua shotti, kua ku rúka, to go galloping, to gallop, to go very fast; ku piga shotti katika fáras, to gallop, to ride galloping = ku toka kua shotti katika fáras.

SHÍÁKI (or SHÁKI), v. a., to charge, to accuse, to prosecute; cfr. staki, r. a., staka, mastáka, s.

SHÍTÚA, v. a., to startle, to tickle, to put out of joint (St.); cfr. shítúa, v. a.

SHÍTÚKA, v. n., to be startled, to start.

SHÍTÚSHA MSHIPA, to be sprained — ku teuka.

SHÚA, v. a., to launch (Er.), to draw, drag, pull (= ku shúsha, ku tia jombo baharini).

SHULIA, v. obj.

SHULIWA, v. p., to be launched.

SHUÁRI (or SHUÁLI), s., calmness, calm, e.g., shukri ya pepo, calmness of the winds (= upépo ume-tulia, the wind became calm).

SHUÁRUBU, s., cfr. ndóvu.

SHÚBÁKA, s. (Arab. شباك) (la, pl. ma—), window; cfr. dirisha.

KHSHUBÁKA, s., a pigeon-hole.

SHÚBIRI (vid. shúbiri, s.) (ya), a span.

SHUBÚA, v. a., vid. subúa, v. a.

SHUBÚBU, R.?

SHÚDI (or SHÚLI), s.

SHUDU, s. (la, pl. ma—), an oil-cake; shúda la mafúta — taka notasi za mafúta, the drogs left after making oil from some seed. The drogs are eaten by the people, (Kig. búkúli); cfr. hidáta oha mafúta, oil-cake when not quite pressed.

SHÚFAKA, s. (= imáni), the fear of God (old); cfr. شفا, cavit, metnít.

SHÚFU SHÚFU, s., at random, with carelessness; vid. tundia, and ku funga kata.

SHUGÁLA, s. (or SHUJÁ, or SHUJAI (wa), pl. ma-shugáa, or masujáa (Arab. شجاع), warlike, brave in war; shugáa wa wita, a hero, champion; vid. شجاع, strenuitate, vicit, strenuus, fortis fuit. شجاع, or شجاع, or شجاع, fortis, strenuus, animosus fuit.

SHUGÁLO, s.; búnduki ya shugálo, a musket which has a large barrel, a lock, and makes a loud report (si ya mráo); cfr. kimerti and búnduki ya fiándi.

SHUGÚLI (or SHUGHÚLI) (cfr. shógoli), business, occupation, affairs, engagement.

SHUGULIKA, v. n., to excuse oneself and attend to another business (vid. shóguli).

SHUHUDA, s. sing.; ushúhuda (wa) (pl. shuhuda za), witness, testimony; ku-m-pa ushúhuda, to give him a testimony; cfr. شاهد, testatus fuit, شاهد, testimonium.

SHUHUDIA, v. obj., to witness for or against somebody, to attest, e.g., Gab. ame-m-shuhudia Rashi kua jito (chito) ame-mu-ona akifika, Gab. testifies or stands as an eye-witness against Rashi, he saw him steal. It is also used by many Swahili as a noun, e.g., si shuhudia húyo? is that not witness? or, I am not witness for that (R.); ni yaka, ma-shuhudia matoyangu, it is true, I am eye-witness, but nadáka angalia kua mato yangu.

SHUHUDIA, v. a., to cause one to bear witness, to take or call one to witness; Gab. ame-m-shuhudia wali amesema, wali wiona, shehe amefania fitina, si mshuhudi yeye (= ku-m-shuhudia sháhidi, ajite marubo).

SHUHUDU, v. n., to bear witness.

SHUHULI, s. — huk. shuhuli (and shuguli), sorrow, anxiety; shuhulika (vid. shugulika), kuji-shuhulika — ku-ji-tia shuhuli rahimimwakwe, to concern oneself, to be apprehensive, to be anxious for.

SHUKUTANA, v. n.

SHUJA, *s.* (ya, pl. mashujas, a brave man, a hero; *vid.* shugha.

SHUKA (1), *s.*, a shoot; shuka la male; *cf.* doti, *s.*

SHUKA (2), *v. n.*, to descend, to come down, to go down, to land from a vessel; niota zikishuka, falling stars.

SHUKIA, *v. obj.*

SHUKIA, *v. c.*, to make to descend, to let down, to land a cargo from a vessel; ku shusha pumzi, to breathe out; ku shusha moyo, to humble oneself.

SHUKI (or **SHUKI**), *s.* (la, pl. ma), the top of the stalk of Indian corn (R.); shuki la mtama, the panicle of seed, the ear of corn, millet, or rice.

SHUKU, *v. a.*, to suspect one, to be suspicious about him; na-m-shuku kua muili nasisini muangu, I suspect him to be a thief; nashuku muiliwangu, nathani tafania homma or kionda, I suppose I shall get homma or fever; *cf.* dubitavit.

SHUKU, *s.*, pain or foretold of pain.

SHUKURU, *v. a.*, to thank one; (*cf.* *شكر*, *gratias agit*, *شكر*, *gratias agere* sollo; ku ambia alisanti, to say thou hast done well.

SHUKURU (or **SHUKRANI**), *s.* (ya, thank, thanks-giving (*Kin. mamvira*), *gratitude*.

SHULI, *s.* (la, pl. ma—); shuli la niumba, the front-side or part of a thatched house (*cf.* kipaa cha mbello, the front slope of the roof); ubati wa niumba, the middle part (*vid.* taka, *s.*); kipaa cha niumba, the back slope of the roof; shuli is also a lean-to building (in front) (*cf.* kipönu (pl. vipönu), which signifies also the side-cabins of a ship.

SHULIWA, *v. p.*, to be launched.

SHUMBI, *s.*, deep water, depth = kina; near the entrance into the harbour of Mombas there is shumbi, deep water (palé shumbini).

SHUMDOA, *s.* (la, pl. ma—); shumdoa mpévu, yuna marara or madaa dda, or maraka raka, the large striped hyena (red and black) which catches men and animals.

SHUME, *s.* (la, pl. ma—); a tom-cat, male cat (paka mana mume).

SHUMBA, *s. n.*, to sneeze.

SHUNVI, *s.*, salt in Kipemba.

SHUNDA, *s.* (la, pl. ma—), a little basket made of mud, ku tia uribia, or other little things.

SHUSHA (or **SHUSA**, or **SHUSA**), *v. a.*, to drive away, to scare, frighten away, *cf.* kuku or guombo (fowl and snail), let them destroy a plantation; ku shusha or inga guombo asile mtama; afali ya mshusha shusha ku shusha guombo, to drive cattle; (2) shusha, *v. c.*, to press one by entreaty; *vid.* shusha.

SHUSI, *s.* (la, pl. ma—); (1) a crest, long hair;

(2) the piece of cloth with which the *Muhum-medans* cover a dead person, and which hangs over the head and feet of the dead; shungi la melli—sanda lillo pitöu magü na kitöa cha mtu aliekuffa.

SAUNOUAYA, *s.*, a tract of land, a ruined town and a river in the vicinity of Patta (Patta); another town is called Niarda.

SHURI, *s.* = usuri (R.)?

SHURI, *v. n.*, to be hard, not soft; ku shupä kua maneno; ku shupäna, to be hardened; *vid.* supä and supäna.

SHURATI, *s.* (la, pl. ma—), little strips of mud (*vid.* of matting), for making vitanda (bedsteads) and bage (maganda). The broad strips are sewn together to make mats for floors.

SHURI, *s.*, a kind of basket; *cf.* tundu, tumbi, pagäja, mashüpi (R.).

SHURA, *s.*, saltpetre (St.); shura shura ana-li-ata tangu li mballi, susa ana-li-fahamia magüni, ndipo ku-ji-shura shura (R.)?

SHURI, *s.*, mtu luyü ana shuri = anabenda matäko, this man shows his buttocks, he does not cover them (ameweke wasi or benda matäko); (2) kiuno cha ngao, the broad hip-bone, in opposition to kigungu (R.).

SHURTI (or **SHARTI**, **SHARUTI**, **SHURUTI**, **SHURI**, **SHERTI**), a contract, of necessity, by obligation, &c.; ku fania shurti or sharti (*vid.*), to engage oneself to; *vid.* sharti, *s.*

SHURTISA, *v. a.*, to order one peremptorily; wali ano-m-shurtisa ku enda Ungüja, i.e., wali ame-mu-ambia kua ngävu, shert wewo uonende Ungüja, the governor ordered him to go to Zanzibar, he told him authoritatively he must go absolutely.

SHURUTIANA, *v. rec.*, bet, wager = ku wekoäna masherti, to hold a wager, to bet one with another.

SHURUTIANA (or **HURUTIANA**), *v. rec.*, to persuade each other ? ? *cf.* *شروط*, stipulatus fuit, *cf.* *شروط*, conditio, stipulatio.

SHUSHA, *v. c.* (*vid.* shuka, *v. n.*, to descend), to cause to descend, to lower; ku shusha pumzi, to breathe, to breathe out; ku shusha moyo, to humble oneself, to land goods from a ship.

SHUSHOA, *v. p.*

SHUSHA (and **SHUSHANA**), to cause to descend, to make one another descend. This expression seems also to refer to sexual intercourse, according to Mr. R. (?)

SHUSHA (or **SHUKI** or **KU-M-JIA**), *v. obj.*, to occur to one; hence kishubi, sudden occurrence; ku rü-disha kitu ja ya.

SHUSI (or **SHUTI**), *s.* (la, pl. ma—), foul air, stench. **SHUSA**, *v. n.*, to break wind; (2) to sting; miki (or nyäki) yuwashuta, the bee stings.

SHUTIA, v. obj.; cfr. shua.

SHUTIWA, v. p.

SHUTI (or SHUTI, SHERTI, SHETI, BUTI), adv., by necessity, by all means, absolutely, peremptorily.
SHUTUKIA, v. obj. (= ku-m-kia ghāfāla), to surprise one.

SHUTUMU, v. a., to suspect one, to doubt of his real intention, to revile, insult; ku-m-kemba, to snub; ku-m-shūtumu kua viovu (cfr. singisa), or ku-m-thania viovu, to suspect one of bad intentions; ata-ku-tukulia mashūtumu bilashi; watu wa-ni-shūtumu ubaya bilashi; mashūtumu, suspecting one.

SHUTUMIWA, v. p., to be suspected, to grow suspicious, to withdraw from one who is a bad man, to be reviled, insulted.

SHUTUMIANA, v. rec., to suspect each other, to be suspicious about each other's purpose.

SI, not, the negative particle connected with a verb, adjective, and noun; e.g., si fānia or usifānia haya, do not these things; sifo or sivo, not so, not in this manner; mtu huyu si méma, si mtu, this man is not good, he is not a man, he is a no-man (if this were an English word), i.e., he is a cruel man, a barbarian; maneno haya si kuelli, these words are untruth, or not true; si ada, si desturi, it is not the custom, not customary; si mréfu kama mimi, he is not so tall as I am; siku-ku-jā ginei ulivyo mréfu, I did not know that thou wast so long or large; si mno kábisa, seldom, not very often; si vema, not good, not well; si yée (or yéyo), it is not he or him, contracted sie; si mimi, contracted simi, it is not I, or, is it not I? si wéwe or síwe, it is not thou, or, is it not thou? sidaki, I do not desire it; nisidaki, that I may not want it, may I not want it; let me not desire it; si úza, do not sell. See the Grammar on this subject.

SIA, v. a.; (1) (cfr. sika or zika, to bury), to sow, e.g., rice, not to lay it in small hollows (as the Suahili generally do), but after the manner of the people of Pemba, who, having sown the rice, cover it with earth, wherefore they get much more than those who make ména (vid.) ku panda mpanga (who make furrows to sow rice); (2) to drive away, e.g., black or rather reddish brown ants. This is done by lighting a firebrand; ku tekotéza siáfu kua kenge cha motto (sia ku sia or siasia, to singe or scorch); (3) to leave behind, e.g., ku sia déni = anakuffa na deni, he left a debt behind, i.e., he died in debt; anasia mali, he left property behind; (4) to trust one with; e.g., ku-m-sia mtu, to commit to a man something; (5) to give sentence, to pronounce as with authority, to declare (St.).

SIAA, v. obj.; ku-m-sia mali, gnombe, &c., to trust one with property, bullocks, &c.

SISA, v. c., to cause to abstain (perhaps to cause one to bury a matter?)

SIA (old) for KIA (ja mull), a member (of the body).

SIADA (or SIADA, or SADI, or SADI), adv. (Arab. سَادًا) (= m'no, vid.), more, considerably; si-ziada or zaidi, give me more (lit. increase), ni fānia ziada = ni'ongéa, ni sidi, increase or add to me; سَادَاتُ , auctes fuit, excessit numerus.

SIARU, s. (wa, pl. wa), a kind of large reddish brown ant; very large ones are called tungu ufundo. The siaru marches on in great numbers, bites painfully, and attacks and destroys anything with which it comes in contact. Animals and men endeavour to the utmost to escape the siaru. Fire and smoke, and hot ashes, are the best preservatives. There are also tungu called tungu wawa.

SIAGI, s. (ya, pl. za), cream, butter, when cooked it is called samli; siagi is butter isiopikos.

SIAHA, v.; ku piga siaha = ku piga kelele?

SIALA, s., vid. masifa and suli, question (of strife).

SIARA, s. (ya, pl. masiara) (Kipemba, máwa), a burying-place, cemetery; mahali palipo sika watu; mahali pa masiara.

SIASIRA (or BASIRA), s., a great needle; vid. shasira.

SIBA (or ZIBA), v. a., to close, obstruct, to stop, to dam up with sand or earth; ku-siba tunda, to stop a hole; ndia hi inasiba or inakuffa (= hainekani sana, indiscernible), ku-siba maneno = ku-m-ftia, to conceal to one.

SIBANA, v. rec.; pñhali pana sibana, a place closed; ndia iliosibana.

SIBIA, v. obj.; ku-m-sibia juu, to screen the sun from one.

SIBOA, v. p.

SIBIKA, v. n.

SIBAO, s. (la, pl. ma—), a large coat; kimbao, a small waistcoat, jerkin.

SIBDI, s. (cfr. ghalla, Pers. سبد), store-room, place for preserving eatables; Arab. سبد , pro-mē lactis, tum butyrum repens.

SIBILI (or SIBILI, SIBIRI), s., alpes (old, shili).

shibiri, Arab. سبيري , succos pluviae amarae, shibiri inasira.

SIBIRI (or SHUBIRI), s. (ya, pl. za), span, a span long; urefu wa shibiri mwa cfr. سبيري .

spithamis dimenans fuit, i.e., spithamis, i.e., intervallum inter pollicis et minimi digiti diduc-torum extrema.

SISU, v. a., to happen, to come to pass, to chance; jambo lili lina-siba kua Mungu, this thing happened to me from God (= came to pass).

Mungu); cf. ² 𐎠𐎢𐎡𐎣, secnit, causa fuit, causam parit.

Sibú, v. a.; vid. subú, v. a., to open; ku sibú, mishi, to make a hole in a handle; ku koméa jamba sibúka, v. obj. (also used of digging for mice?) (cf. ku fungua, sibua, sindúa, subúa), to turn or prove open; ku sibuka, to admit of opening.

SIDA, SIDA, v. n.; ku-ji sida sida, to draw out, to pull; mtu yule asida sida, hapendi ku enda rokhoni-mnakwe? (R.).

SINA (rootless **SINI**) *a. a., to increase, to be more, to exceed, to do more than previously; sultani huyu amesidi sultani yule kila bora, this king exceeds or surpasses that king in greatness, i. e., he is greater than that; ٥٧, auctus fuit, auxit; habariyake imesidi ku enea, Luke v. 15.*

SIDIA (or XIDIA), v. obj., to augment, to add to one; ame-m-sidia ngúvu, he surpassed him in power.

Simbiwa, v. n., to be added; amesidiwa kitu.

SIDÚA, *v. a.*, to extract nails with pincers (R.) ?
cf. shítúa, v. a.

SIFA, s. (ya, pl. na); (1) *praise, commendation, character*; (2) *sifa ya jombo, tar with which a ship is daubed*; **la**, clarus, purus suit? **sifa ya jombo ni mafuta ya simu (simu) ku paka jombo, tar**; **sifa za Mola latifu nengi mno.**

SIFARA, s., a kind of rice (St)

SIRIO (or sivio, or sirio nifio), adv, not so, not in this manner.

SIFU, v. a., to praise, to commend.

JI-SIPU, to praise oneself, to boast of, to magnify oneself.

KU SIU MO, to praise too much, to flatter anyone,
to overpraise one.

Sufiwa, v. n., to be praised.

SIFULE, s., a meddler, a meddlesome person (a term of disgrace).

Sirāni, s. (ya), copper, brass (Kin. *gnandu*) (cfr. *shaba*, *suti*, *masika* *sina*, *sifuria*, *mkuffu*); ستران, *see flavum aurum*.

SIRUKIA (or SUVUKIA), s. = jungu cha sifuri cha kupikia, a copper cooking vessel (saucepan) from India.

SIRUKU, *s.*, a cypher, a figure of nought (Sl).

Siga, *s.* (la), siga la ku illia moto, a vessel into which burning coals are put to warm or chase a sick person.

SIGIDA, v. n.—to put the forehead upon the ground
in praying (pl. *stijadu*, v. n.); cfr. *stijadu*,
hastadu, *depronus* fuit, *caput deorum inclinavit*
coram antice submissio.

SIGITIKA (rectius **SIKITIKA**), *v. n.*, to be moved with pity, to be sorry, to have pity or compassion; *ku fania majonai*, to feel sorry, to grieve.

Σιγνικία, v. obj., to be sorry for, to pity or compassionate one, to feel sorry or grieved for one.

SIGITISHA, v. c., to make sorry; ku-ji-sigitisha, v. refl.; cfr. kulusonena.

SIGITIKO (rectius **SIKITIKO**), *s.* (la, pl. ma), *sorrow, grief.*

SIGNIA, v. n., *cfr.* niaúka, v. n., *to wither, to dry up*
(R.), ndizi sitaniúka, or sitasignia.


SIGNIA, v. n.; anasignia *unsowakwe*, to wrinkle up the face.


Sini, v. n. (also shii, v. n.); (1) to be of use, to prove effectual, to conduce — kũ fi, ku shiili. mikũba inasibi or inasishi; maneno yana shi, mambo haya haisishi kua Mungu, *this matter does not commend thee to God; toka haisibi, thou dost not commend itself; haisibi mikũba, wazungu wanasishi sana; hayo yanasishi, this is good or fit for — is of use; neno hili linasishi mtu aki-li furahia, vfr. عَمَّ, sanus, integer, sanus fuit, vitii expers fuit.*

Sint, v. a.; (2) *to beg one humbly, to entreat, supplicate one* — ku-m-gniguelé or hoji hoji; amo m-sihi Mungu, *to entreat God by humbling oneself before Him* (ronga rongu), ku-m-sihi intumku — ku-mu-asha hasira, ku-m-tuliza moyowakwo; ku sihi nafiayakwo — ku jitia unióngé.

SHÍKA, v., exorable, propitiabile.

SHIÁNA, v. *rec.*; e.g., ku shiána mkéo, *to be reconciled with your wife.*

SINI, s. (ya) (= aña or ngúvu), *sibi ya muili, power of the body, vigour, or well-being of the body*; *sibi ya moyo, strength of mind*; *muigai deni hana sibi, a debtor has no strength, he always fears and trembles*; *ku méa kua sibi, to grow vigorously* , *sanitas, integritas*.

SHIRAZ, s. (Arab. ) , name of a charm (hirisi), (R.) ?

SI-I-JINI ANGAWA AONA, *I do not see it though he does.*

Sijāru, s. (*a tailor's expression*), *vid.* kánzu, s.

Si jambo, e., I am well The visitor asks: hu jambo? how are you? resp. si jambo, I am well, properly siwa jambo, I have nothing to complain of; si jambo punde, I am a little better; nalikha siwazi siku ningi, laken sasa si jambo kidogo, I was unwell for many days, but now I am a little better.

SIKA (or **SIKA**), *v. a.*, to bury = ku toa **visikoa**, an expression which comprises all that is requisite for burying the dead; without the **visikoa** it is

only ku fukia or tia mtangani, to inter, put the dead into the ground; ku nenda ku sikani (masikani).

SIKA, rectius zika, v. a., to bury.

SIKISMA, v. c., to cause to bury; nime-m-sikisha babai, manawe hakuweza, hana sanda, nime-m-pa sanda.

SIKA, s. (ln, pl. masika); sika laja = mvua inaja kua kuolli, the real or great rain—the full rainy season, when one is buried, as it were, in his house, and all business out of doors is stopped. The first time of planting after the rains (Er.).

SIKAMO (or SIKAMOO), for nasika mangu; vid. shikamoo.

SIKI, s. (ya), (1) siki ya tembo, vinegar of tembo, acid tembo; (2) siki ya kanzu, the border of a shirt; cfr. 33, uter in quo vinum et alia recon-duntur.

SIKIA, v. obj., to bury for one; ame-ni-sikia moitiwangu, he has buried for me (I being absent) my dead.

SIKOA, v. p., to be buried.

SISIA, v. c., to cause to bury or be buried.

SIKIA, v. a., (1) to hear in general (ku shika neno linonolo kua sikio), to be sensible, to feel; (2) to obey; ame-ni-sikia manenoyangu, he heard or obeyed my word; (3) to understand, to smell; nasikia hufufu ya samaki.

SIKILIA (sikiwa), to be capable of being heard.

SIKILIA, v., to listen, hearken attentively, to attend to; ame-m-sikilia manenoyakwe.

SIKILIANA, v. rec.

SIKILIKA, to be heard, to be audible.

SIKILIZA, v., to hearken, to incline the ear in order to hear well.

SIKILIZANA, v. rec., to hear one another.

SIKINI = tengere in Kinika (It.); sikiniyakwe yu tindoa vizuri?

SIKITIKA; vid. sigitika, to be sorry.

SIKIWA, v. p., to be heard.

SIKIZA, v. c., to cause or make to hear or understand that which has been said = sikiliza, to listen; ku fika maneno.

SIKIZANA, v. rec., to hear each other, to agree one with another, to make one another hear, to be mutually intelligible.

SIKIZISHA, v. c., to cause one to hear or obey (kua nguvu), to make one understand that which is spoken.

SIKO (or KIKO) (la, pl. ma—), mahali pa ku sikia = makaburi, masiaira, burying place, burying.

SIKU, s. (ya, pl. za), a day (a day comprising 24 hours from sunset to sunset); siku mbili or tatu, two or three days; siku zote, always;

siku ku, a great day = a feast. The Christian Sunday is also called siku ku; e.g., leo ni siku ku, to-day is the great day = Sunday. The Wanika use the plural masika; e.g., masika mairi or mahaba, two or three days; ita siku siku, to get a lucky day, a day when one will succeed; siku refers to a period of time, but mtana (day, daylight) is oppos. to usiku, night, darkness. The Muhammedan Suahili have two great days or feasts at the end of the Rama-than (three days before the close of the Rama-than), and three days after the Mfungu wa tatu (Thl Haj); on those days they send each other presents, slaughter animals and regale the poor.

The siku ya mtaka (day of the year) or Nerus or Neros (Dr. St. writes Nairus) is about the 24th of August, the beginning of the Suahili and nautical year, when the people (especially the women) bathe in the sea, morning or night. Afterwards a great mess of food is cooked and presented to every one who likes to eat. In former times people were permitted to commit great crimes without being punished. The Government of Said-Said put a stop to impunity on this day.

SILA, s. (ya, pl. za), pail, bucket; kidido cha ku futia maji jomboni ku ya-muaga nde, or cha ku teka maji, a vessel used to draw the water out of a ship's hold (usually of wood); sila ya barudi, a keg of gunpowder.

SILAKHA (or SILAHA); bana silikha? (It.); cfr. solaha.

SILIA, v. a. (vid. sia, v. a.), to put one in trust with, to deliver a matter to somebody for management; ku-m-silia mali.

SILIKI (or SILIKHI), v. a., to improve, to put right; silihika, to be improved; silikisha, v. c., to make, to improve, or reform.

SILIKA, v. n., to deride, to mock (Sp.) = ku shikiki; usi-ni-silike bure, do not mock at me for nothing.

SILIMU (or SELIMU), v. n., to turn Muhammedan.

SILIMO (rectius silizo), they who, those who; vid. Gram., e.g., niumba silao (silao) wakizoa, the houses which have been burnt.

SIMA, s. (ya, pl. za), a native porridge made of Indian corn or millet meal, boiled with water and the milky juice of the banana, eaten with any kind of meat (vid.); sima ya mwanja? cfr. wali.

SIMA (rectius sima), v. a., to be extinguished; e.g., moto umekima, the fire is extinguished of itself; motto wafima, na mtu yeye, the fire went out of itself, but man extinguished it.

Sima, v. a.; *ku sima moto*, to extinguish or put out the fire; *na moto amesimwa ni watu kua maji*; *mtu anasima robo or moyo*, he fainted; *to swoon*, to be apparently dead.

Sipita (or **SIMILA**), v. obj., to put out, to quench the fire for one; *watu wana-u-simila moto*; *simia*, or by reduplication *asimilia*, to disappear quickly (hence *msimiliai*).

SIMIKA (or **simika**), v. u., to be quenched; *moto unasimika*, the fire went out of itself.

SIMIKWA, v. c.

SIMOA, v. p.

SIMBA, v. a., to cool hot water by adding cold to it

SIMA (rootless **SIMA**), adj., living, fresh, unhurt, safe; *kasha sima*; *mtu mzima*, kitu kisima, *mareno masima*, *visu vizima*, *niumba nzima*.

SIMAKHI (or **SIMAKHU**), s.; *vid.* *sámikhi*, gum-Arabic (*matóni* or *utómfu wa mti*) used by the natives in sealing letters.

SIMAMA, v. n., to stand up, to rise, to get up, to stand still or to stop; *amoketi akasimama*, he sat and then stood up; *pondo inasimama na nti*, the pole (with which the natives push forward their boats) stands upon the ground; *maji yanasimama*, the water stands = *hayápi*, *wala hayajai tena*, it does not decrease nor get fuller yet.

SIMAMIA, v. a., to stand out to one, to rise out upon him, to befall one; to preside over or superintend a work; *ku simamia watu kazi*, *wasikoti*, *laken wafinjo kazi kua bidii*, to impel or compel people to work, to make them stand in their work, that they do not sit down, but labour diligently, to stand by, to overlook working people.

SIMAMIKWA, v. n.

SIMAMILIA, v. obj., to make people stand at their work, so that they do not sit down, but continue to work diligently.

SIMAMILWA.

SIMAMWA, v. c., (1) to cause or make one to stand or stop; (2) to cause one to rise, to erect = *simika*.

SIMANGWA, v. a., to reproach one with or for, to cast into one's teeth, e.g., poverty, &c.; e.g., the *Wanika* reproach us for our poverty, as we have nothing wherewith to buy their mahindi.

SIMANGWA, s., grief, sorrow.

SIMANGWA, s. (pl. *sa*) = *hamamu*, grief, sorrow, mind cast down.

SIMIKA, s. n., to be erect, to be set up; *mbú imasimika* (obscene).

SIMIKWA, v. obj.; *ku simikwa mlango*.

SIMIKWA, s. n.

SIMBA, s. (wa), a lion; *simba hayu*, this lion; *pl. simba háwa*, these lions; *simba maráka* (R.)? **SIMBA URANGA**, s., a well-known mangrove-swamp at the mouth of the *Lufji River* (St.).

SIMBALI, s., a kind of wood brought from near *Cape Delgado*.

SIMBWA, v. a.; *simbuka*, *simbulwa*, *simbuliwa*, to find out, to discover, betray.

SIMBULIA (**SIMBULIA**? R.); *ku-m-simbulia viakula na ngúo*, deriv. *masimbulisi*.

SIMDA, s. (sing. *usimda*), a kind of spice mixed with *útu* and *bisári* *ku fungu jù*, to stop looseness of the bowels (*mtu akihára mno*). The people prepare a thick rice-pap, to which they add *útu* (a kind of Indian grain, ground and mixed with oil, to anoint the body, and taken internally for colic) and *simda* (a kind of very small grain like cummin or *kana tembe za uwimbi*). This mixture is used for diarrhoea.

SIMIKA, v. a., to erect, to set up, raise, to put up; *ku simika ngúzo*, to erect a stay (*nguzo ya niumba*), *daua ya ku simika mbú*, the medicines against impotency.

SIMIKIA, s.; *pondo ya ku simikia dau*, a pole with which to support a boat or to keep it erect.

SIMIKINWA, to set up

SIMIKIRO, s.; *simikiro la maji*, a water jar which is not moved, but stands always in the same place; *simikiro ya ku simikia maji*, *nsio ya Kihindi*.

SIMILIA (or **SIMULIA**), v. n. = *ku zungunza*, to converse, to talk (*Kinrimu*) (*vid.* *semilia*); *ku nenda similia na watu*.

SIMILIA (**SIMILENI**), *for* *bismillah*, meaning, to make way, out of the way - *jitenga*, get out of the way; *similia punda*, *similia ubao*, make way for a donkey or for bearers of planks.

SIMIRI (**SIMIRI**), v. a.; *maneno hakusimiri* (*ana-nithilaki* (R.)? *cf.* *confabulari noctu*).

SIMISA, v. a. = *ku karibisha*; e.g., *jakula*, to invite to dinner.

SIMO, s. (ya), a memorable saying, a name (especially a nickname (*msibo*, *kisibo*), which, when once given to a person, will stick to him always. Proverb, or saying, or nicknames; *maneno ya simo*, proverbs. *Neno lisemohó uliku moja*, *ika-pata simo*, *masofo*, *ikasemoe kulla siku*, *simo masofo ya neno*, *ndio simo*. *Watu wame-patia simo Bana Iki tatai*, *nai amepata simo* (or rather *kisibo*, *nickname*). *Wazungu waandika winao damu ya pánia wamepata simo*; *neno kuba lita-tu simama mbellesetu* = *litakuja jayetu*, a great matter will arise upon us, befall us; (2) *simo*, an extempore poem, improvisation.

SIMO, = *I am not in it, it is nothing to me, it is not my concern*; opp. nami nimo, and *I am in it = it belongs to me, it is my concern.*

SIMSIM (SEMSIM), s.; sesamum, semen coriandri (P)

Arab. *سمسم*.

SIMU, s., sprats, a kind of little fish; sardan or sardine, much liked by the natives.

SIMŪ (or zimŭ), v. n.; ku simu kina ota = kitu kilicho pđáni ya nti, kinatoka n'de (vid. ota); amekuenda ku simu (= ndáni ya nti) haonekani tena, he went to be buried, he has become invisible; hence maimu (or maimu), one who is invisible, or a being which is hidden in visible things, a spirit, especially an evil spirit, pl. wazimu, invisible beings, spirits, especially evil spirits; hence ana wazimu, he has evil spirits, he is mad; ku simu, to be about to die, to be sick unto death; vid. manda in Kinyasa.

SIMŪA (or zimŭa); ku simŭa maji ya motto, to cool water which is too hot, with cold water; ku simŭa tembo kali na tembo biti (la tāmū), to cool or moderate strong tembo (palm wine) with fresh or sweet, which is not strong.

SIMŪA (and SIMULIA) (niungu) (R.)? zūa (niungu)?

SIMŪKA, v. n., tembo likasimŭka.

SIMULIA, v. obj.

SIMŪT (or zimŭt) (pl. masimui), a ghoul, an ogre, an evil spirit which destroys men and animals.

SINA, *I am not with, i.e., I have not*; sina fotha, *I am not with money, i.e., I have no money.*

SINAA, s.; kissu kina sinaa makali??

SINARA (rectius ZINARA), s.; ubao wa mislio wa jombo (cfr. *جذوة*, cingulum), cornice; mawo ya sinara, a cornice made of wood or stone around something.

SINASINA, v. n., to begin to weep or rather to wish to weep, but not be able to give vent to weeping, either because the person must forcibly suppress it, or cannot from great grief, to sob; mtu adaka ku lia, laken hapati, amekatazoa ni watu; cfr. kitaf tefu.

SINDA, v. a., to contract, e.g., two ropes = ku kaza, hence kisinda, that which contracts, contraction, that which makes hard, closes the entrance, hence hymen.

SINDAMA, v. n. (= ku gandamana), to be compounded firmly by beating (e.g., in knocking the stones of an msingi).

SINDAMANA, vid. shindamana; e.g., ūgue una-shindamana na wa pili.

SINDANA, v. n. = ku kazana?

SINDANO, s. (ya, pl. za), (1) a needle (sindano ya

ku shonéa ngúo) for sewing a cloth; (2) a kind of rice (St.)?

SINDE (la, pl. ma—) (sinde la niamu), pl. masinde.

SINDIGAL, s., n.p. (pl. masindigal); wata wakali wa Hindi, Indian soldiers employed by the Sultan of Zanzibar. The Swahili consider them very ferocious, and fear them.

SINDIKA, v. a.; usi-ya-sindike sindike maneno haya, yanene wasi wasi, do not shut or hide these words, let them speak openly.

SINDIKIZA, v., to accompany part of the way; cfr. shindikiza.

SINDŪA, v. a., to open, to set open, to turn open; ku sindŭa akili na maneno; cfr. gundaa; vid. shindua, shindulia.

SINDŪKA, v. n. (rectius zindŭka), to wake up suddenly from a doze; sindukanisha (zindukanisha), to raise up.

SINDUKANA (rectius zindukana), v. n., to awake suddenly or start up from sleep (usingizi).

SINDUZA, v. c. (Zinduza).

SINE, s. (pl. ma—), gum, jaw? (Er.).

SINGA, s. (sing. usinga, wa), singa za niambu, the long soft hair of an animal called niambu (a kind of wild goat or ibex?) Kua singa za mkia wata wafania mguisho wa mganga, ku-m-pa muigni pepo (aliepungoa) mtejewakwe, from the hair of the tail people make the fan of the medicine man (native doctor); nuelle za singa (straight hair = European hair) nlororo na refu, si ngumu, si kipilipili, the hair called singa is soft and long, not hard or short and growing at a distance from each other. Mzungu yuna nuelle za singa, laken mtu wa Africa ana nuelle za kipilipili or wipilipili, the European has long soft hair which grows close together, but the African has short hair which does not grow close together, but stands like small grains of black pepper.

SINGA, v. a., (1) (= ku sugda taka, to rub off dirt; ku sugda hatta taka sikitoka, to rub wood dirt or dust goes out); ku singa mulli kua sinduli, to rub the body with aromatics prepared of sandal-wood, an operation which is much liked by voluptuous Swahili, and performed by their women; ku singa, to put scent, to scent; (2) ku singa = ku tafuta, to search, to seek (in the language of Pemba, in Kigunia, ku dunga); (3) singa or singu, v. n., to stroll about without any purpose or aim, to walk about and seek for women, to cohere (in Kimwita); ku singa na mke, ku sunguka ku tafuta wake; (4) ku singa = ku sungusha or gusha or gusha, to turn, change; maneno yamesinga = yanaweka, to ana singa vingine, also shindana, to turn.

zingira tona, the rain turns round again, is about to come again; wali ha-li-singi nenolakwe; papa na zinga-zinga = anguka, the words are changed, the mind has changed, it chaps about; singa or singa, to tack; ku singa or singa, to change the sail; (6) zingasinga, v. n., to waver, to turn about (of the wind).

SINGAKANA, v. n., to be crooked, serpentine; mto unasingamana (kizingo cha mto, singo la mto).

SINGALIMA, v. a., to upbraid or tax one with (cf. *simangisa*), to rally, to twit one with, e.g., a man who refused to do what he was ordered, e.g. to buy bread in the market, afterward I went myself, bought the bread and gave him of it, saying: *Wā butre hi, anakwisha rudi mimi.*

SINGANA (SINGANA), v. rec., to whore, fornicate; mume na mke.

S(Z)INGATIA, v. n., to bethink oneself, to turn round in mind, to change one's mind, to consider; kwamba nimeadaka ku nenda, laken punde nimezingatia, nimegeuka, nikafta, at first I wished to go, but I bethought myself afterwards, and desisted (from going); ueno ambalo ni faradi, halina ku ingatia tona. *Deriv. uzingatifu.*

SINGEPETA, s., *cinabar*, used as (dawa ya kionda) a remedy against sores, and for making red ink.

SINGIRA (or SINGIRA), to surround, to catch; m-singirani mishi huyu ndiye, surround that thief, that is he; m-singukoni huku na huku, asipato pa ku pita, masingire kua huko, surround from there.

SINGISHA, v. a. = sungusha, geuzi; amosingisha manenoyakwe, he changed (caused to turn) his word.

SINGIZA, v. a. (cf. shutumtu), to tax one with, to accuse one of an offence and be unable to prove it by facts, to slander one; ame-m-singiza uifi, nai haku-mu-ona, he accused him of theft, but he had not seen him; ku singiza neno asiloli-fania; ku-m-singiza maneno ya urongo; hence kis-ingiza, pretence.

SINGIZIA, v. obj., to slander, to spread false reports about, to charge.

S(Z)INGIWA = ku singirwa or ku zungukua (ku tiwa kati-kati), to be surrounded.

SINGIWA, v. p. = pa thiki? (H.).

SINGIYA ya mshaka (marathi ya wake); vid. mshaka.

SINGO, s. (cf. ma) (vid. singamama); singo la mto, or kizingo cha mto, the horn or bend of a river.

SINGIWA (SINGIWA) (or ku singirwa, or zungukua), to be surrounded (= ku tiwa kati-kati).

SINIA, s. (pl. masinia), a circular tray used to carry food upon, generally of copper tinned (St.) (= tassa).

SINIA MINIA YA MAVINGU or YA USSO;

SINIKIRA, v. a., to press.

SINNI (or SINNI), v. n. = ku singa, to commit adultery; cf. *Uj*, scortatus fuit.

SINSA, v. a., (1) to offer or expose for sale; ku sinisa mitungi; (2) ku sinisa usso, to turn away one's face.

SINSHI, s.; chain, especially of the nanga (anahor) = cable; Arab. *سلسلة*.

SINSILIA (SINSILIA); ku sinsilia watu (= ku sithuli) Prov. mlango wa aduiyako omba uwe wazi, ukipita, uzinsililo (usso).

SINSUA, v.; ku sinsua lusuv, mikono niuma, aka jorua ifu, toka, ussoni (H.).

SINUA, v. a., to put obliquely or slopingly; niungu hi una-i-sinua mti hu; unasinuka (wegniwe), e.g., by rain; dau linasinuka; ku sinua mlingoti.

SINUKIA, to fall sideways in sleep, when sitting.

SINZIA, v. n. (Kinika, ku kuka), to be drowsy and nod with sleepiness, to be sleepy, to flicker, to doze while sitting.

SINZILIA, not to be attentive to one, to wink with the eyes.

SIO, s. (la, pl. ma—), a thin pole, stake; pl. masio, thin poles for building a house; sio = zio, zio (ku zua).

SIO, adv.; sio maneno haya, not they, &c., these words, it is not so.

SIRO, adv., not there; sipo mshali hapa.

SIRA, s. (la, pl. masira); sira la tombo, dregs, sediment of palm-wine (the dregs are thrown away).

SIRA (ASIRA), v. n., to abstain; e.g., mkongo asira (asira) from that which he was forbidden by the doctor (mganga); v. a., not to love one, to bear a grudge against one, to despise or hate one; sultani ame-m-sira wali, aka-m-funga, the king hated the governor and bound him; (8) to avoid; na-m-sira, sidaki ku-mu-ona, I avoid him, I do not like to see him (aweka miko na unisizo); ku sira chakula, to avoid a certain food.

SILAKA, v. rec., to avoid each other, to be angry with each other = ku kasirikana.

SIRIKA, v. a. (?), to taunt with; wa-ni-sirika tu, ela sina kitu; nika-m-sirika neno bili, hanalo.

SIRISHA (SIRISHA), v. a.; e.g., mganga a-m-sirisha, the doctor makes him abstain.

SIRITA, s. (ya) (Arab.) (= ndia), way, road, especially the Mohammedan way to heaven; *بِطريق*, via postextensum superius hanc gubernat.

SIRI (or SIRRI), *v.*; ku-ji-siri gong'ui (= ku enda jobui); *cfr.* سر, latuit, se abscondit, to hide oneself in.

SIRIKI (or SIRIKI), *s* (sing. riziki or riziki); wĩki za mtu, the means of maintenance of man, all that one has need of = viakula (*cf.* riski) (also siriki instead of riski); kitu kile si siikiyangu; ٲ, res ad vitam necessarias dedit Deus.

SIRIMISHA, *v. c.*, to make weary, to tire (enenda usije wa-sirimisha) (lit.) (if visitors must wait too long for reception); *cfr.* Kinika, ku sirima, to trouble.

SIRRI, *s.* (ya, pl. na), secret, mystery; *cfr.* سر, celavit rem; سر, arcanum, secretum; mambo ya sirri, secret matters, secrets; kua sirri, secretly.

SISA, *v. c.* (*vid.* sira) (*cfr.* sia, zũiza), to be on low diet, to abstain from meat, to order or cause one to abstain especially from food; e.g., mganga ame-ni-sisa sũmaki, nisile, the doctor has forbidden me to eat fish, I shall not eat it; ame-ni-sisa ku tiniza ngozakwo, he caused him to abstain from satisfying his desire or appetite, he checked the satisfying of his appetite = ku-mu-asha mapensiyakwe (ku-m-sisa ngõa); ku sisa mtanga or mpunga, to abstain from mourning or from eating rice.

SISHA (SISHA), *v. c.* (*cfr.* usishi, *s.*), to cause to bury (*cfr.* ku sika or zika, to bury) = ngũo hi ina-m-sisha meti, pimani, ikitoa ku-m-sisha, hununũ ningine, this cloth will do to bury the dead, measure it, if it does not do to bury him, we will buy another.

SISI (or SISI), *s.* (la, pl. ma—) (ku sia) = máhali paliposungushoa bóma or miti, enclosure, a place surrounded by a hedge of thorns or branches of trees, to guard against robbers or ravenous beasts; sisi la gnombe (já cha gnombe), courtyard, a cattle-fold, a stable, an enclosure made for placing bullocks at night (Kipemba = já cha gnombe); diminutive: kisisi, e.g., cha mbũzi; kisisi cha mtama, masungusho ya shamba, ua. guũe na manianni wasingie. There is no covering made over the sisi, and the poor animals must remain in the open air even at the time of rain and cold, which frequently causes their sickness and death; and yet the careless natives do not learn wit from their losses; sisi lina kodõle or kidõle cha gnombe.

SISIMA (or SISIMA), *v. n.*, to cool, to get cool, to be cool or cold, to become calmer still; chakula hiki kinasimama sana = kinapõa, or kinetũa bẽredi, or kime-bẽredi, the food is cool now; mji hu wasimama (ku guamama) kua waini hauna

kelele, this town is still or calm, there is no noise of the people.

SISIMLA, *v. obj.*, to disappear (sisimla) = haku sukia ju tana; hauka onkana uũwakwe alio-kuffa.

SISIMISHA, *v. c.*, to cause to get cool, *fig.*, to kill, lit. to make cool; amesimisha mullĩ kua ku-m-tia maji ya bẽredi, to cool the body by putting it into cold water.

SISIM'KA, *v. n.*; mullĩ unasisim'ka, to feel excited (by awe or lust).

SISIMIZI, *s.* a kind of red ant, which devours the m'toa (*vid.*). In Kijomvu it is called winda winda (the hunting ant) (*vid.* mfuati, a kind of red ant), because this ant asisimiza (or sama) nti.

SISIMUA, *v. a.*, to startle, to surprise (*cfr.* kutuaha) (*cfr.* Kiniassa deisimula).

SISIMUKA, to be startled (from cold) (*cfr.* also tũkũ); sisimka, sisimuka (burning of remedies) (it describes also the feelings of a wife when her husband approaches her) (R.)? ukua ju and kunesi ku sisimuka; mullĩ ku sisimka.

SISIRA, *v. a.* (ni ku gnagnanika, to sparkle; Reb. has a verb, ku sisira and sisira, ukongo ni ku zizira?)

SISITIZA, *v. a.*, to charge one with a commission again and again very earnestly = ku-mu-ágisa papo kua papo; halla, halla, abert uje na kitu hiki, usisihau kábisa, to enjoin one earnestly, to charge, direct one; to ask well or much, to examine, to press upon.

SISUI (or SUISUI), *we, us*, Dr. St. writes sisi, e.g., sisi sote, all of us; sisi wote, both of us (instead of suisui sote or sotte; suisui wote).

SITA, *v. n.*; ku sita, to halt, to go lame, to hide (St.).

SITADI, *s.*; pro estadi, clever, skilful; mtu ajunai kazi sana.

SITÁHA, the deck.

SITISHARA, sixteen.

SITÁWI, *v. n.*, to flourish (St.); rectius, from estado, to do well; ngõma ipi imenitawi, which of us is going best?

SITIRI, *v. a.* (or SITIN), to enter, to begin *cfr.* ٲ, texti, protexti rem; ٲ, compoundi, scripti, vana ao flota locusus fuit.

SITTA, six; ya sita, the sixth.

SITTI, *s.*, my lady.

SITTIMA, our lady (Mary); sisitisha (rectius stanisha or stanma), to make to, to sell, to flourish.

SIRO (*vid.* sito), heavy, difficult, thick.

SIRU (*vid.* siru), rest; hama siru, he has no rest; (2) the sign of the end of a sentence in Arabic.

Siu, n. p.; *vid.* Siya.

Sivi koda, *different* (St.) ?

Sivio (siwio, St.), *it is not thus, not so; siyo, that is not it, no.*

Siwa (*vid.* siwa), s. (la, pl. masiwa), (1) *a lake, pond, breast* (pl. ma—, breasts) = máhali palipo tengela na maji, *a lake; siwa la maji ya kú nsa, a lake of drinkable water* (cfr. ku sia); (2) *a horn, a bugle of ivory, brass, etc.; ku piga siwa = ku vivia* (Sp.) ? *There is a considerable lake called Zusi or Láki, in the country of the Arusi Galla, to the east of Guragus in southern Abyssinia. Concerning this lake, Mr. Mayer, a missionary at Ankober, wrote me in 1875 as follows:—A Muhammedan came lately from the tribe Marko, where he bought ivory. He told me that the lake Zusi or Láki was a salt lake containing five islands, three of which are inhabited by Abyssinian Christians, and two by Muhammedans. The lake is in a large plain, and has no flowing off. Many Ethiopian manuscripts are said to be found on the islands, which are considered places of refuge in time of war.*

Siwani, *I cannot, i.e., I am not well; cfr. ku wéza.*

Sivo, *no, that is not it.*

Sivu (or sivu), n. p., *a town on the island of Pata. (Cfr. Baron von der Decken's "Travels in East Africa" vol. II. 275. The chief seat of ancient Swahili learning.*

So (or zo), pro sako (zako), *pron. poss.; niumba sako, thy houses* (niumbazo).

Soa, v. a. (Kigunia, ku tuanga), *to rake or take together with one's hands, e.g. on cleaning a room; ku sa taka or mtanga kua mikono na ku tia kikapáni or kijámfi kidogo or likanda or kitengile, to take or gather together with one's hands silt or dust and put it into a bag or little mat, to carry it out of the house and throw it on the dunghill (= ku ondoa, to remove); niani ana-ni-soa (sa), the buffalo took me on his horns.*

Soka, n. obj.

Soka (sokana ?) (R.) ; *ku kua kua ku sobu, to sorapable; vid. tambí ?*

Soda, s., *lunary* (St.).

Soda, v. n. f. *to slide, to fidget like a child who cannot yet walk, or like a person who has bad legs.*

Soma (soma), n. n., *to get accustomed; ku soa kazi, to be accustomed to work, remove, e.g., one's own judgements to seize something else = to accustom oneself* (R.).

Somana, n. rec., *to be accustomed to another.*

Soma (soma), v. a., *to accustom a person, to tame him, to teach him.*

Ku ji-soma (or ku-ji-soma), v. refl., *to accustom oneself, to practise.*

Sosika, v. n., *to be accustomable.*

Sogiza, v. a., *to put a thing to the lips and bias it; ku sogiza, v. obj., to make ready for, to bring for use.*

Sogó, ku-ji-sogó mno kazi, *to be very slow in business; vid. maogófu, ukokotefu or nakúifu.*

Sonila, s., *tardiness; ana soháli sana; vid. mao háli.*

Sonlari (sukumu), siku ya jumá essabukhi ni nukhai (sohári), *halili na ngúvu na watu hawa wina nguvu* (R.) ? سَهَارٌ, vigília; نَحَمٌ, macie confectus fuit, omaciavit.

Sondra, s.; *niota ya sohóra, the morning star; Arab. هَرَّة, la planète Vénus.*

Sososojo, s. (R.) (Kimiká ?).

Soka, v. a.; *maneno haya pia yana-m soka ?* (R.) *yana-m-thiki or yana-mu-oné ?*

Sóka, s. (la, pl. ma—), *brass-wire much sought by the natives inland for ornament; masóka; cfr. usóka*

Soko, s. (ya, pl. ma—), *a market or a bazaar; cfr.*

سَاق, populit, omit venditque; سوق, forum, mercatus, ku enda sokoni.

Sokóta, v. a., *to twist, to plait, to twine with the hand; ku sokóta uzi, úgú (ku piga úzi), to spin, to turn about; ku sokóta pango kua fimbo ku ún pámba, to turn a stick in a mouse-hole to kill mice; ku tia uzi gasi.*

Solea, *likanda or kijámfi cha ku soléa taka (mat for removing dirt); cfr. sa.*

Soleka, *tungu hawasoleki.*

Solewa, v.; *ku soléwa kikandáni.*

Sóli ? (R.) ; *ku gutana na mtu sóli ?*

Sóma, v. a., (1) *to read; cfr. سَمِعَ, audiens fuit fecit ut audiret? explicantem aliquem librum audivit; (2) ku soma, to cry to one if he falls on the road* (R.) ; *nasikia sono, niani alieanguka ? ku págoa sono, muna-ni-somea manangu; ali katika ku sóma, he was in reading.*

Soma (pl. masoma), *a kind of dance* (Ht.).

Soma, v. obj., *to read to one* (ec. a book).

Somasha, v. c., *to cause one to read, to teach one in general* (to lead devotions, Ht.).

Somshuda (or somshoda), v. p., *to be taught reading; mshoshi, a teacher.*

Somshara, v. a.; *ku somshara mti kua kifán, or ku parága mti, to climb a tree by pressing against it with one's breast and knees* (to scramble up a tree).

Sombo, s. (la, pl. ma—) *(the sing. sombo is rarely*

used, but rather the pl. masombo) = mahesamu, nguo kuba ifungoayo kana mkumbu, a belt consisting of a large piece of cloth, such as is worn by great people; mkumbu is a belt or girdle of inferior quality, which costs $\frac{1}{2}$ of a dollar. The Wanika and poor people wear mkumbu, but the Suahili chiefs and rich people wear sombo or rather masombo, which cost one or two dollars.

SOMBO, s. = keléle, cry, noise.

SOMO, s. (la, pl. ma—), a lesson; masomo, reading lessons.

SOMO, s. (wa, pl. masomo or za) used in addressing anybody, lit., something read, a namesake, used as a title of friendship, a relation, friend, acquaintance; watu hawa ni somozangu or masomoyangu.

SONDA, v. a., to suck out; e.g., sonda mifupa, to draw the marrow out of bones by sucking.

SONGA, s., foreskin.

SONGA, v. a., to press, throng, to braid, plait; e.g., nuelle, to braid the hair after the native custom, to strangle, to squeeze, choke (cfr. Luke v. 1); maji yasonga, where two rivers unite; siku za songa, mvua inakua karibu; ku songa kamba or ku sukusuka; ku zongazonga mkumbu, to form one's belt into a twist; ku songa mikuto (tresses) ~~ath-nuelle~~; chakula kina-ni-songa, the food chokes ya ~~ni~~ hendi yasonga; vid. makadi in Kini-me; ~~ma-~~ ~~assa.~~

SONGA (and ~~ku-m-mtu~~) (1) to press, urge; ku songa nuelle, ~~zazonga~~, fig., ku-m-mtu kua to wind up; zongua, to overmatch and wind up.

SONGANA, v. rec., to throng each other, to press against each other in a crowd, or sheep in a flock; ku songana songana.

SONGEA, v.; nadaka mafuta ya ku songea nuelle; nadaka kuenda songewa nuelle kua mafuta (cfr. Luke v. 4); songea kinani mkati niavu zenu, mkavú.

SONGEA, v. n.; ku songea karibu, to approach one, to draw (or press) near him (= ku-m. karibu); nadaka mafuta ya ku songea nuelle = nadaka kuenda songewa nuelle kua mafuta;

SONGEA, v. c. (= ku karibiaha or ku-m-simisa, Kimima), to cause one to come near, to bring nigh; ku songea kitu.

SONGA (vid. above) means also: to narrow, to contract, to straiten, to limit; e.g., mtungi una songa, the water-jar is too much crowded by standing too close to a box.

SONGA (rectius SONGEA) means: to wind round; e.g., nioka ana-m-songa migu, the serpent wound round his legs; nioka buya 'ana songa songa mapindi = ana piga mapindi, to wind itself round.

SONGO, s. (la, pl. ma—); songo la malle, plait curl.

SONGÓA, v. a., to wrest, contend, contend; e.g., shingo, neck, hence to strangle, suffocate; ku songoa kuku kua mukono or ngue. The Suahili put a piece of rope across the throat under the chin and tie it on the top of the head. They then pass a stick under the rope at the top of the head and twist it till the man is strangled. Then by compressing the windpipe and throat they cause the man's death. Ku songoa pamoja (cfr. mabatu) ji-songoa mneziwe, to strangle oneself by hanging oneself, as irritated natives or discontented slaves sometimes do.

SONGOLÉWA, v., to be strangled; mtuma aine-songoléwa ni banawakwe.

SONGOMANA (or SONGAMANA), to contract itself, to be entangled, complicated, to be curbed; nguo imesongomana kua pepe.

SONGOMERESA (or SONGOMERA), v. a.; ku songomeresa mukono kua nguo, to wind or wrap up one's hand with a cloth; ku songomeresa ngue, to coil up a rope, to wind round.

SONONEA, v.; sogonéa jumba or kimba? (R.)?

SONGONIDA, v. a.; ku songonida na ku kamia nguo iliofuliwa, to wring and squeeze a washed piece of cloth, (1) ku songa; (2) ku songonida; (3) ku songomésa nguo; ku songa, to commence to wring; ku songonida, to wring with all the might and both hands; ku songomésa, to conclude the whole business by putting both ends of the wringed cloth together and at each end a person pulls quickly and mightily, until every drop of water comes out; matumbo ya-ni-songonida, the belly gripes me, to feel pain in the stomach; rokho-yangu ya-ni-songonida, or rokho-yangu ya-ni-sonona, or rokho-yangu ya-ni-sononeka = si-m-daki, I have an aversion, I have an aversion to him.

SONGONIOLEWA, v. p., to be turned round.

SONI, s.; na-mu-onéa soni, aiwazi ku sama naye, abuse, contempt.

SONIA, v.; vid. masolia.

SONIASOMIA, v. obs. ? vid. mioniosa and mionisa, and kesa kesa (to tease).

SONIONTESHA, ku soniontesha moyo, to have a strong burning or desire in the heart.

SONJOA, v. a., to wring.

SONJONA, v.

SONONA, v. n.; sima yasonona, the skin is dry; wali wasonona; wali uate wasonona, moyo wasonona, the heart trembles (with anger), the teeth ache from cold water; niama lita wasonona, the meat get dry.

Simoniwa, v. n. (= ku ji-unia kua majonai), to be grinded or troubled greatly, to be vexed, to feel pain; *amkani wasimoniwa*; cfr. kasirani.

Somoniwa, v. a., to trouble, to grieve, *one* = *ku-simoniwa*, *ku-m-kusua mashaka*, *ku-m-sumbua*.

Sosoko, a. = *kidodo* (an abusive word).

Sosoma.

Sosoma somono, vid. *mitio*.

Sosika (or somika), trousers.

Sosa (sosa), v. a. (= ku fika or walia mpekani), to reach the end, to bring to a close; *mtuma alime ng'nyakwe, akisosa sondaoko, let the slave till his portion of ground, when he reaches it, let him depart*; *tuende tukate, tutakuenda sosa ndia mbello, to cut across and make for the way further on (R.)*; *dau limesosa = limefika ufufuni, to strike upon, to run aground in the water*; *ku sosa ndia, to strike on a path*.

Sosana, v. rec., to clash or collide with; *ku sosana katika maneno*.

Sosoniwa, n. p., is a settlement of Dahalo (subjects of the Galla) residing at the western end of the bay Uambo which is to the north of Takaingo and runs about twenty miles inland.

Sota, v. n. (ku sota na matáko), to slide, to slide; cfr. ku pulia.

Sote (rectius SOTE), all; *tu sote, we all together*; *tuende sote, let us go all together*; *niumba sote, all houses*.

Spaniola, s., a Spaniard.

Stamani, v. n., to have confidence, to remain trustfully.

Stadi, v. a., *wa-m-stadi ku nena (káza)*.

Stahani, v. a., *ku stahani*, to bear, suffer, endure anything (= *fumilia*).

Stahaniwa (or stahimili), to hold out, to persevere, to endure, to persist, to be patient of; *ku stahanihana*.

Stani, v. a., to reverence, regard, respect one; *nituhuyu yuwa-ni-stahi, yuwa-ni-heshinu, this man respects me*.

Staniana, v. rec., to respect each other = *ku kujana*.

Stanika, v. n., to be worthy; *amestahika kua ku stahika ni wain, hai matáhiki, astahikwai, aliheshimika, allopata ustahiki kua ku stahika ni watu; (Heb. xi. 38)*; *alimengu hauku-stahiki nao*.

Staniwa, v. n., to be revered, honoured.

Staniki, v. n., to be necessary, to be under obligation, to deserve; *jambo hili lastahiki nami = la-ni pata ku tonda, I must do this thing; yastahiki ku-m-fika wama; ku hahibu nafsiyakwe isiostahi kiwa (Adukihi. 46) ku pata usima wa milele*.

Staniwa, v. n., to deserve, to be worthy of; = *stahiki, yam-pukia, ya-m-jumia, yajumu nai*,

mtu huyu yastahiki ku pigeon, this man must be beaten; wastahiki ku-m-penda sana, you ought to love him very much.

Ku jastahiliwa, to render oneself worth, or to consider oneself worthy.

Stakarathi, earnest, fastening penny (St.); earnest money.

Stakhabu, v. n., to like, prefer a thing, e.g., *mimi nastakhabu ku ká kua Wanika = mimi naradhiwa, napenda ku keti kua Wanika, ni hóri ku keti; I like to dwell with the Wanika*.

Stakha, s. (or STAHAM) (ya, pl.—sa), *stakha ya jahazi, the deck of a vessel*; (cfr. staha).

Staki (or SHAKI), v. a., to accuse, impeach one; *Gabiri ame-m-staki Rashidi kua wali, Gabiri accused Rashidi with the governor*.

Stakia, v. to bring an accusation or complaint before one, *Gabiri ana-m-stakia wali, a-mu-la Rashidi*.

Stakiana, v. rec.; *waja stakiana, they came to accuse each other (without ku)*.

Stakiwa, v. p., to be accused.

Stakimu, v. n., *fulani sasa anastakimu, N.N. got up, threw, came up (= thabidi, to stand by)*.

Stalimu, v. a., *hakustalimu*

Stambuli, n. p., Constantinople.

Stara, s., a place in a cottage partitioned off by mats or clothes for sleeping in

Starehe (or STAREHE), v. n., to be or remain quiet or at ease; = *ku keti na ku tulia*; cfr. *ti*, *quiescere sivit, starehe! don't get up, don't disturb yourself. By saying "starehe!" the visitor wishes to make the people present easy and undisturbed*.

Stareheha (or STAREHHA), v. r., to cause one to sit or be at ease, to give rest to, to refresh; *ku-m-weka wama, to make one comfortable, to accommodate him well and honourably*.

Staur (or STUI, STUE), v. n., to do well, to conduce, to become, to be of use; = *ku la, jambo hili lastuo or lastui, this matter answers well, is of use*; *kitu hiki kinastui hapa niipo-ki-woka = kinaka vizuri*.

Stauli, v. c. = *ku-saniza kazi wama or uxuri (ku tongoza), to embellish a work which is finished, but which must still be improved by embellishments, e. g., of colours, &c.*

Stawahi, v. a ? (R).

Stawi, to be of use; hastawi katika ufalme wa Mungu (Luke ix. 42).

Stiraji, v (cfr. ondoleana) = *kihima; gina gani wata hawandoleani stiraji*.

Stiraji, to extricate one from distress or trouble; stiraji maji kidogo, ni shiri rokheyangu. Thus says one who is ku tokua ni rokhe. Mungu a-ni-

man dance to do it, he is fearless; hathūbutu = ywūga, he does not dare, he is afraid.

Sūturū, adj., firm (vid. thabithi).

Sūturūma (or sūturūma), v. c., to cause to be firm, to confirm; ku subuthisha maneno = ku timisa.

Sūbūkhī, s. (ya), morning, in the morning; wenende subukhi, go in the morning; subukhi mbitimbili (vid. miana), or kanapamba sika, or kucupe, etc. at twilight; cfr. ^{٤٤٤}م, matutinum propinavit potum; ^{٤٤٤}م, initium diei, vel aurorae prima lux (Arab. sabakhi bilkhūr, may thy morning be in felicity or happiness = good morning).

Sūburi, s. (vid. saburi), patience.

Suda, v. a., ku-m-suda? utu wa-m-suda kua maneno; m'ahidhi ywasuda (vid. suta) or ywasuduku, the witness declares that he has seen.

Sudi (or suudi), s. (ya, pl.—na) = bakhti, luck; sudi ngema, good-luck, felicity; audi mbaya, ill. luck; sudi yakwe ni kali, he is very successful, he succeeds in everything; cfr. ^{٤٤٤}م, folix fuit; ^{٤٤٤}م, pl. ^{٤٤٤}م, felicitas.

Sūdūku, v. a. = ku suta (vid.), to ascertain from one the truth or falsehood of a statement which has been given to others regarding one's character; cfr. ^{٤٤٤}م, verax fuit.

Sūdūmā (or sūdūmā), v. n.; tokā inasūdūmā or sūdūmā, the lime in water sinks or settles (to the bottom).

Suēka, v. n.; mbo inasūēka ndani kua b'redi = imekimbia, imengia ndani, mikūjo inakimbia na mbi, hekūpā jū, inapotiā (obscure).

Suēzi, ohuma eha suēzi, soft iron (perhaps Swedish iron or coming by way of Suez).

Sūfa, s.; bān la sūfa; cfr. Heb. ix 19 for hyssop-stalk? (Sp.).

Sūfi, s. (wa, pl. masūfi), a hermit, a devotee = mtu aji Mungu, asifania usisi, &c., a Sufi, a person much revered by the Muhammedans on account of his God-fearing, chaste, prayerful and benevolent conduct. The Sufi is thought to devote himself entirely to the reading of the Koran, to praying, to doing good in the world; sūfi hāngi, ni tohāra, yuwashinda mēgidiini; mshāhi wa Mungu, God-fearing; cfr. ^{٤٤٤}م, sūfian, sūfian et religio, poe. qui non divitiar, et quod ad spem dēi apartant, viciū hūm rērum signis adūbrat.

Sūfūria, s. (1) copper; (2) (pl. masūfūria), a metal pot; sūfūria ya shama, an iron pot; cfr. ^{٤٤٤}م, masūfūria, sūfūria.

Suga, v. n. (nuelle) R?

Suganika, v. n.; manni yasuganika?

Sugu, s. (ya); sugu ni mahali pa gumu; mtu huyu ni sugu, muli wakwa ana sugu (ku fania sugu kwa kazi nongi), callosity, callousness, a callous place; this man is callous, his body is callous (to become callous by much working); naota motio hatta nafania sugu, I sat at the fire until I scorched myself (until I burnt a sugu = a callosity); (2) beaten path of rats only (R.)? cfr. diro in Kina-asa.

Suota, v. d., to clean by rubbing, to rub a thing hard to clean it, to scour, to brush; mko ame-m-sugua muili (= ku singa, vid.) ku ondola taka, having done the business of sugua, she does suta or pangussa muili kua kitāmbā; ku sugua, rents in a new nail.

Suugilia, v.; jiwo la ku sugulia vissu, a stone with which to rub knives = a stone for cleaning knives.

Suugulika, v. n.

Suugulawa, to be rubbed.

Suugulua, v. a., to rinse the mouth, to gargle, to clean, e.g., the teeth.

Sūhal, s. = uovu wa tabia (cfr. sana hili); cfr. kirāka.

Sūhali, s. (cfr. ^{٤٤٤}م, pl. ^{٤٤٤}م, litus maris, sea-coast; ^{٤٤٤}م, canopus stella; ^{٤٤٤}م, facilia, lenia), (1) south (= shangāni); (2) mtu huyu ni sūhali mno, this man is very slow; cfr. w'heli and sūhala, or sahala, kātuba sūhali na koblia, god direct south and north.

Suia (sulia) v. a., (1) to seize and hold fast to prevent escape; (2) to keep back, to withhold from e.g., ame suia kuthayakwe, ame-m suia asinendo = ame-m-katāna, he prevented him from going.

Suila, v. obj.; ame-m-suila kuthayakwe = haku-m-pa maliyakwe, he retained his property.

Suiliaka.

Suiliwa, to be kept back; muana amesuiliwa maliyakwe.

Sūisa, v. c.; wame-ni sūisa ndiāni = wame-ni rūdiāna nūipato ndia

Sūiwa, v. n., to be seized.

Suto (or sio or zuto or zio) = ngāzo.

Susui (or sului) (1st pers. pl. of the pronoun personal), we; susui tnapenda, we love; susui wote, all of us; susui wote, both of us; Dr. St. writes susi.

Susui, a brave man, a hero; vid. shūja or shijū.

Sūstūv, v. n., to bow down, to fall down, to pray with the face upon the ground as the Muhammed-

dans do. Some have on their foreheads a mark made by constantly touching the ground in prayer; ku sujudu = ku fania sigida; ku sijudu Mungu, to say prayers and bow seven times to the ground with the forehead; سجدة, humilia fuit, adoravit; مسجد, mesgid, templum Muhammedis asseclaram.

SUJUDIA, v. obj., to prostrate oneself to, to adore; sulia la ku sujudia Mungu, a carpet on which they pray or adore God. Mesgidi ya ku sujudia = ku tumikia Mungu manenoyakwa.

SUKA, v. a., (1) to shake; e.g., masiwa or nazi; (2) to twist, to plait; e.g., ku suka ukamba wa kitanda; ku suka usitu wa mkéka na ku shona jamfi; ku suka and ku songa kamba; ku suka katika nti; ku sukasuka muana = ku-muongolea muana.

SUKA SUKA, v. intens., to shake often and strongly (cfr. tunga, v. a.), to continue shaking; ku suka suka mkiawake, to flourish his tail.

SUKIWA, v. p.

SUKUA, v. p.

SUKU (SUKA), v. n., to rise above water, to appear suddenly (ku sama or piga mbisi na ku suka), but ku sika, to twine; ku sua meno, to rub the teeth up and down.

SUHNA, v. c., to cause to rise or appear above water = to raise up (e.g., pearls) above water.

SUKANI, s. (ya, pl. ma), ya chombo (= shikio), a rudder, helm (of a vessel); cfr. سنان, anchora, ashikani sukani, a steersman; sukuni (pl. ma), steersman.

SUKARI, s. (ya), sugar; سكر, saccharum.

SUKE, s. (lu, pl. ma—), an ear of corn; vid. shuke.

SUKIA, v. = ku-m-tokéa ghasila; e.g., che babá-we, utoká-pi wé, siku-ku-ona sika nengi, leo wa-n-sukia = wa-ni-tokéa ghasila; hence, msuka, ki-suka, a ghost, devil.

SUKÚA, v. a.; ku-nazi or dafu kua kisan, to scratch out the flesh of a cocoa-nut; niama ya dafu imesukuliwa.

SUKÚMA, v. a., to push away or forward, to drive; e.g., ku sukúma dau; to move, push off, to urge.

SUKUMIA, v. obj.; e.g., Mungu ame-m-sukumia, God impelled him to that act.

SUKUMIA, v. a., to put upon another man, to throw off from oneself, to say it is his affair = furúmia, v. a., to sling away, to dart; e.g., ku sukúmia kikongo or rungu; ku-m-sukumia pepo, nganga (vid. makafara); ku sukúmia mārathi or mafu kua makafara, to avert sickness or evils by sacrifices; vid. káfara.

SUKUMIA, v. obj.; vid. kumba.

SUKTO, s.; vid. nbo, sugáo = kúbo.

SUKUTÚA (or SUGUTÚA), v. a., ku sukutúa kúboa kua maji, ku osha kúboa, to rinse, or wash out one's mouth with water.

SULI, s. (Sp.).

SULIA (ZULIA), s. (la, pl. ma—), a carpet; sulia la ku salia, i.e., la ku sulia muli usipate mtanga, mtu akisujudu Mungu.

SULIA, a. obj. (vid. sua), to suggest or ascribe to one words which he has not spoken; ku-m-sulia maneno asio-ya-mana, to slander without foundation.

SULIBI, SÁLIBU, v. a., to crucify; sulibisha, v. c. (cfr. sálaba), pass. sulubiwa.

SULIHI, v. n., to become fit for.

SULIKA, v. a., to be giddy or dizzy; kitoo oha-m-sulika or cha-m-zungúka, akióna shimo, he gets giddy at the sight of an abyss; amesulikoa ni kitoo.

SULIHA, v. c.; e.g., kiléo kime-m-sulihia kitoo = kina-m-sungusha (tekeleka) kitoo.

SULIWA, v. p.

SULIWA, s. c., to be bored.

SULTANI, s. (wa, pl. ma—), king, sultan, ruler, chief, a great man; the head of a town or village; Sultan Errúm, the Sultan of Turkey; cfr. سلطان, dominium obtinuit; سلطان, potestas, princeps, rex.

SULTANIA, s., the sultan's head wife; sultana mjanne, queen dowager?

SULU, s., ku piga sula upanga, to polish a sword.

SULUBIKA, v. n., to be diligent, strong.

SULUBIWA, v. p.

SULUBU, s. (ya) (= dérúbu or hárbu or nguvu), strength, diligence, power, vigour, energy; mtu huyu anasóka sulubu ya kasi, yuwajitama mmo kua kasi, hafánii uifu kabisa, this man is a strong labourer; kasi ya sulubu, hard labour; muigni kasi ngámu ni mu-igni sulubu, a hard labourer is strong or sturdy; سلب, durus; سلب, durities, robur.

SULUKHI (or SULUKHI), s. (ya), concord, peace, conciliation (= mapatano); سلك = roots as habuit, integer bonus fuit, pacem fecit, concipuit.

SULUKHIA (or SULUKHIA), v. obj., to agree, to compose differences, to reconcile; kua kasi, to be trustworthy to a word? سلك, see.

SULUKHIANA, v. rec. = ku patana, to be reconciled to each other, to agree.

SULUKHIA (or SULUKHIA), v. a., to agree to agree, to reconcile, to make peace or concord (= ku patanisha); dars., musallaha (p.).

SULU, v. a., *salute*; vid. salamu.

SULU, s., *a cart* (St.).

SUMUKA, s., *magnet, loadstone*?

SUMUKI (sumuki), s., *psalm*? cfr. زمر, cecinit organo, a musical instrument; cfr. nsumari.

SUMANI (or simani), *heaviness, sorrow, grief, &c.*; cfr. shamani.

SUMBA, v. a. (= papatika, Kin.), (1) *to shake, stir, move, to quiver like an animal which is about to die*; kuku ywasumba sumba = tanga tanga, hatafili alipofindoa; Er., *to shrug or shrink up one's shoulders, to make a short quick motion*; (2) *ku sumba* = ku usa, *to sell*?

SUMBAKA, v. rec., *to sell each other* (It.)?

SUMFIA, v. (Kinika), *to shake*.

SUMBICA, v. a., *to tie fast (the fishing-hook, kiñi), lest it slip out kiñi kisitarupuka, vid. turupuka*.

SUMBICO, s.; *sumbiko ya kiñi*; *sumbiko ya ku sumbika, or fungia kiñi cha ku sulia samaki*; *sumbiko ni uzi wa ku fungia kiñi, the tying fast of the fishing-hook*.

SUMBŪA, v. a., *to trouble, to vex, to annoy, harass, torment, pester one, to fret, to worry*; e.g., bama ame-m-umbua mtama kua kazi asiweza; ku-m-umbua kua maneno, kua ndā, kua kazi, &c. = ku-m-tia mashaka, ku-mu-ādibu; ku-m-umbua kua maneno, *to fill one's ears with talk*.

SUMBŪKA, v. rec., *to trouble or annoy one another*.

SUMBŪKA, v. n., *to be vexed, harassed, tormented, troubled* = ku kuta mashaka.

SUMBUSHA, v. c., *to vex, to annoy, to trouble*.

SUMBŪKA, v. a., *to cause trouble to one*; watoto wam-umbukia baba kua ndā, nai yuwasigitika, lakau hawēsi ku-wa-pa jakula, *the children trouble their father from want of food, and he sighs, but can give them none*.

SUMBUKIWA, v. n.; *baba amesumbukiwa kua ndā ya watoto*.

SUMBULIA, v. a., *to vex or upbraid one about a matter which has before been refused*; mtu hayu wa-ni-umbulia jakula kilijo katāsoa kwana.

SUMBULWA, v. p., *to be vexed*.

SUMBUGUZA, v., *to fight until they fall to the ground, succumb*?

SUMBA, v. a. (Kin.), *ku-m-simba, to invite one to sit down*; ku sumisa mke = ku sema smilla (bismilla), *the woman responds: ndio milla (an expression used in caution)*; ku sumisha mtango = ku hika mtango; in Kimrinda.

SUMBAKH (or sumokho), s., *scolding, gum-arabic, used for sealing letters*; ku fanga waka kua sumbaki, *to seal a letter with gum*; g... sudor footen? g... liqavil.

SUMMU (or shummu, pl. mashummu); s. (ya), *poison; ku-mu-ūa, or ku-m-liha, summu*.

SUMMU, *to poison one*; سم, venenum propinavit alicui; سم, venenum.

SUMULIA (or ku-ji-sumulika) (R.)?

SUNA, s.; vid. sunna, s.

SUNGA (or shunga), v. a., *to press one very much by entreaty, prayer or supplication; to solicit earnestly, to ingite, to urge one, to obtrude on, to force on*.

SUNGIA (or shungia), v.; ame-ni-sungia safari, amenona sana, ninende nāwo, *he entreated me very much to allow him to go with me*; Mungu ame-m-shunga or sunga mautti (= futia mautti), *God urged or drove him to death, i.e., the man was warned of the danger, but he would not be cautioned, therefore he was killed*.

SUNGA, s. (la, pl. ma—), *foreskin, prepuce, uncircumcision*; mtu hayu ana sunga = hakutahi-riwa, *this man has not been circumcised*.

SUNGUA (zungua), v. a., *to make dausa (medicine) for a sick person by giving him 7 pieces of bread (mikaha) and 7 lights, and bisi ya mitama, and by reading to him from the Koran (kua ku-m-somēa juo)*.

SUNGŪA, v. a. = ku kusunia pamoja zile taka uki pepeta, *to gather the dirt in winnowing*; ji-sungua, *to turn the heel round to look behind*.

SUNGUKA, v. n., *to turn about, to surround, to walk about*.

SUNGUKA SUNGUKA, v. intens. (cfr. kizungu-zungu, *giddiness*), *to stroll about*; wana-tu-sunguka, *they surround us* (= zingira).

SUNGULIWA, v. p., *different from ku derewonga*.

SUNGUBHA, v. c., *to cause to turn*; e.g., ku sungusha jirēhe, *to turn the grindstone*; ku sungusha watu = ku geza watu.

Ji-SUNGUBHA, *to turn oneself here and there, up and down*; e.g., when sitting in a chair; (2) *to walk to and fro* = ku tembea.

SUNGUSHOA, v. p.

SUNGŪMZA, v. n. (or zungumza); *ku ji sungumza, to chat, talk, converse* = ku koti na ku simlia na watu, *ku toa maneno ya hādizi or wasin, mtama yuwajisungumza na banawakwe, yuwanenda tu-cha kua banawakwe, halāli, shert atuche kua bama, aouekane, ndio ku-m-tili banawakwe, ndio nja or mtama mtii, a slave talks in the evening with his master, he goes to give him the evening salutation, an obedient slave does not go to sleep before he has appeared before his master to greet him and talk with him especially on the business of the day*.

SUNGURA, s., a rabbit or hare? (St.).

SUNNA, s. (ya), custom (ada), beauty (huliba, usuri), becomingness, suitableness; sunna is to be distinguished from fārādī, which implies necessity (kitu ja lāsima); e.g., ku salli, ku funga tummu, &c., is a matter of necessity (fārādī), but ku vā kofia ngēma or jambia, or ku tinda ndofu ya muḥmo, ni sunna, ni neno la urembo, ni ada tu, mtu yuwafāuin, asipodāka, bassi, to wear a nice cape or dagger, to cut the moustache, &c., this is a matter of custom (not of necessity or divine prescription) and beauty—if a man does not like it, he may omit it, it does not signify. Sunna, something meritorious done by Muhammedans which is not by law required; sadaka ya sunna, e.g., thabihu; salli ya sunna, prayers said in addition to those 5 times a day (Sp.); sunna is a matter of choice or ornament; cfr. سُنَّ, formavit, سُنَّة, facies, forma natura, lex Dei, mos vivendi; Dicta factaque Muhammedis, quae sectatoribus ejus a Corano secundaria lex est.

SUNOHARI, s., deal wood (St.); cfr. سَوَّار, pinus.

SUNNA, v. a; ku sunsa gu = ku tezāma kua gu, na kumiba ahimo or jiwo ndiani katika kina, to search with the foot at night or in a dark place, whether there is or is no hole or stone, &c., in the road; ku sunsa mukono, to swing the hand in the air, to fetch a thing in the dark; ku sunsa teo, to sling a stone.

SUPA (or MUPA), v. n., to be hard (kua manono), ni muḥongo adika ku ji fūniza kuelli kua ku mhuḥpa, kua maneno makāfu, he is a liar, but wishes to show his truthfulness by hard words and noise in denying.

SUPANA (or SHUPANA), v. n., to be hard or hardened, to be hardy, obdurate; niāma ya kuku in-shupāna, the flesh of the fowl is hard, not tender; mtu huyu amoshupāna sasa kua ku sāfiri, amokūa hotāri katika muili, muiliwakwa umeshupana; kwanea alikūa mlegēfu wa vungu, sasa malupāfu, mgāmu, this man is now hardened by travelling, he is strong in body, formerly he was tender, but now he is become hardy.

SUNA, s. (ya, pl. za), form, beauty, likeness, resemblance, the face; sura ngenia, a pretty figure; sura ya uso, the form of the face; sura mbaya, an ugly shape, manner = giza; (1) سَوْر and سَوْرَة, forma, imago, species; (2) سُوْرَة, a chapter of the Koran.

SURATA, s., the road to Paradise according to the Muhammedan notion; ndia ya pepōni niambamba kana makāli ya kisu surāta, the road to Paradise, which is as thin as the edge of a knife—on both sides are pits of fire into which the

wicked will fall, whilst the righteous pass on to Paradise (vid. SURATA); cfr. سَوْرَة, via patens, pons extensus super medium gehennae.

SURDADO (or SURDADO) (wa mtā), s., a kind of insect which chirps in the wood.

SURI (SURI), adj., pretty, beautiful.

SURIA, s., (wa, pl. ma—), a concubine, a female slave; سَوْرَة, clanculum habuit; سَوْرَة, ancilla quam quis fere clanculum habet, peltex.

SURIKA, v. n.; vid. thurika.

SURIYAMA, adj., born of a concubine, female slave used as a concubine.

SURUALI (or SURUALI), s. (ya, pl. za—), breeches; cfr. سَوْرَة, induit aliquem femoralibus, hence سَوْرَة, femoralia interiora ad pedes dimissa quibus tibialia juncta sunt.

SURUKHUNGI (or SURUKHUNGI), s. = muskāni, or mtu ashikāi shikio la chombo, steersman or steersmate.

SURURU, s., a crab?

SURU, s., liquorice (St.).

SUSA (or SUSA from SUSA), v. a; ku susa māgū or muili, (1) to pour some water over the legs or body, after they have been washed previously, to perform the last act of washing, to carry off sand, &c., which may still rest on the washed body. Ku māya maji muilini ku torēmsha fumbi lililogandamana, ku ji-susa kua maji, to make the dust to float down, which sticks still to the body, to cleanse by shaking; (2) ku susa uji or wina, to stir up a soup or wine, to brew uji; ku susa jiwe kua teo, to sling; mganga una susa mvā.

SUSIA, v. obj.; ku-m-susia, e.g., magū susia, to wash or cleanse for one; ku-m-susia kinga cha motto (cfr. punga); ku susia makia, to tug the tail.

SUNI, s. (ya), copper of a blood-red colour; soka, brass-wire; sifuri is copper mixed with other metals.

SUSO, s., a kind of hanging shelf (Ba.) (probably = susu).

SUSU, s. (ya); susu ya kamba ya ku angikia vifumbo, a hook which is made of ropes or mbaga, to hang up vessels, e.g., a calabash, &c., a little board on which vessels are suspended.

SUSULKA, v. red. = ku pūshumana, to be turned, crooked, peralitical; vid. upindani.

SUSUA, v. a., to shoot or impose upon a person, especially a stranger who is not yet acquainted with the ways of a country (vid. msumu) (cfr. ku kunga) (watu wana-m-susua) (cfr. upindani).

SUSUKA, v. n., to be disturbed, bewildered, not to know what to do in a new situation or rest-
place; e.g., kuku ywasusuka, hajui
nimbua ya kungu, the hen is bewildered, does
not know where to rest, she goes here and
there to find a resting-place, because she is still
a stranger; mtu ywasusuka katika mji asio-
sika mibale, hajui ndia na watu, yuwataba
yari.

SUSULIA, v. a., to deceive for (another).

SUSULIKA, v. n.

SUSULIWA, v. n.; mgoni ywasusuliwa ni watu,
a stranger is deceived by the people, e.g., they
show him a false road, demand high prices for
food, &c.

SUSURIKA (and **SUSURISHA**?) R.

SUTA, v. a., to charge one publicly with; — ku
suduku, to ask a person publicly, whether it be

true what he has spoken against oneself; e.g.,
Gabiri amom-suta Rashidi, amom-mlia mibale
za watu, maono haya nil-ku-ambia lini kaidi
ku-m-komesha Rashidi urungu, na unai ante,
Gabiri confronted Rashidi, he asked him before
the people (publicly), When did I say these
words to you? He did so for the purpose of
compelling Rashidi to cease speaking lies; to
ascertain from one the truth or falsehood of a
statement which he has given to others regarding
one's character.

SUTIA, v. a; vid. mteuni.

SUTINI (or **STUDI** **STEMA**), salvation, felicity; cfr
سعود, sulx fuit dior, beneficium aidus, سعاد
javit, open tulit

STAV for **NI VU**, this (old language)

T

TĀ (or **TĀA**), s. (ya, pl. za), a lamp, especially the
small open earthen lamp made by the natives,
light; ku washa tā, to light a lamp, to make a
light; ku zima tā, to put out a light

TĀ, v. n.; kú t'a i, to lay an egg and crackle, the
act of laying an egg; kuku amefania kiŋto akātā
= akaduka ku viaa i, akapāta mahali pa ku
viaa i, or pa ku atamia or otamia or kalia mui,
the fowl has prepared a place where to lay her
egg, and she got a place to lay her egg, and to
sit upon her eggs; mkāta ha i ti mui, wala ha i
angāi, akiangāi, hāilei; cfr. mkāta

TĀA, s. (ya) Arab. تآل, obedience, allegiance,
ku-ngia katika tāa, to become obedient, to do
homage (to a king); ku-m-tāa katika tāa, or ku
m-tāa tāni, to cause one to become obedient or
submissive, to bring to obedience, to subdue one;
ku toka katika tāa (ya), or muanga¹⁹, wa sultani,
to revolt from the king (cfr. maasai, rebellion;
muasai, a rebel; ku asei, to rebel); cfr. تآع,
obsequens fuit, obediuit; تآل, obedientia.

TĀA, s., a kind of fish, large and fat.

TĀA, s. (Efr.) = tawa, louse; vid.

TĀAMU, s. (ya), trouble, fatigue; cfr. تآمب la-
mus, doligatus fuit.

TĀAMKA, v. n., to be fatigued, troubled, weary.

TĀAMSHA, v. c., to cause one to be weary, to
fatigue, trouble, harass one.

TĀAMU, v. n. (Arab. تآم), to learn good
manners; cfr. تآم. homo moros et litteras
deputatus dicitur.

TĀAMU, v. n. (Arab. تآم), to wonder at;
ku tujabu nino, to be astonished very much;
cfr. تآم, admiratus fuit

TĀAMU, v. (ya, pl. matafajabu), wonder.

TĀAMU, v. obj, to admire

TĀAMUHA, v. c., to astonish, to amaze one,
kitu hiki kina-²⁰ tujabisha, this matter asto-
nishes me, to make to wonder.

TĀAMU, v. n. (Arab. تآم), to tire, to weaken;
cfr. تآم, infirmus, debilis fuit, impotentem
redidit.

TĀAMU (or **TĀAMUHA**, v. n. (Arab. تآم), to
be slow or late, to tarry, to stay; cfr. تآم, dis-
tulit, postposuit, tardavit, retrorahavit.
TĀAMUHA, v. c., to cause one to tarry, put off,
prolong one.

TĀAMU, v. n., to be exalted (تآم, altus, excolus fuit),
آل تآل Deus qui exaltatur (post nomen
Dei) Dr St takes tā'ali in the sense "to
study," which is in Arab. تآل (supervenit, study,
learn), but to learn is in Arab. تآل.

TĀAMU (or **TĀMU**, s. (vid. tāmu), sweetness; cfr.
تآم, edii, gustavit, gustum percipit; تآم
sapor (cfr. māmā); ku tia tāamu, to sweeten.

TĀAMU (vid. t'amu), a centipede.

TĀAMUHA; ni bundaki ningi nilio pigwa pamoja
(Kp.).

TAATÁA, v. n. (= tapatapa), to throw about one's hands, to beat one's hands about from heat and uneasiness in a state of dying, e.g., a man who cannot swim, or one who is shot and about to die; ku taatáa jasho, to beat one's hands about from heat and uneasiness; ku tapa tapa kua homma, to tremble from fever. If the derivation from the Arabic **تأطأ**, cucurrit, coleriter ivit, commovit, volutatus fuit, is correct, we ought to have *voritten* daadaa.

TAATHAMISHA, v. a. = ku kusa, furahisha, to comfort; cfr. **عظم**, magnus fuit; **عظيم**, magnum fecit, to respect, honour, reverence (Sp.).

TÁHAKA, s. (Arab. **طبعة**), lining, fold; ngúo ya tábaka munoja, mbili, tatu, a cloth of one, two, three linings; tábaka ya ndáni na ya ndo; **طبقي**, texuit, opernit, **طبقي** tegumentum.

TARAKÁ (or **TARAPÁ**) = muigni ku ká kulla pahali, omnipresent ?? vid. enúo, v. n.

TABAKERO (or as Dr. St. writes, **TABAKÉLO**), s., a snuff-box.

TÁHAKI, s. = tábaka.

TABÁNGA TABÁNGA, v. n.; ku tabánga tabánga kua topo = ku háribu kua tópo, to spoil with mud, to mix with something that is bad = ku tanguña na kitu kibáya.

TABANJA, s. (Turk. **طباقة**), a pistol; cfr. ki-moti.

TABASHAM, v. n. (or **TABASHÁMA**) (Arab. **تبسم**, to smile (St.); subrisit, leviter risit = ku téka.

TABÁULU (or **TABAUALI**), v. n. (Arab. **تبول**) (vid. **kojoa**); cfr. **بَال**, urinam reddidit, minxit, to urinate, to piss.

TÁBU TÁBE, s., the name of a fish (as large as the ngú, and very pretty).

TABIA, s. (ya) (= háli, gissi, maúmbile) (Arab. **طبيعة**), disposition, nature, character, temper, propensity, climate; tabiáyakwo ni ngúma, his character is not good; cfr. **طبع**, sigillum impressit, natura inístitus fuit; **طباع**, natura hominis et indoles inístita.

TANIBU, s. (wa, pl. matabíbu) (= mganga) (Arab. **طبيب**), physician, doctor; tabibu hazúli ájili, rokho ikihaa lingánúu (ku itúu) bassi, a physician cannot prevent fate (the hour of dying), when the spirit is called it is finished.

TABINIA, v. a., to treat one medically; **تَب**, medione fuit, medicatus fuit; **طبيب**, modicus.

TÁBIKI, v. n. (= ku níka, gundama), to cleave, to stick to, to be adhesive; cfr. **تقرب**, operuit, oppacta lateri fuit manus, **تقرب** tábaka, frater cohesit, in Amharic, to lay close to, to preserve.

TABIKÁNA, v. n., to stick to; vid. ante, v. n.

TABIKIÁNA, to be one, to agree, to be friends.

TABIKISHA, v. c., to cause to stick to, to glue or paste on or upon; ametabikisha tábaki-munoja,

TABIKIWA, v. p.

TÁBIRI, v. a. (Arab. **تأبير**), to soothsay, to tell fortune; ku tábiri muaka kua júo, to prognosticate the coming events of the year from the book (e.g., rain, dearth, war, sickness, etc.). The prognosticator appoints also the sadaka (sacrifice) which is to be made by the people in order to avert the impending calamities.

TABU, s., a certain fruit of the mgasija tree (Er.)? katika tabolakwo usili tabia, timbuko lamau judi? (Sp.).

TÁBU, s.; vid. táabu.

TABU, s. (sing. utábu, pl. tabu), (1) tabu tabu za múú = upande wa múú or ukínda; (2) tabu or tapu (?), scarcity, famine, dearth? (Erh.).

TABÚA, v. a. (= ku kuanúu), (1) to tear off, to pluck in pieces, pluck off, break off; e.g., ku tabúa makuti; (2) to rend, tear, e. g., ku tabúa kerítáni (= papúa); (cfr. kikujia), ku tabua ukujia; ku tabua ngúo.

TABÚKA, v. n., rent, worn out, e.g., ngúo imotabúka (= rarúka), the cloth is rent.

TÁBÚNI, v. a., (vid. támini, v. a.), cfr. **تَبَن**, intelligens fuit.

TABÚRUDU, v. a. (Arab. **تبرد**), to refresh, to cool; cfr. **برد**, frigidus fuit, refrigeravit.

TADA, munda tada (R.).

TADÁMIKI, v. n. (Arab. **تدأكي**), to become responsible for, to guarantee a matter, i. e., the result of it; cfr. **تدأكي**, persecutus fuit, **تدأكي**, asscutus fuit, participem fecit aliquem alicujus rei, **تدأكي**, fructus quae nascitur ex aliqua re, &c.

TADÍA, v. obj., ku-m-tadíá, to despise one first without provocation (= ku-m-takania mbelle).

TAPÁKANI, v. n. (Arab. **تفكر**), to think, to meditate, to ponder = ku aza, ku fánia ákili, tafakíria, v. obj. (cfr. fikiri), **تفكر**, cogitavi.

TAPÁRUJI, s. (Arab. **تفرج**), recreation of body and mind; cfr. **تفرج**, letatus fuit.

TAPATHALI, v. n. (Arab. **تطلب**) (vid. tathali), to please, to have the kindness; cfr. **تطلب**, se

procedantur aliquo iudicavit, benefecit alicui.
TAFATIA, please, I beg of you, lit., show me the kindness.

TAFAUTI (or TAFUATI), s. (Arab. *شك* ?), doubt, fear; (—khôfu) yuna tafauti, he is doubtful, to be doubted, not trustworthy; na-m-tia or na-m-tia tafauti or khôfu, I doubt of him, I do not quite trust him (*nafânia teshwishi*); kitu hiki kina tafauti nâmi or nina tafauti nâjo, I have doubts about this matter.

TAFI, s., a kind of fish (*haina mamba*).

TAFIRI, v. a. (vid. tafûta), to seek out matters, to be very inquisitive.

TAFIRI (or TAFIRI), v. a. (Arab. *تفسير*), vid. tefsiri, to explain, s., interpretation; cfr. *تفسير*, detoxit, explicit.

TAFIRIA, v. obj., to explain to one.

TAFU, s. (*Kiung*, chafu) (ya, pl. za or la, pl. ma—), cheek; tafu ya gû, calf of the leg, pl. tafu za magu, calves; tafu (or jafu) ya (la) miomo, pl. matâfu (or majafu), cheek, cheeks; (jafu cha ku fusia kamba kana kikapu, kina tundu tuudu), tafu is not to be confounded with dafu, vid., the cocoa-nut when ripe for drinking; tafu ya mkono, the biceps muscle (St.).

TAFUNA, v. a., to chew, to eat, to nibble, to eat in general; ku tafuna chakula cha mdado.

TAFUNIA, v. obj.

TAFUTA, v. a., to search, seek, to look for, examine; (cfr. tefsita, v. a.).

TAFUTIA, v. obj.; uenendo u-ni-tafutia mtelle, go and look for rice for me.

TAFUTA TAFUTA, v. int., to search all about.

TAGI, s. (sing. utâgâ, pl. za), ni magôgo ya tanzu, the thick part of large branches (vid. utanzu, utâgâ).

TAGI (la, pl. ma—); kitâgâ, a small stem of a small branch.

TAGIA, v. n., to walk with one's legs far apart, to straddle (St.).

TAGI TAKA, v. n.; (?) ametaga mno nami, i. e., a-ni-tâga (dâka) sana, katiri ni-mu-ambia-lo hasikil, he took every liberty with me (R.), to make oneself too familiar with one; perhaps tâka taka or dâka dâka.

TAGANIA, v. (R.) ?

TAGHAFIA, v. n., *تاهل*, to be unmindful, to be off one's guard; cfr. *تاهل*, neglexit rem, per secediam non curavit.

TAGHI, v. n., to rebel (St.) — hâllû, to transgress.

TAGHI, v. n., to be rich, wealthy; ku-m-fania tâgiri, to enrich; ku tagirika = nafâika, *تاجر*, mercatorum exoravit.

TAGOGOA; ku ji tagôga, to verge (R.) ?

TAGUA, v. a. (—tâga), to choose; (chagûa), ndo, nologûa katiri udakâche utôa.

TAGURISHA, v. c., to remove from a place; (cfr. gûrisha).

TAGURA (or KU LUMBA), v. n., to make a speech.

TAGUTA, v. a.; kelôle (Sp.) ?

TAHADARI (or TAHADIRI), v. n. (—tansa wema), to beware, take care (Arab. *تحتار*) (—kûa na hathari, to be on one's guard).

TAHATHARISHA, v. c., to warn.

TAHAFIPU, adj.; cfr. takhîfsu, light, gentle; *تخف*, levis, agilis fuit.

TAHALI; cfr. shabuka, perhaps rather *تأمل*, vitium, dolus.

TAHAMAKA, v. n., to look up to see what is going on (St.).

TAHARA (Arab. *تحرق*), vid. tohara, s. (*تحرار*), praecputium extirpavit.

TAHARISI, s. vid. kanen.

TAHARUKI, v. n., (Arab. *تأمر*), to grow hot, angry, to fly into a passion, to become indignant, or anxious, to be troubled; moyo une-m-tahûrûki = moyo umekia harraka, the heart become rash, precipitate, ac., to anger, to give way to fears or impatience; *تأمر*, collisit, fricuitque inter se dentes cum atridore praes ira; unxit igno aliquem; ustus fuit, accensus fuit ira.

TAHARUKIA, v. obj., to be angry with one (ku ona vibâya juiyâkwe).

TAHARUKISHA (or TAHARAKISHA), v. c., to lose, to make one indignant or angry, to excite one, to stimulate, to put one in a state of anxiety, deriv. matahûrûki ya moyo, passion ?

TAHAWA, v. n., to go on board a ship with a view to sailing (St.).

TAHAYARI, v. n. (—ku ona hâya), to feel or become ashamed (of), to blush; cfr. *تحي*, et

تحي, vixit, pudorem concepit; *تحي*, pudor, verecundia vel animi conditio, qua ab aliqua re peragenda ob timorem vituperationis retinetur.

TAHAYARISHA, v. c., to put one to the blush, to confound, to make ashamed.

TAHFIMI, v. a. (Arab. *تحميل*), to bear quietly; cfr. *تحمل*, portavit.

TAHIDI, v. a., to bend ?

JETAHIDI — ku fânia bidii, to exert oneself, to strain, to try hard.

TAHIRI, v. a., to circumcise; (cfr. Arab. *تحر*, praecputium extirpavit).

TAHURIWA, to be circumcised. The circumciser (*ngârîba*), (1) draws the foreskin backwards (*yuwafûda sunga*); (2) then he bends it forwards in order to measure and mark it

with his finger-nail. (Mringa wa mbó wafánia mpáka). (3) After measuring and marking he draws it out, and holding it fast cuts it off with a razor; (4) the skin is buried. The pain is intense, and several people hold the boy fast, so that he cannot move; (5) after the operation the boy is made to drink the water of a cocoa-nut to promote the flow of urine, which is considered very important; (6) then the penis is anointed with the yolk of an egg; (7) on the third day the kionda (wound) is formed, which is washed with warm water, to carry off the crust of blood. The food of the circumcised consists of a thin soup of rice or mtama-flour, mixed with fowl or goat's flesh, but without salt or nazi. The act of circumcision takes place very early at daylight; most of the relations are present, who anxiously wait for the issue—for it happens frequently death follows the operation, which is performed upon 10 and 20 boys at once. Many describe the pain as being so intense, that they would not undergo it a second time.

TAI, s.; *cf.* taki za nazi, or jija za nazi, or masitta ya nazi.

TĀI, s., a kind of large vulture; a large bird of prey.

TAI, s., (1) a certain animal in Kiamu; (2) a piece of wood laid under the branch, or thorn, etc., which a person wishes to cut off; ku káta miba kua ku weka ju ya tai.

TĀINU, v. n. (Arab. طاب), to be good, to be well; *cf.* طاب, bonus, purus, suavis, delicatus fuit.

TĀIBIKA, v. n. = ku furahi.

TAIFA, (ya, pl. mataifa), a tribe, nation; *cf.* طائفة, turba hominum.

TĀILI (or šāili), v. a., to inquire into, to question; *cf.* سأل, interrogavit.

TAJA, v. a., to hire.

TĀJA, v. a., ku taja jina, to name, to call one by his name; wadāka ku-m-taja māna jina gani? what name will you give the child? natājua, I am spoken of; they speak of me (*vid.* guoka); (Luke vi. 26), ku-m-taja kua wema, to speak to mention well.

TĀJIA, v. obj.

TĀJI, s., a crown; تاج, coronatus, et re aliqua, tanquam corona, cinctus fuit; تاج, corona.

TĀJIRI, s. (wa, pl. ma—), a merchant, a rich man; *cf.* تاجر, is qui vendit et emit, mercaturam exercuit.

TAKA, s. (ya, pl. za), dirt, filth, sweeping, rubbish, refuse (*e.g.*, fumbi, niassi, etc.), takataka za mafuta, the sediment of boiled cocoa-nut oil; mimbabizi zina taka, these houses are not clean.

TAKA, s. (la, pl. matāka), taka taka (pl. matataka) = vitu vidogo via shamba (*e.g.*, kunde, pojo, mboga, fiwi, mbumbu) vifanisha gisi ya mita taka, all herbs or plants or vegetables of a small size (*ndio* matakataka), small articles, rubbish.

TĀKA, v. a., to desire, to want, to ask, *e.g.*, shauri, I ask for advice, to be wishful of; *cf.* تال, desideravit, propensus fuit, vcravit rem apud animum; the verb should be written ku taka, not ku daka, if the Arabic derivation is correct.

TAKĀNĀDI (better TAKĀBATHI), v. a., to take or receive with the hand, to carry on freight (St.); *cf.* قبض, contraxit, non expandens, cepit manu.

TAKĀBATHISHA, v. n., to cause one to receive (mbello za mashāhidi), to pay freight for, to cause another to give, to entrust for delivery (St.).

TAKĀBALI, v. a., to accept; *cf.* قبل, acceptavit.

TAKĀBARI, v. n. (Arab. تكبر) (*cf.* gnetes); *vid.* magnus fuit, magnificet, magnum dixit, superbo egit, censuit esse magnum; ku-ji-takā-bari, to behave proudly.

TAKĀFT, *adj.*, pro takatifu, clean, *e.g.*, nia takāfu, a clear conscience.

TAKĀLIKA, v. n., to be very tired, weary = ku joka sana (*e.g.*, from a long and fatiguing journey) nimotakalika, sina tēriifu or ngūvu or pumzi tena; *cf.* قلق, commotus, inquietus fuit?

TAKĀMALI (or TAKĀMILI), v. n. (Arab. تكامل, to be complete; takamalisha, v. a., to accomplish; كمل, integer, perfectus fuit, absolvit.

TAKĀNA (ku) buriani, to ask mutual pardon, and to take a last farewell (St.); *vid.* buriani.

TAKĀRIMU, s. (Arab. تكريم), gift, generosity; كرم, generositate superavit, generosus, benedictus fuit, honoravit.

TAKĀRISHA (or THAKARISHA); *vid.* muako.

TĀKATA, v. a. to be clean, clear, or white by washing (muli umetākāta), but ku nūni, or ku nignha kua mafuta, to be bright or shine by greasing the body with oil; winga umetākāta, the sky is clear.

TĀKATIA, v. obj.

TĀKASA, v. a., to clean, clear, to make white; mama ame-m-takasa mwa mwa.

TĀKATIKA, v. n.; muli umetākāta (or taka) = tuakāa mēpe; uad, mēpe.

TAKASIA, v. obj.; nime-m-takasifa shamba, nai hapo.

TAKASIA, v. n., to become cleansed.

TAKATIFU, adj., clean, cleansed, holy; hence roho takatifu, the Holy Ghost; utakatifu, purity, holiness.

TAKATO, s. (= ukati) (la); takáto la muili or la roho or moyo, cleanliness, pureness of body or of spirit.

TAKANI (or **TANI**, or **TORANI**), mill; cfr. طاحون, circumvit mola, moluit; طاحون, mola.

TAKHARI, v. c., to stay (St.), probably for takhari; vid. آخر, distulit, postposuit, tardavit, to stay or delay.

TAKAUNGU, s., a large village near Kileleshay, whither the Masree dynasty fled after the capture of Mombas by the Imam of Muscat. Takaungu ni maji ya utungu. The village had brackish water formerly, but it became drinkable in course of time.

TAKHIFU, adj. (Arab. خفيف), light; e.g., kazi kidogo, si bora; خفيف, levis fuit; خفيف, levis pondere.

TAKI, s. (ya, pl. za) (or jiji ya, pl. za), in Kijumvu, masitta ya or tai za nazi, or tápu la nazi, taki ya nazi, the nazi ground and strained, which is thrown away and left to the fowls, &c. Taki is to be distinguished from ufa wa nazi, which signifies a rasped nazi, not yet pressed and strained; taki is the matter which remains after the tpi has been squeezed out.

TAKIA, s. (ya, pl. matakia) (Arab. كعكة), a large cushion; cfr. كعكة, qui multum recumbit altiorique rei innititur.

TAKILU? (B.).

TAKO, s. (la, pl. ma—), (1) buttock, fundament, the bottom part of anything; tako matáko (ya) wajakazi, lit., the buttocks of female slaves. This obscene expression (which shows the unchaste imagination of the Swahilis) signifies a kind of (wild) grapes; (2) tako ya wáno, the notch end of arrows; tako la bandaki, the butt-end of a gun.

TAKOBU, s., seems to be an obscene nickname; cfr. akoga and hanithi.

TAKHU, s. (Arab. جريمة), a crime?

TAKUKA, v. c., (1) to scrape, scratch; kuku atakuka taka; (2) — papira or rukia, e.g., kuku mugal wana shagapira, or anarukia wata, a fowl which has chickens and flies at men, &c.

TALADANI, s.; ku taladani na mkáwa.

TALANA; kagana lahika (Pers. لای), there is no more

talk about it; cfr. عاقبة, contrarium sine controversia.

TALANEKI, s. (or **TALANIKI**) (ya), a small powder-horn which contains fine powder for the touchpan; pembe ndogo ya ku tilia barudi ya kifa.

TALAKA, s., divorce.

TALALESHI, s. (= mtalaleshi), adulterer or adulteress; mtu huyu ni talakeshi mno.

TALANIMU (or **TALANIM**) (pl. ma—), a talisman or charm; cfr. تالسم, or تالسم, in terram oculos defixit, imago magica, talisman.

TALI (or **TALI**), cfr. taali, v. a., to read (not aloud) (cfr. taali, to study); cfr. تابع, vidit, legit librum scivit, cognovit; cfr. also تال, secutus fuit, legit, meditatus fuit.

TALIKI (or **TULUKU**, or **TALAKA**), v. a. (Arab. طلق, dimisit uxorem vel captivum, to dismiss; طلق, repudium.

TALIRA, v. a. (= ku paka udongo, toka viziri yasiwe mashimo na milima katika ukuta, &c.), to smooth the clay and lime spread upon a wall, to cover the unevenness; cfr. تاليت, delavit.

TALINIA, v. obj., to smoothen well; ku paka udongo.

TALINISI, s.; ya dau, ni jamri (palm-twig), ku fungua katika chombo kitakapokua sheheua ku sia maji ya wimbi yaningie ndani (Sp.).

TAMA (or **JAMA**), s. (ya, pl. za), sweepings, filth, rubbish, sediment, slime; ku pika tama, to cook poultry stuff (tama tama); tama za viuniba, sweepings of a house; maji yana tama, the water is muddy; tama la (pl. wa) maji, muddiness of water; cfr. فاسد, corrupta fuit, scopis verrit, expurgavit (domum, &c.); مضممة, scopae.

TAMA, v. n., to remove, to emigrate; ku ondoka mahali pamoja, ku ka pangine; cfr. هاجر, sustulit, ingressus fuit tabernaculum et constitit conseditque aliquo loco; tabernaculum fixit aliquo loco; cfr. ku hama, v. n. = ku gura.

TAMIA, v. obj., mahali pa tamia, a colony.

TAMISIA, v. c., to cause to emigrate, to banish.

TAMIA, v. a., to covet, desire, crave; mtu huyu adaka kitu kikuba, kituchakwe ni kidogo; yuna tamia or choyo mno; alie tamia; ku fania tama, to desire; ku piga tamia; cfr. طامع

concupivit, or طامع, cupiditate plenus fuit.

TAMIA, s. (= miazo or maizo ya ku tama kitu, ku pata mali mengi), longing, desire, covetous.

ness, lust; yuna t'amāa sana, he is very covetous (cfr. *شامع*, cupiditas); ku-m-weka kua tamāa, to make him wait for; tamāa ya mali = ohoyo ku káta tamaa, to despair; muigni tamaa, greedily.

TAMĀ (or TAMMA), v. n., to be whole, entire (cfr.

تم, totus, integer, perfectus, absolutum fuit); v. a., absolvit, perfecit, completum reddidit; (cfr. maji -yametāmā kizimani; manenoyangu ni tamū si rudi tena; ku misa kua ku piga tamama kuba, to quaff; to drink at one draught.

TAMĀLAKI, v. n. (ku mīliki), to govern, rule (ku mīliki nti iote, to rule the whole country or earth), to be master of; ku-ji-tamālaki muignowe, to rule oneself, to be one's own master; cfr. *ملك*, possedit, dominio tenuit rem, regem creavit.

T'AMĀNI, v. a., to long for, to lust after, to covet, to like = ku fania jūhudi, kúa na t'amān, ku daka kua roho; ku t'amāni mali yegni t'amāni kú, to long for very precious property.

TAMANIKA, v. n., to be an object of longing or liking, to be longed for, liked.

TAMANISHA, v. c., to cause to lust, James iv. 6.

TAMĀNI, s. (ya), price, amount = kina, bei, c.g., ile tāmāni mtu hu ji-patania, the man got the price but not the money instantly; cfr. *تمن*, pretium.

TAMANI, v. a. (= tábuni = ku tía kima), to put a price on, to charge.

TAMANIA, v. obj.

TAMANIA, v. a., to want, to be capricious (R.) (?)

TAMĀSHA, s. (Arab. *شاه*), aller voir quelqu'un; s., spectacle; (1) = kitu kizuri sana = tunu; c.g., mērkūbu ikija, ni tamasha, tunu, hakika hamna, it is a rare thing, curiosity (rare-show), when a ship comes; (2) ku-m-pa kitu cha ku tamasha or cha ku onda, to give him a recompense?

TAMĀUKA, v. n. (= tamāa imeuka = ku ondōka tamāa), the desire or lust is passed away, is satisfied; e.g., mimi ninetamāuka sasa, kitu kilijo agisaa hakikija, na mtu anakuja, t'amāa ikisha ondōka, now my desire is passed away, because the thing which I ordered to be brought did not come, and the man (who was commissioned) came, when my desire was gone, e.g., when I order a man to bring sugar, &c., from town, and I am in hope of his speedy arrival, to satisfy my desire, but when he comes, and I am disappointed, my desire passes off (from disappointment or satisfaction).

TAMBA, s. (la, pl. matamba)?

TAMBĀ, v. n., (1) tāmā, v. n. = tembea, to walk,

to travel (Kin. ku hamba), hence *matambaji* (vid.), a traveller; (2) to swagger (St.)? to boast.

TAMBĀ, v. obj.

TAMBĀA, v. n., to creep, to crawl.

TAMBĀSA, v. c.; vid. infra, tambāsa.

TAMBĀFU (pl. ma—) (R.)? the strings of a mason upon a wall?

TAMBĀLIA, v. n. (cfr. tambāa) (= ku-m-niātia, ku niāta kua magū, ku nenda polepole), to creep up to one, to approach one very servilely or softly, to catch or kill one.

TAMBARĀRE, s., level; nti tambarāre, level country, plain; ku simika tambarāre, to place firmly; cfr. kasika in Kiniasa.

TAMBARISHA; vid. kititi.

TAMBĀZA, v. c. (vid. tūmbāa, v. n.), (1) ku tam-bāza nti na ufagio = ku fiagia sana, batta sumbi la mtanga lilipoondōka, to sweep thoroughly; (2) ku tam-bāza (or kokōta, or futia mbelle) maneno ya polepole si ku káta, to speak slowly and protract the words or syllables.

TAMBĀZI, s. (= ugūjōa utambāo mulli oto), a kind of disease which spreads over the whole body, rheumatism (kiga or jiga?) (cfr. midudu), lit., creeping, hence a sickness which causes a swelling in the tafa (cheek), mbafu (side), matumbo (bowels); fusi, kuapa, mukono, &c.; tam-bāzi ni ugūjōa wa niama (R.).

TAMBI, s. (pl. —za (sing. utambi), (1) tāmbi za ku washa tū, wicks of a lamp; (2) tāmbi (za ma-andūsi), vermicelli, prepared by the Suahili from rice-flour; (3) tāmbi ya ku téza ngoma, ku piga vikopokopo na magu ku piga mishiindo, a kind of play with a drum, the sound of which the natives accompany by beating themselves with crossed arms, and by stamping upon the ground with their feet. Tāmbi, shindoa, ki-shando, are various kinds of native plays; ku-m-pa tambi, or ku kubza, or ku gobea, the unchaste motions made by males towards females in dancing.

TAMBO, s. (ya, pl. —za), a kind of string (kiguo); ime-m-shinda ku fungua tambo = ku tatania kitu, tambo huitambulikani ni watu. Many natives know how to tie a rope or string so artfully, that another man who does not know it may put his brains upon the rack to loose it, without success, hence the expression, "ku fania tambo" = ku fania veresa, to act cleverly; (2) a play with buttons; matano ya tambo.

TAMBO, s., a tall man (St.).

TAMBOA, s., testicles (St.).

TAMBŪ (or TAMBU), s. (mani ya māmbe yala-funōyo), the leaf of the māmbe (bush) tree, which the Suahili chew together with unguent

(*pipe*) or *lime* (*taka*); kattu, tombako (*vid.* uraibu, s.). The *tambu* is aromatic, and is mixed up with the *tombako*, to remove the acidity of the *tombaku*. The *kattu* is a gum brought from Arabia. The *kattu* and *popo* give a red colour, and are therefore put into the *uraibu* (ku *pungua* or *xima harufu mbaya na ukali wa tombaku, isilisha*), to lessen the acidity of tobacco, so that it will not intoxicate.

TAMBUA, v. a., to know, to discern, to know again, to remember, to recognize.

TAMBUANA, v. Pec.

TAMBUA (or TAMBURUKIA), v. obj.; watu wana-m-tambulia, the people knew him, knew how to treat him, to inform him, to make known to him.

TAMBUKANA, v. rec.

TAMBUKANA (or TAMBURUKANA), v. n., to be knowable, or recognizable, and v. rec., to be known, to make known to each other, to know each other; mtu huyu ametambulikana kwa mwaizi or kwa na mali mengi, this man is known as a thief, or as a rich man; cfr. *julikana*, ku *jua*, v. a.

TAMBUKISHA (or TAMBURISHA), v. c., to make known or recognizable (= ku *sahamisha*), or discernible, to explain; e.g., amonua kwa fumbo, punde ametambukisha maaana ya fumbo, he spoke enigmatically, afterwards he explained the signification of the enigma or riddle; e.g., kasiki nane za siki na pilipili wakini, niato ku la mukate, kakhofu kiungulia; amshe, the seducer says to a seduced woman, I will not leave thee, I will certainly marry thee, I do not fear thy husband.

TAMBU, s.; *vid.* tambu.

TAMBUA, v. a.; ku *tambua* kwa niundo, to hammer, to beat thin, to make even or smooth, to fill out, to prolong, to put a new edge or point on by hammering; e.g., ku *tambua* kissu cha nta kotama = ku *futa mbelle* kwa ku *fua*, ku *tongia* or *tambua* nta, to lengthen out by hammering the broken point of a knife, to well on fresh iron or steel.

MTAMBU, s., one who knows how, who is skilful.

TAMBUA, v.; ame-ni-tambua kisuujangu.

TAMBUA (or TAMBUA), s. (la, pl. ma—), the long fringe of a cloth; shuka ya matamua (shuka ya *tama*, or ya *mazindu*, is a little different), a kind of cloth with long fringes (the ends or corners of a turban, cloth, etc.) (St.), the fag-end.

TAMBA, v. obj. (*vid.* tama or hama); hence hitima ya ku *tama* or ya *kungilia* njumba mpya, a speech of inauguration or consecration of a new house.

TAMBA (cfr. *hambua*), to remove the tent, to

cause to emigrate; cfr. *tama* = ku *hama*; *malali* pa *tamifu* (cfr. *tama*), a colony, lit., a place where to emigrate.

TAM'KA, v. a., *vid.* tamuka, to pronounce.

TAMIRA (or TAMLISI), s., poor food = *chakula kibaya*, which is eaten but under necessity; nina *kula tamu* na *tamlisi*, I have eaten good and bad things (Sp.).

TAMMA, s. (ya, pl. za) (cfr. *تم*, *finis*, *complementum*); (1) *sediment, dregs*; *tamma* na *maji* = *taka* za *maji*, *maji yana tamma*, mud in water, the water is muddy; (2) *tamma* (la, pl. ma—) la *maji* = *funda la maji*, a mouthful of water, so that the cheeks are distended; ku *piga tamma mmoja* (funda mmoja) la *maji*, to take one mouthful of water; ku *piga matamma mawili*; to take two mouthfuls.

KU SHIKA TAMMA (pl. *matamma*), to hold the cheek, i.e., to put the hand on the cheek when the elbow rests on the table or on the knee, the mind being absorbed in meditation, grief or anger.

TAMMA, v. n. (*vid.* *tamu*, v. n.), to be finished, e.g., *maji yametamma kizimani*, the water in the well is finished, exhausted, dried up.

TAMU, s. and adj. (*vid.* *tāmu*), sweetness, taste, flavour; adj., sweet, pleasant; si *tamu*, insipid; sukari ya *mia* ina *tamu*, the cane-sugar is sweet; ku *tia tamu*, to make sweet, to sweeten; kitu hiki *kitamu*, this thing is sweet; ku *gua tamu*, to relish; ku-m-kalia *tamu*, to remain as he wishes (St.); *maneno matamu*, sweet words; *mkji matamu* or *maji ya pepo*, sweet water.

TAMU, v. a. (= *fumua*) ku *tamua kanoa* kwa ku enda *miyo*, to open the mouth wide, to gape or yawn.

TAMUKA (or TAM'KA), v. a., ku *tamuka neno* or *kauli*, = ku *oza* ku *nena*, to open the mouth in order to begin to speak, to pronounce; *tuliāni*, *hushikio matumko* ya Mzungu, keep quiet, let us listen to the speech of the European; ku *tamuka harufu*, to pronounce letters; ku *tamuka wema*; ku *tamuka hotuba*, to deliver an address; *tamuka vizuri*.

TAMUSHA, v. c.

TAMUHOA (or TAMUSHOA), v. n., to be sounded out, 1 *Thess.* i. 8.

TAMUO LA NENO, the expression, pronunciation, deliverance of a speech.

TAMUVA, s., *vid.* *tamfu*, s., the long fringe of a cloth.

TANA, s. (la, pl. ma—), (1) *tāna* la *bfinduki*, the steel of a flint-lock gun; (2) *tana* la *ndizi*, pl. ya *matāna*, a cluster or bunch of bananas (different from *mkungu wa ndizi*); Dr. St. says: *Bananas and plantains grow spirally in a large bunch*,

not continuously, but in little groups; each group is a tana (cfr. kole); the whole is mkungu, but tana is a division.

TANA, v. a., to separate, never, disjoin, put asunder, to rip up (a seam); ku tana miá, to slit miá for making ropes; ku tana ukúti (= ku babúa); ku tana nuello kua kitana or shanú, to separate the hair, i.e., to comb with a comb; kunatana usiku = ku ata usiku, the night is past, light breaks in; ku-ja-tana nuello to comb oneself.

TANA SHÁTI (or MTANA SHÁTI) = mtu atunsui or atakasai muliwakwe or nguozákwe, a cleanly person (si mkú), who cleans or combs his hair every morning = shéti a-zi-táue nuellizakwe onsúbukhi.

TANA TANA, to worry? to be different.

TANIA, vi. maámzi.

TANAPANI, v. a.; ku tanabahi, to know what to do to make up one's mind; cfr. تَنْبِهٌ or تَنْجِيهِ, recordatus fuit rei postquam e memoria exciderat; celebrem ex obscuro reddidit; consideravit rem commonefactus, to be clear.

TANAFUJI, v. n., to breathe, to draw breath; cfr. (Arab. تنفس), anhelando captavit, adspiravit, recreavit.

TANDÁ, s. = barra ilioteketéa motto (Kin. zansála), barra iothe ni tándá moja, imekúa taudá, ni koupe sasa, nti inakúa tándá tupu, a burnt dale, or plain; the country has become clear, light, after the grass and underwood have been burnt (which is done before the rain); mahali palipo pigoa motto, and where there will soon be (mgina) new grass.

TÁNDA, s. (la, pl. ma—); tánda la mtama, la wolle (= mashuke matúpu), sasa ni tanda tupu, halina kitu, shell of grain, follicle, unhusked fruit of wolle.

TÁNDA, v. a., (1) to spread out, to be spread out; ku tánda kamba na daga kua ngúo, this expression refers to the custom of the women to spread out a cloth in the water to catch small fish. They take up the edges together and thus catch the fish; (2) ku tánda kitanda kua ku tia mtánde wa ukámhá, to put ropes first from end to end of a native bedstead, and then (ku tia mahindio) from side to side, to rope a native bedstead; (3) ji-tanda ngúo ku ji finika heredi, to put the cloth over the shoulders for warmth; ku-ji-tanda, to stretch oneself across.

TANDAMA, v. a.; ku tandama, to surround (P) (St.).

TANDAMINA, v. c.

TANDAWA, v. n.; ku tandawá, to recline, to loll at one's ease (St.).

TANDÁZA, v. a.; (kimoiia, ku anáza), e.g., mpunga, to spread out a heap of rice in the sun; (ku anka juáni na ku tawánia), but so that the lower part is turned upwards, to get the sun, to make flat.

TÁNDE, s. (wa), a small tortoise; (há mdogo, yuna bamba (la) jeussi); tande (pl. ma—), a large tortoise.

TANDIKA, v. a., to spread, to lay out, e.g., ku tandika mkéka or jamfi kitandáni, to spread a mat on the bedstead, hence in general "to make the bed;" (kundúu, to unroll).

TANDIO, s. (ya, pl. —za), carving; (majorojaro ya usso), tattooing, an incision, a cutting made in the face for beauty's sake. The Wakhia and Wagnindo people wana tando za usso, ndio urembo kuáo; the Wanika tattoo their breasts and bellies, not their faces.

TANDO, s. (sa), tando la búibúi = úzi wa búibúi, a spider's web; buibui yuwatánda = yuwajonga úzi, yuwaúnia mafiyakwe, yuwaúnia uzi kua mkunduwakwe. Prov. búibúi na wingu la mvúa usitánde poáni ku énsile wanangu, ku énsile Kahatani na nduguyo Ramathani.

TANDU, s. (sing. utandu), pl. za (= uéupe ukoko, a white membrane on the eye, resembling boiled rice; mato yana utandu, mtu haóni sana, the man is dim-sighted on account of the white membrane which covers his eyes.

T'ANDU, s. (or TAANDU) (la, pl. ma—), centipede (scolopendra or scolopendron); lina uahungu, lina úma niúma na mbolle, (n'ge (scorpion) yuwaúma niúma bassi), i.e., the centipede has a poison, and gives pain from behind and from before, whereas a scorpion gives pain only from behind. This is what the Suahili say.

TANDÚA, v. a. = ku ondóa, ku woka kando mkéka or matandiko, to remove the bedding (opp. ku tandika, to make or spread out the bedding) = ku kunda, to fold, to wrap up, to fold up, to make up, to do up.

TANDÚKA, v. n. = ku ondóka, to wear the upper-garment in folds.

TANDÚZA, v. a. ? vid., fungúza nuello.

TANGA, s. (la, pl. matanga, Kiang. majitanga), (1) sail; tanga la jombo; (2) a large sail of matting (tanga ya mkéka); e.g., of a dau or mtepe; tanga kú, the mainsail; tanga mbili, the time when the natives can sail from south to north, and vice versa between March and May, and between October and November, as the wind blows from the sea or east; (3) matanga, funeral rites, mourning; ku háa matanga, to sit around, to mourn; vid. matanga; ku háa matanga, to wrap up or fur sail.

TÁNGA, v. a., (1) = ku-mu-ita wíndi, ku-tunguza,

ku kusanika pamoja, ku fania moja, to call together, gather, assemble, especially to levy warriors. Ku tanga watu wa wita na ku andika majipayao; (2) to contribute (Kin. ku tanga), ku tanga mali ku lipa doni.

TANGIA (or TANGIWA), v. obj.; mali ya ku tanga giza, property of contribution (which has been contributed by relations); ku tangiana (Kin. sonkerana), to contribute one to another.

TANGUA, v. p., to be levied as a soldier.

TANGA, v. n. = ku tembúa, to wander or stroll about; ku sunguka sunguka burro, to walk idly about; apenda ku tanga, he likes to stroll, or tanga tanga; ku-m-tangisha = tembiza, to take one about the country.

TANGA, v. a. (= passua), ku tanga kuni, to split wood; Kimrima, ku shanga.

TANGA, v. n.; kúa wazi, ku enda, to come out, to come to be known, to find vent; e.g., jina la Seid-Seidi limetangaa na ulimengu, liwazi, kulla mtu alijua Seidi, the name of Seid-Seid, the Imam of Mascat, is come to be known to the world, is manifest, everybody knows him; jina lililo tanga = lililo kúa wazi, a name which became manifest.

TANGA, v. a., to spread abroad, to divulge, to circulate news; e.g., ku tangaa (= enéza) habari katika nti, to divulge news in the country; ku tangaa evangolio (or lugili), to spread the Gospel; mime-wa-ambia kua sirri, nai amo-tangaa, amo-wa-ambia watu wote.

TANGA, v.; amb-m-tangaa aibuyakwe, he divulged his disgrace (to him, in his dishonour).

TANGAHI (or TANGAWIHI), s., ginger.

TANGALIH; vid. msombo and tutu.

TANGAMA, v. a. ?

TANGAMANA, v. n., to be mixed up, to adjoin, to interfere; maji na tembo yametangamana - yana kúa kila kimoja, water and tembo are mixed together.

TANGAMANIHA, v. a., to arrange, e.g., the words of a dictionary, to put together, to participate in; ku-ji-tangamaniha na.

TANGAMANA, v. a. (vid. tangamua) = ku-m-ta wajoini, to deliver from or rid one of grief or sorrow.

TANGAMUA, v. a., to make one look cheerful; ku tangamua watu.

TANGAMUA, v. n. = ku toka na majonai, ku kila kimoja, to get rid of grief, to become or look cheerful (opp. ku-ji-kunika mahali pamoja, ku-ji-kunda), to let head and hands sink through grief or ignorance of the safety or otherwise of one's position (especially in a strange country); jina litangamua, the sun

comes forth bright; uti inatangamuka, the land (the weather) is clear.

TANGAMUHA, v. c., to make cheerful, serene, to entertain one by talk, to gladden; hence tangamuko, entertainment, play, amusement.

TANGANA, v. rec. (vid. tanga, v. a.), to call or assemble each other; ku enda witani.

TANGANIA, v. a. = ku kusanika pamoja, ku fania moja, to assemble, to bring or mix together.

TANGANIKA, v. n. = ku piganika mahali pamoja, e.g., hutambui ni tembo wala maji, to be mixed together, so that one does not know whether the stuff be tembo or water.

TANGANUA = ku weka mbali, to put far away.

TANGAUA, v. a. = sumbua, v. a. (vid.), to trouble one.

TANGAUA = sumbuka, to go on a bootless errand, to be troubled for nothing.

TANGAWA, s. (ya, pl. za), gravel, sand; nauma tangawa moja (viz. in the rice) (= kokoto) pebble, peeples.

TANGU, s. (la, pl. ma-); tango = shamba mpia, a new plantation; tango la mitu lililotamoa na kisha ku tomoa mottoni, ku fania shamba mpia (opp. fie, shamba la kalo), tanga signifies the wood or trees cut down and burnt in order to make a new plantation; Kigunia, ku-kokoa moja tango or k'onde = Kimwila, ku tia or toma motto tango; cfr. koka and fue.

TANGU, s. (ya, pl. za), a large wooden chest used for carrying drinkable water on board native vessels; tanki ?

TANGU, s. (la, pl. ma-), (Kin. tsanzi), ku tanga in Kis. (1) contribution; e.g., tango la mtelle, kulla niunba ileto tango, watu watango mtelle, husiano sadaka, a contribution of rice, every house or family shall bring a contribution, the people shall contribute rice, we shall make a sacrifice; (2) tango la watu watangano ku enda witani = calling and enrolling the people who assemble to go to war, a contingent of war; (3) tango la ku tangatanga or zunguka ulimengani, strolling about; mtu huyu yuna tango, this man likes to walk about; (4) tango la mtango, pumpkin, a sort of gourd eaten raw, resembling in taste a cucumber (Mt.); s., tango la kikoko, a small kind of pumpkin, which contains much meal, and which has a hard shell (ngoti ngumu) of which the natives make kebuba (vid.). Tango dogo, a small pumpkin.

TANGU ?

TANGU, prep. and adv., since, from; tangu miaka miwili, since two years; tangu alipopata, since he has got; tangu hapa hatia hapo, from this to that place; tangu lini? since when? how long ago? tangu lini hawézi? how long has he been ill? or aliku hawézi.

TANOU, *s.*, a kind of fish.

TANGÚA, *v. a.*, to abolish — ku fania ku áta, ku tosa shiriki tana, to cause a separation, to separate, dissolve, put asunder, to disunite; ku tangúa wali wa mtelle, upóe, upígóe ni ubérídi, to put the boiled rice asunder (with a spoon) to cool it; ame-m-tangúa mtu na mke, hatia wao wana tangukána, to disunite a man from his wife, so that they leave each other; ku tangúa ndóe, to annul a marriage, to divorce; ku tangúa rafiki kua ku-m-tia fitina.

TANGÚKA, *v. n.*, to grow loose, slacken (of itself), e.g., úgue umetangúka (= batilika?).

TANGUKÁNA, *v. rec.*, to be disunited, to separate from each other; kulla nmoja kúa mbullimballi, ku atána, to differ from.

TANGULIWA (tangúa) ni watu kua fitina, to be separated by people through enmity.

TANGŪLE, *s.* (pl. —za) (sing. utángúle, wa), miá, strips of palm-leaves, which have been slit and prepared for plaiting a mat or bag (cfr. nsimba); ku fufia (fufilia) tángúle, to move the tangule onwards by putting in fresh ones. Ocular observation would make the reader understand this expression.

TANGULIA, *v. n.*, to go before one on the road, to precede the others, who go together, to go first.

TANGULIZA MBELLE, *v. c.*, to cause one to go before, to take the lead on the march, to cause one to march in front of the whole travelling party, to send in advance.

TANGURU, *s.*; kitoma kidógo cha Wasegua ku tin uganga, a small pumpkin of the Wasegua used by the native magic doctors.

TANI, *s.*; kua tani, on his back, backward; ku lala or tanuka kitani tani, or kitanu tanu, or wingallingalli, to lie on the back, to lie prostrate.

TANKIL, *s.* (Arab. كأس), a copy (ku nukulu, *v. a.*, to copy); cfr. نقل, transportavit, transtulit transcripsit.

TANO (or TANU), *adj.*, five; watu watáno, five men; ya tano, the fifth.

TANSI (or TANZI), *s.* (ya, pl. —za, also matánsi), (1) a noose with which anything is caught; tansi ya sámaki, draught of fish; anapata tansi; resp., 1, za maji, he has caught nothing; 2, za sámaki; 3, za nima, he has caught much; (2) tansi or tanzí, *s.* (la, pl. ma—), ku fania tansi la ukúmba, to make a loop or knot in a rope; tanzí la úgue la ku togéa nima, snare.

TANZIA, *s.* (ya) (Arab. نعي), a funeral message — hábari ya mtu kufa, message or news of the death of a person (hábari ya matanga, ya mtu-aliekufa), léo nimepóleka tanzia kua nduguzangu katika Gassi, to-day I sent a message of death to

my brothers at Gassi; nimepóleka wánúe wa tanzia, i.e., I sent a letter in which I informed them that one of our family is dead, in order that they may know and come to share in the funeral ceremonies. The brothers, having received the message, say: "tuende tukapóke tanzia, tuánze ku lía!" wánúe wa tanzia, a funeral letter; tumeletéwa tanzia; cfr. tanzia, فراق, consolatús fuit.

TANSU (or TANZU), *s.* (pl. za) (sing. utánu, wa), branches; tanzu (la, pl. ma—), a large branch; cfr. tanda.

TANÚKA, *v. n.* (cfr. pambasúka), to be clear, used of the sky.

TÁNU, *s.* (pl. —za), a splinter (sing. utánu); tánu za kínu zingíázo ukujáni, the splinters of a wooden mortar, which go under the finger-nails; kigógo.

TANU (or TANCNU), *s.*, an oven, a kiln for burning lime, a heap of lime and coals on the ríffa of wali (vid. ríffa), a heap of firewood (vigógo) for burning lime? cfr. فرن, fornax, clibanus; tanu ya ku finikía wali, a cover to cover the pot of boiled rice; ku jenga tánu ya ku oja tóká, to build a kiln for burning lime.

TANÚA, *v. a.*, to open wide, to straddle, to expand, to gape open, e.g., in coitus, or in the act of giving birth; mtumke yuwatanúa magu akiviá (cfr. tanúa tatanua, fúgna, omoa, tatanina; cfr. asama, in Kinyasa, ku tanúa kánoe; tanúa máshúu, to send off a boat.

TANULIWA, *v.*; mtumke ametanuliwa ni máme. TANÚKA, *v.* — ku lala kingallingalli, or mangallingalli, to lie down backward (kua ku joka, &c.); cfr. kingallingalli.

TÁO (TAU?), *s.* (la, pl. matáo), curvity, indirect or roundabout way; ndia hi ina táo n'no, ya sungúka sana, or ndia hi inafania matáo, or agóe (sing. ugóe), or kombo, or mapindi, this road has many turnings, is circuitous; ku futa matáo ya mágu, or ku pandia magu katika ndia akinenda, to go at a great pace, to take great paces (hattúa) in going; táo la báhari, small inlet of the sea into the main land; táo, an arch, an arched opening (St.).

TAÓWA, devout (St.).

TÁPA, *s.* (la, pl. ma—); tápa la mšimo, the leaf of the fan-palm which the natives use as an umbrella; máfúli, *s.*

TAPA, *v. n.*; ku tapa, to shiver; ku-ji-tapa, to magnify oneself, to make a great man of oneself (St.); tapatapa, to tremble, to jump about like a fish, when taken out of the water; mull

wa-ni-tapa (vid. kitapo), my body trembles from cold.

TAPA TAPA, to jump about.

TAPA, v. obj. (cfr. niapia, tombia), to skulk after.

TAPANIA, v. a., to disperse, scatter (e.g., people), or tawania, to scatter (e.g., mtama); tapania tapania, v. int., to waste, to dissipate.

TAPANIKANA, v., to be dispersed, scattered, to disperse mutually, to run away in different directions.

TAPANIKA (or GAWANIKA), to be scattered or dispersed, or to be scatterable (mahindi yamotawanika), to overflow; e.g., maji yatapanika.

TAPANIHHA, v. c., to cause to disperse or scatter.

TAPASHI, s. (la, pl. ma—); jembo kikali na kirifu ku fringa mbao or wimbo, mahali palipongia teshi, ku sifidi or fringa wema, a fine chisel, a firmer chisel.

TAPE TAFE, a fish.

TAPIKA, v. n., to take out, to vomit; ku tapisha, to make to vomit; tapisho (pl. ma—), an emetic; daua ya utapishii.

TAPIKIANA, v. rec.

TAPU, s. (la, pl. matapo) (Rb. writes dabo, ma dabo), division, a part of the whole multitude; tapu ni nusu or rubu ya kundi la mbizi, or la watu; kundi limegawanika, limofania matapo mawili, or matatu or asfu mbili, or tatu; ku kata matapo matapo, to cut small portions or divisions; tapu la watu, a division of about 100 people out of 500; tapu la kwana, la pili, first, second division; Wamusi wamekuja matapo matatu, aa. 1857, and killed many Wanika.

TAPU, s. (la, pl. ma—); vid. jiya or taki.

TARA, s. (la, pl. ma—), trembling, shaking; tara la mulli; roho ya-m-piga matara, roho yana-ujetemeke.

TARABA, v. n.; vid. muhogo.

TARARE, s. (ya, pl. za); mlango watarali or tarabo ya mlango = mlango wa mbao, a door of boards or planks, in oppos. to mlango wa mbugu or wa makuti, or wa mabua ya mtama; side-piece of a window (St.).

TARADIA, v. a., to make friendly remonstrances with anybody; e.g., amo-m-taradia mwenziwe, amesema kuani ku fania hifo, ku-mu-ambia kas neno la wema; cfr. tarid, repulit, compulit; cfr. tarid, repulit refutavit, avertit.

TARAJA (or TARAJI), v.; ku taraja, to hope (St.); ku tarajiya = ku duku (B.); cfr. taraja, sportavit.

TARAJALI, s., apprentice; vid. tarajali, v. n.

TARAJU, s. (ya, pl. za) (Pers. تاراجو), balance; niguo (sing. nguo, wa) za-taraju, the ropes which

connect the balances with the mti wa misani kitengele or kitanga cha taraju.

TARAKA, s. (Arab. تركة), pledge; the Sheikh Shiras gave a pledge to his wife, if he did not bring the migni mku back mikono nime (Said Said), but as he did not get him, he was compelled to join her again in marriage (vid. diraka, s.); taraka is ku weka masharti.

TARARE, s.; ni kitu asicho panda (vid. purumukua in Kiniasan), any plant sprung up from a seed scattered by accident.

TARATHIA, v. a. (cfr. رفا), contentum, gratum reddidit, to make radi, disposed to be reconciled, &c.

TARATHIU, s.; vid. tartibu.

TARAZA, s. (ya, pl. —za), fringe; nguo ya taraza a cloth with fringes; cfr. طراز, ornamentum vestis acu pictum, a narrow silken border usually woven on the turban and loin-cloths in Zanzibar (St.).

TARI, s., a kind of drum; vid. ngoma.

TARIKI, s. (ya, pl. —za) (Arab. تاريخ), annals; juo cha tarikhi, a book of history; (2) the date of the year or month.

TARIMBO (= mtaimbo), an iron bar; cfr. mtaimbo.

TARISHI, s. (Arab. تارشى), a fleet runner, one who goes quickly; cfr. تارشى, levis in agendo fuit.

TARISH-EL-DANKE, JOMBO TARISHI (kua ku enda muu), a vessel which sails quickly, a quick cruiser.

TARIZI, v. a. (= ku fania matamfua), to make fringes to a cloth; طرز, curam vestui adhibuit, figuris acu pictis ornavit vestem, to weave on an edging.

TARIZIA, v. obj.; nimo-m-tarizia nguoyakwo, nimo-m-tilia taraza.

TARTIBU (or TARATHIU), s. (ya), order, form, arrangement; kua tartibu, orderly (= kua polopole), carefully, orderly; cfr. ترتيب, stabilis, firmus fuit; ترتيب, dispositio; mtu (wa) taratibu, a man of regular habits.

TARUMA, s. (teruma) (la, pl. ma—), a ledge; mataruma ya jombo = mbara za or mifupa ya jombo, the ledges or ribs of a vessel, seawedge, border, e.g., of a door.

TANA, adj. and s., barren; (1) mtumke or gnombe alievia kabisa, a woman or cow who has never given birth; (2) alievia mara moja hatai (mtumba mmoja), one who has given birth only once; gnombe huyu or mke huyu ni tana, wote hawa

ni taaa; (8) a kind of fish (vid. kassa, tortoise), which serves as a bait for turtles.

TABA, s., a game of touch (St.)?

TABAUIRA (or TABAWIRA) (Arab. تصوير), a picture; vid. مَآر, figuravit.

TABAWARI, v. n., to be fully able, to do with certainty (St.); cfr. مَآر, efficit, ut inclinaretur formavit, effigavit, propensum reddidit; صورة, res animae concepta.

TABBU, s., ascriptions of praise; cfr. tusbii, a rosary.

TABEIDA, s., good manners (St.).

TABWISHI, s. (ya, pl. za) (Arab. تَشْوِش), doubt.

TASIA (or TAAZIA), s. (vid. tazia), mourning; kua na tasia, to mourn; vid. tanzia.

TASILA (or TASHILA, or TAKHILA, or TAHANILA), s., bidding farewell to relations or friends previously to the sailing of the vessel; leo tasila, ni maágo or maagano, ku ága watu, kesho ni safuri, to-day people are to be bidden farewell, to-morrow the start will be made.

TASSA, s. (ya) (la, pl. ma—), a water basin; tassa ya bati ya ku tilia maji; tassa ya ku nuwia mikúno a brass basin.

TASSA, conj., before, ere; vid. Gram.

TASHI, s.; tashi ya ku pigia uzi, a native spindle.

TATUA MANENO; opp. to fumba fumba maneno.

TATA, v. n., to be complicated, entangled; maneno haya yatata tata.

TATIA, v. obj., to entangle; maneno ya-ni-tatia = sungasa, the words entangle me; ku tatia sana, to wind round (with ropes); uziwangu una-u-tatia wapi? round what have you wound my thread??

TATA (R. DATA), v. n., to be quick in returning (R.); fulani akenda mahali, hakawi ni ku tata akarudi; muta in Kir.

TATA, s. (la, pl. matata, or ya, pl. za), complication, entangling; tata la or ya maneno, a complicated matter; i.e., maanayakwe hayatamburikani; uzi unaingia tata.

TATA (pl. za) (sing. utata); ni kuti za mnazi zilizo sukoka kana uzio wa ku fulia samaki; utata ni mtégo wa samaki (wa kamba), cocoa-nut leaves twisted like an uzio (vid.) for catching fish.

TATAGA, v. a.; ku tataga mti mtóni (ku fania mntágo), to lay a tree over a river, to make a kind of bridge (ku fania madérajji); vid. mtago.

TATAI, s. (wa) (= mtu muerifu na mrongo, muigoi ku tatia maneno, a clever, cunning, but deceiving fellow; yana ákili nengi, laken yuwafania maneno mangi na keléle, na punde yuwageúza maneno. There was such a person at Mombas

(named Rashidi, or Bana iki-titai), who had the nickname of tatai.

TATAI, s.; cfr. mjanja (or mohancha), a rogue, a rogue.

TATANA, v. n. (vid. tata, v. n.), to be entangled, complicated, to be in a tangle or puzzle, to be close together, compact; maneno haya yameta-tána, yana matata, shaweza ku-ya-tambúa, these matters are complicated, I shall not be able to understand them; viombo (majahássi) vinatátána katika bendari ya U'ngúja, the ships are close together (like a thick forest) in the harbour of Zanzibar; watu wanatana (= ni wangi).

TATANIA, v. obj.; e.g., maneno.

TATANISHA, v. c., to entangle, to involve.

TATAZANA, v. rec., to be entangled.

TATIZA, v. c.

TATANIÚA (or TATANÚA), v. a., to disentangle, extricate; ku tataniúa uzi, to unravel thread; ku tataniúa maneno = ku weka mballimbali, to unfold, explain, solve matters.

TATANIUKIA, v. obj., to disentangle.

TATA'Á, v. a., to tear up, to burst, rip (e.g., ku fania uffa), e.g. ku tatúa kuma kua ku-m-toma manamuali kishinda = ku tangúa kuma, ku fania uffa wa kuma.

TATA'ÁKA, v., to get a rent, a cleft which enlarges of itself, e.g., a tree or stone, &c.

TATA'ÁSHA, v. c., to cause to enlarge a rent or cleft; ku kuendoléka uffa wa kwanza; mtu ametatausha mti, the man enlarged the cleft in the tree; ku fania uffa bora.

TATHAMÍKA, v. n. (= ku tezamika kua séhaba ya uzúri), to be pleasant to the eyes, to look or appear pleasant.

TATHAMISHA, v. c. (= ku tezámisha), to cause to look upon, to attract the sight of people; 'ki-kombe hiki kizúri sana, chatathamisha watu, this cup is very nice, it attracts the attention of the people; ku tathamisha = ku fania uzúri or wema, to embellish a thing so that it attracts the attention, especially in trading shops.

TATHIRI? s., a merchant (St.); cfr. tagiri or tajiri.

TATIA, v. a. (vid. tata, v. n.); ku tatia uzi kijitini (opp. tatanúa), to wind up, wind thread on a piece of wood (= ku songa songe).

TATISA, v. c., to cause to be entangled up, to entangle; ku tatia maneno, to complicate matters.

TATU, s. (ya), acidity, ferment; ni maza wa mti, ma uliofundishwa leo, uliotwa kizima ku maji, lwa pamoja kua mji ya pili, unatoka ukali, or ujáju (ku jajika, kua kali). Tatu ya maji na maji ya mtama adio dana ya mti mwingi ulio

(*vid.*); na tatu ni wisha wa mtama; mtama flour *gikich*, having been pounded a little, and moistened, is left in the mortar all night, in order to ferment and become acid. This kind of food is used by people who suffer from a swelling of the whole body (*vid. safura*). *Erh.* writes: "tadu," sourness, acidity, ferment; unga hu una tatu or tadu sana, this flour is very sour. TATU, *adj.*, three; watu watatu, three men; maneno matatu, three words.

TATUA, *v. n.*, to rend, tear off, wear out; ku tatua tata, extricate; ku tatua, to accomplish quickly.

TATUKA, *v. n.*; nguo imetatika, the cloth is rent, worn out; kikapu kinatatuka — kinaruka.

TATUKANA, *v. rec.*

TATUKIA; ku-m-mtu (R.)?

TAU (or TAO), *s. (ya)*; tau ya ku tom'a muili (= uma wa ku tom'a), branding iron, cautery; tau ya ku taulia, oolander?

TAU, *v. a.* (= tagua or teia), to choose, select; e.g., kitu jema (= tagia).

TAULIA, *v. obj.*

TACLIKA, *v. n.*

TAULIWA, *v. n.*, to be chosen, selected; matenzi or mataao, mataguzi, selection, choice.

TAUKA, *v. a.*, select; ame-ni-tauza viombo, ame-ni-hilarisa viombo.

TAULIRWA, *v. a.*, to lengthen; *cf.* *طويل*, longus.

TAUMKA (or TA'MKA), *v. n.*, to pronounce; *vil.* ta mika

TAFU, *s. (la, pl. ma—)* = shiku la mnazi or kipande kikiki cha mnazi cha ku gndimia (*vid. gadiamu, v. a.*), jombo, kisianguko katika nti kifu. Letta matamu (mashiku ya mnazi) ya ku togemiza jahazi, a shore (kana gadi or gogu) to support a vessel on the stocks or at low water. The tauru is often made of the trunk of a *croton* nut tree, which is light and yet strong enough to keep the vessel erect on dry ground.

TAULI, *s.*, cholera, plague; *cf.* *طاعون*, pestilential; *قَحْن*, confodit hanta.

TAUK, *s. a.* (طَاوِي), a peacock; gwice tau's, pavo.

TAUWA, *v. a.*, to split with wedges; ku panua kawa kabari (Sp.).

TAFU, *s.*, the shark; tafa.

TAWAU, *s. (shawabu)*; tawabu ya Mungu, i.e., weina via Mungu = Mungu yuwapondezwa watu wakimteremsha mgeni. It is the pleasure of God, when people treat a stranger well; *cf.* *تَوَاب*, remuneratio, praemium; *قَاتَب*, reversus fuit, rependit mutuum, convalemit.

TAWA, *v. n.* (ku keti nimbani), to stay in the house, not to go out of the house; watuwako

-wanatwa kulia kipindi, hawatoki nimbani; mta huyu yuwatwa nimbani kwa sababu ya ugonjoa or ya deni; *cf.* *تَوَى*, substitit diver-titque aliquo in loco.

TAWISHA, *v. c.*, to cause to stay at home = ku waka nimbani; mume yuwa-m-tawisha mkewe; ugonjoa wa-m-tawisha nimbani.

TAWA, *s. (pl. matawa)* (*Turk.* *تَوَى*), a frying-pan (St.).

TAWA, *s. (or OHAWA)* (wa, *pl. za*), a louse; *Erh.* has also *ta fur tawa* (utawatawa, louse of fowls) (It.); nit, nite?

TAWA and WAKAHAN (*Arab.* *طَوَا وَكَا*), willingly and unwillingly; suu libitu vel inivisus (ingratus) fecit, kwa nguvu, by force (Sp.)?

TAWADA, *v. n.*; ku tawada (Sp.)?

TAWAFA, *s. (ya, pl. —za)*, candle wick; fanuni ya Baniani ina tawafa n'no au sabaa, the lamp of the Banian has four or seven little wicks.

TAWANI?

TAWAKALI, *v. n.* (*Arab.* *تَوَكَّل*), to confide, he gnt confidence, trust, to depend upon (= ku amini); ku tawakali kwa Mungu, to trust in God; ku ata khofu ya moyo, ku toa ghaahi; *cf.* *وَكَّلَ*, commitit, commendavit fletus, flatus fuit Idou.

TAWAKAWAKAHA, many (St) (rectius kuthu wa kutha), in Arabic "thus and thus more"

TAWALA, *v. n.* (*Arab.* *تَوَلَّى*), to be installed or instituted as governor; wali wa Mwita leo am-tawala — amungia ocnzini, katika nzi, amoka kiti la nzi leo, ameanza ku niliki ati, the governor of Mombasa was installed, he ascended the judgment-seat, he began to rule the land

TAWALINHA (or TAWALEA), *v. c.*, to cause one to sit on the governor's chair, to install one into office; Bidi amo-m tawalinha Muhammed Ben-Sof, kwa wali wa Mwita.

TAWANIA, *v. a.* (*vid. tapania*), to scatter, disperse, e.g., corn.

TAWANIKA, *v. n.*, to be dispersed, to become scattered.

TAWALA, *v. a.*; *vid. tawala*.

TAWASHI, *s.*, a eunuch; (*cf.* maksai).

TAWAMU, *s.*, temperance (Mt.); probably tawaw-wuf; *تَوَف* n, *مَأَف*, se gemit sophorum, more.

TAWATHA, *v.*, to make one's ablutions.

TAWI, *s. (pl. of utawi)* (or shawi, *pl. of uhashwi*), a branch, a bough, bunch, the switch on which the cocoa-nuts hang, in whatever state of development they may be; i.e., whether *vidaka* or *shaka* or *madafu*, &c.; tawi or shawi la nazi; but *shaka*

la mnazi signifies the switch without fruits (mbungu tupu); tawi, la, pl. ma (shāwi, la, pl. ma—), large switches; tāwi la mtēnde, a bunch of dates.

TAYA, s. (pl. —za) (sing. utāya, wa), jaw, jawbone; taya za meno; taya za kuma, nymphs, lips of the vagina; ku tia hatāmu tayāni mua punda, to put the bridle into the mouth of a donkey.

TAYA, v. a., to beat upon.

TĀYA (or FURA), v. a., (1) (= ku puaya); ku tāya ngūo mawūni, to wash a cloth by beating on a stone (opp. ku jajāga, vid.); (2) to impute to one, to charge one with, to accuse one of, to blame; ku-m-shitumu kua viōfu, to blame, reproach, 1 Tim. vi. 14.

TAYARI (or TEĀRI), adj., ready; ku weka teāri, to prepare, to get ready.

TAYI, adj., obedient; cfr. taā.

TĀYO (pl. matāyo), a reproach.

TĀZĀMA, v. a., to look; tazāma, v. obj., to look out for; cfr. tezāma.

TAZĀA, s. (pl. matazāa?) condolence; taazāa, to condole in mourning; cfr. عزى, consolatus fuit.

TĀA, v. a. (Kijangāmo) ku tea mtāmba = (Kimwita) ku tega mtambo = (Kimrima) ku toga mtēgo, to lay a trap or snare, to entrap.

TEBEKERO YA KU NUKIA TOMBAKO, a snuff-box; vid. tabekero.

TEDE, s.; rectius tote ya kuanga or ku wanga, small-pox; rubeola (St.).

TEENDE LA NGŪU, Barbadoes leg; elephantiasis? (St.).

TEFEKURI = simāzi or hāmu, grief.

TEFSIRI (or TAFSIRI), s. (ya) (Arab. تفسير), meaning, interpretation, explanation; ku tōa tefsiri, to comment (= pambanūn, ku fūsiri); cfr. tafsiri; cfr. تفسير, detexit, explicuit.

TEFSIRI, v. a., to explain.

TEFSIRIA, v. obj., to explain or interpret to one.

TEFU, adj. (cfr. utefu); niama tefu, fine, thin meat.

TEFUA, v. a., (1) (Kilindini) = (Kimwita) jafūa, ku tia fumbi, to make dusty, to make muddy; sāmaki ametefūa maji or amesonga maji, the fish troubled the water, made it muddy; mtu huyu ametefūa niumbayangu = ametia taka (Kimwita, amejafūa), or amepatia taka, amefania ujūfu; (2) kuku yuwatefūa or tifūa fumbi, or mtanga, yuwafūka fumbi, yuwatinuba mtanga; (3) to reason, search, to throw about (St.), to make known the faults of others (Er.)?

TEFUKA, v. n.

TEFULIA, TEPULIWA.

TEFUSA, v. c.

TEFUTA, v. a. (Mrima) = tafūta (Kimwita) = ku ūliza, tozāma, to search, seek or look for.

TEFUTIA; nimeknōnda ku-m-tefutia Misingu madāfu, I went to seek ripening cocoa-nuts for the European.

TEGA, v. a., to entrap (vid. ku tōa, v. a.); ku tega kua tansi, to decoy, to set a trap or snare.

TEGEKA, v. n.; tegōwa.

TEGE, s. (la, pl. matēgo) (cfr. kuata), bandy-legs; yuna tege la magu, or yuwanēnda kua matēgo ya magu, he goes with crooked legs, bandy-legged ku piga tege.

TEGEA, v. n., to be lame (St.).

TEGEMEA, v. n., to recline, to lean upon, rely, confide in (nategemēa kua Mungu) = tawākali.

TEGENEZA (or TEGEMESHA), v. c., to cause to lean, to support; ku tegemēza jombo kua matāumu; ku tegemēza katika kiambāsa; ku tegemēza magū, to put the legs one over another.

TEGO, s. (ya), a charm, spell, using witchcraft, bewitching; tego ya jiboa or za maekenēko, apāto sekenēka une, a charm which is supposed to produce a disease of the penis, if a man commits adultery with another's wife; tego ya punda, a spell which is thought to produce an enlargement of the penis, so that it becomes like the member of an ass; tego ya mkēka, a spell which is considered to attach a mat to the buttocks of an adulterer, which mat will remain sticking to him, until the legitimate husband arrives, and punishes him. There is a tego for almost everything—of course, only in the imagination of deceiving charmers, and of people deceivable like the East Africans. A virulent kind of syphilis supposed to be the effect of a charm, says Dr. St. about tego.

TEGUA (or TENGUA), v. a., (1) to remove (= ku ondōa); e.g., ku tegua ugauga, or tego = ku ondōa ugauga or tego, to remove a charm or spell (opp. ku tega or weka ugauga or tego); ku tegua kua barudi, to explode; ku tegua intambo, to make go off a trap; ku tegua jungu mottoni = ku weka kando, ku ondōa mottoni, to remove a pot from the fire (opp. ku tēleka or weka jungu mottoni); (2) ku tegua, or ku piga pia ya (or pl. —za) goti, to strike the knee-cap (pia ya gū, ankle-bone), which is very painful.

TEGUKA, v. n.; gū kimeteguka, or gū kinateguka pia (to be sprained), the leg is out of joint; jungu kimeteguka, or ugauga imateguka, the pot or spell is removed; niamba imateguka kua barudi.

TEGULIA, v. obj.

TEGULIWA, v. p

TERAKI, v. a., to mock; *cf.* تَهَكَّى, rimit de aligwa re.

TEHAWIKA, v. p.

TEHIRE, quickly!

TEKA, v. a., to draw, catch, to plunder; ku teka maji, to draw water from a well; ku teka watu or mlihi witani, to catch, take up, capture people or property in war; ku teka nti, to plunder a land or country; ku teka kundo, to carry off a sheep.

TEKWA, v. p.; ku tekwa kua tanzu, to be caught in a snare or trap; *cf.* tega, v. a.

TEKOA, v. p.; ku tekoa witani, to be captured in war; alietekoa witani, a prisoner in war.

TEKA, s. (la, pl. matéka, ya), captive, prisoner in war; Mgalla huyu ni téka la Msuhili, or Wagalla hawa ni matéka ya Wasuhili, this Galla is a prisoner of the Suahili, or these Galla have been captured by the Suahili; Wagalla wamepigana, wakashindoa wakaguiwa ni Wasuhili.

TEKA, v. n., to laugh; ku sema na ku teka, to talk and to laugh; *Kiung.*, ku cheka; (*cf.* tehaki) wacheka (or watéka) nini? *lit.*, you laugh at what?

TEKEA, v. obj.

TEKESHA, v. c., to cause one to laugh, to make laugh; ku tekéshe watu, to make people laugh; ku-m-fania ku teka.

TEKWA, v. p., to be amazed? = sangá.

TEKANIA, v. a.; tekánisha mágu; to put one's legs across, one over another?

TEKE, s. (pl. matéke), a kick; ku piga teke, to kick (*St.*); *cf.* toge, kuta and kota.

TEKELEA, v. n. (= ku fika), to arrive; majirayangu ya ku enenda ujumbe yamotokolea or yanafikilia or yanajiri or yanakuja, my time for going on an errand has arrived; ndotoyakwe imetokéla, his dream arrived, was fulfilled.

TEKELEA, v. c., to fulfil.

TEKEA, v. c., to cause to arrive, to come to an end; ku tekéza jombo muambani — ku kuéza jombo muambani, to let a vessel run against a rock, to run a vessel ashore, to die.

TEKENIA, v. a., to tickle, titillate; ku-m-tekéshe kua ku-m-tekénia, to make one laugh by tickling him, to tickle the ribs; *cf.* washa, to cause itching.

TEKENIWA, v. rec.

TEKENIWA, v. p.

TEKEREA (or JEKEREA, or TERENEA), v. a., to cheer, gladden one; e.g., Gabiri ame-m-tekeréa mgóni kua karamu na maneno mema, Gabiri gladdened the stranger by kind entertainment (food) and kind words (kua ku jeka or teka nai, kua ku-m-karibia kua ota). Watoto wana-tekeréa jombo = wanafurahi kua kaja jombo

(*vid.* haríse), the children hail a vessel, they rejoice at its arrival.

TEKESHAJI (or OHKESHAJI), merry-maker or making

TEKETEA, v. n., to be burnt or consumed by fire; toketéza, v. c., to cause to be burnt.

TEKETEKE, s. and adj., something soft, the soft (*St.*).

TEKEWA, v. n., to become bewildered.

TEKUA, v. a.; ku tekua ngazi ya mlango, to prize up or break the door-post; muifi ametekua or amekúa mlango, ameondosha, akaweka kando.

TEKUA, v. n.; ngazi ya mlango imetokuka (na maji).

TEKULWA, v. n.; imetokuliwa ni muifi.

TELANEKI, s. (ya), a small powder-horn (pembe ya kundo) which the Suahili musketeers hang over their shoulders, and in which they carry fine powder, to put in the touch pan; their coarse powder not being quickly ignited (pembe ya ku tilia burudi ya kiffa); *vid.* talahiki or talahiki.

TELEA, v. n. (*Kijumfu*) = ku jeléa, or shuka (*Kimwita*), or ku teremáka, to descend, to alight; ku teléa jomboni kua goma, to descend from a vessel or disembark with drumming; this expression refers to the native custom of beating a drum on board a vessel when it arrives with a cargo of slaves (*vid.* m'ja na goma). Mana huyu teléa, laken yulé kikulia cha Mwita = mana huyu ameteléa na mamai maungóni, mana ameshuka jomboni maungoni mua mamai, hakuja na magnyakwo, laken mana yule ni kikulia, amekúa or amekulia Mwita; kiwalia cha Mwita, alie-wialiwa Mwita, i.e., this child descended from the vessel on his mother's back, did not come on his own legs, but that child grew up in Mombas. Mana teléa refers to a child born abroad, but kikulia refers to a child who descended from the ship on his own legs, and grew up at Mombas; kiwalia cha Mwita, one who was born and grew up at Mombas, who is a native of Mombas from his birth. Roho ilio-m-telea or burudi or shuka.

TELEKA, v. a. = ku weka mottoni, to put on the fire, e.g., ku teleka jungu mottoni, i.e., ku tia maji na vitu vingino ndani ya jungu, na ku wéka mottoni, to put water and other things into a cooking-pot, and put it on the fire to boil; jungu cha ku teleka maji, boiling-pot.

TELEKEA, v. a., ku telekésa viombo, to lay or put vessels one upon another; ametéleka jungu mottoni, akatelekéza tena jungu na maji julyákwe.

TELELE, s., pl. za (*sing.* utelélé, wa), the finer part of flour (utenga, pl. tenga, being the coarser part). Teléle za unga ni nienbamba ku pita tenga (*vid.*).

TELEKUKA (or TELEKUA), v. n., to go down, slide down a steep place.

TELÉZA, *v. n.* (*fr.* *teléa*), to slide, to slip; mtu ameteléza kua mágú akaangúka, *the man slipped and fell*; mtu anateléza kua mvúia; nti yuteléza leo, or nti ina telézi or utelézi leo, *the ground is slippery to-day*; mana apate teleza tupa, *vid.* tupa ya mvizi; leo kuna telézi sana; mahali hapa pana utelézi, *here is a slippery place*.

TELEZISHA, *v. c.*, to cause one to slide.

TELINISHI, *s.*, a mat used as a bulwark in a dhow, a boat's guard (*Sp.*). This word is evidently derived from the Arab. تَلِيْنَسْ, تَلِيْنَسْ, operuit, textit, induit, to cover a boat with mats, to prevent sea-water from entering, as the Arabs do.

TELJI or *maji* ya umánde, snore.

TELLE, plenty, and verbal adjective, to be abundant, to be much or abundantly; watu wa telle; fetha zi telle; maji ya telle; miti itelle; vitu vi tolle; *adj.*: maji telle kizimáni.

TENA, *v. a.*; (1) to cut down (wood), to fell, to slash as with a sword = ku kata na ku angúsha miti; ku tema mitu mikúba ku fania shamba, to fell a large forest, to make a plantation; but ku kata miti mmoja. *Kin.*: ku tema kuni or mihi; (2) ku tema mate, to expectorate = to spit out. (Ku tema kikohozi; kohozi litemoalo; *vid.* kikohozi).

TEMÉA, *v. obj.* and *instr.*; kilude cha ku teméa kuni.

TEMÉKA, to be cut.

TEMÉKEA, *v.*, to be cut for; *vid.* fundikía.

TEMBE, *s.* and *adj.* (*ya*, *pl.* *za*); (1) a grain, *e.g.*, témbo ya náfúka, a grain of corn; tembe ya mtelle, a grain of rice; tembe ya khardali, a grain of mustard; (2) few, little; (3) a hen full grown, but which has not yet laid.

TEMBEA, *v. n.*, to go, walk or stroll about (for pleasure or business), (*vid.* matembézi), to go a short distance; *e.g.*, ku ondoka hapa, ku enda Kisulutini; fania tayári upate kuenda ku tembéa, get ready for a walk.

TEMBELEA, *v.*; ku-m-tembeléa, to come to one, to visit one, to call upon one; kesho naja ku tembeléa kuako, to-morrow I shall come to visit you.

TEMBELEANA, *v. rec.*, to call upon each other, to visit each other.

TEMÉZA, *v. c.*, to hawk about; lit., to cause to go about or to lead about; ku-m-tembéza mtama ku uza kuku kua ndo = ku-m-zungúsha mtama, &c., to cause a slave to go about to sell fowls; amem-tembéza, ku-mu-(a)na onia nti, to lead one about, to show him the country.

TEMBO, *s.*; (1) a kind of red fish (sámaki kúndu);

(2) an elephant (*la*, *pl.* *ma*—) (*in Kiswahili and Kiamu*) (= ndófu), (*R.*).

TEMBO, *s.*, *la* (*pl.* *matembo*, *ya*) (*la* *maté*), palm-wine, toddy from the cocoa-tree, a favourite beverage of the natives obtained from the cocoa-tree (*vid.* *gema*); when fresh it is very agreeable, but in a state of fermentation it intoxicates. The natives like it fermented. The greater part of the Muhammedans consider it *harámu* (forbidden), yet they sell their tembo to the Pagans or to those Muhammedans who like it (*fr.* *ndéni*), toddy of the bananas, *tembo la témbo*.

TEMEGA, *v. n.* (*is* bad Kiswahili), pro ku tegeméa to lean upon or against, to trust, rely in.

TEMEGEA, *v. c.*, pro tegeméza (*vid.*).

TEMEKEA (or *KATIKIA*), *vid.* fundikía, *v. obj.*

TEMERISHA (or *THEMERISHA*), *v. a.*, to confirm, *e.g.*, maneno ya mtu mungine (*fr.* *qámr*); fructus habuit talitque, auxit, multiplicavit).

TEMET, *s.*, filigree work.

TENA; (*fr.* *تَني*, secundus, conj., again, also, further; amefania tena, *sc.*, marra ya pili, he did it again, *i.e.*, the second time; ame-m-pa ngúo, na tena fetha, he gave him a cloth, and also money (*Arab.* *تَمر*); bassi tena (*vid.* *eléa*).

TENDA, *v. a.*, to make, to act; ku tenda kazi sana, to work hard; ku káza mbio, to run hard; tenda viláya or viema or zéma (*fr.* *kitendo*), to behave oneself, to do or show evil or good, to bear, *e.g.*, fiwi zatende giasi ya kundo; ku tenda ngúo, to stretch the threads for weaving. *Deriv.*, mtendo, the making of something, utenzi, a poem.

TENDÉA, to behave to, to treat one; ku-m-tendéa utáwi, to make or use witchcraft for or against one.

TENDEKA, to be practicable, to be possible to be done or made; kiti hiki hakitendeki, this matter is not practicable, cannot be done; neno hili linakwisha tendéka, this matter has already been done.

TENDEKEA, *v. c.*; ku-ji-tendekesa, to accustom oneself to by imitation, especially to a matter which is improper; a-ji-tendekesa tu hata ya-mu-é (*R.*).

TENDENI go on I do the work in which you are employed.

TENDAWALA, a kind of bird (*R.*).

TENDE, *s.* (*ya*, *pl.* —*za*), date; tenda hi (*pl.* *tendo* hizi) imotoka Mankati (*pl.* *tando*), the date (or these dates) came from Mankati. Tenda hálua, dates and associated with them. Tenda from the Persian Gulf were brought to their houses and made slaves of them.

TENGA, s. (a, pl. ma—); (1) mtu huyu ana tende la gũ, *this man has a thick or swollen leg (but feels no pain)*; pl. matende ya mǎgũ = mǎgũ maandũ, yaliõfũra; *in cold and damp places this disease is very common, e.g., on the Island of Pemba*; (2) tende gũ la kitanda, *the foot of a kitanda* (pl. matende gũ ya kitanda), *the posts of a native bedstead, which are turned a little on a lathe for the sake of ornament.*

TENDĒRI, s. (ya, pl. —za); vi maandũzi, ni mifiringo ya mukũte, *small round pieces of bread (like a finger) carried by the natives on a journey*; ku andũ tendeti.

TENGA, v. a. = ku ondõsha, ku weka kando, *to separate, to remove, put aside, but not to a distant place, e.g., ku tenga viombo via jakũla*; ku tenga or tunga mimba, ni muanzo wa ku fania mimba, *to begin to be pregnant.*

TENGANA, v. rec.; ku tengana na, *Thess. iv. 3, to abstain from, to avoid*; aka-ji-tenga barani, *Luke v. 16*; ku-ji-tenga, *to get out of the way*; tenga tenga.

TENGA, v. n.; niuni ametõnga mĩni, *the bird roosted on a tree*; niuni anatenga or anafũa katika mĩti (anakunda mbawazũkwe ku keti mĩni); mĩti va ku tengõa niuni ku lala, *roost, s.*

TENGA, s., pl. za (sing. utenga wa mtelle), *coarse flour*; tenga neno za mtelle, *the coarse parts of rice-flour, which on being shaken (ku tunga unga, to shake so that the flour leaps up) are removed to the edge of the sieve.* Ukitunga unga wa mtelle, tengazũkwe zaruka rukũ, *zanzenda kando or za ji-tenga kando (cfr. telõle, s.).* The tenga za unga *are to be ground a second time, to become fine flour* (ku pata unga muembamba). *That part of the flour which is still very coarse is called mashina (mashina ya mtelle yanasalia, na unga ametiũa); (2) mke ana fimba tenga tenga, tenga tenga inakũa pũfu, kũriba na ku via, the woman is far advanced in pregnancy, she will shortly give birth.*

TENGA, s. (wa); tenga wa bũhari, ni tũ mkũba, *a large sea-mussel with a long tail, which has dangerous miba (cfr. mapongizi).* The sailors frighten it away by drumming.

TENGA BORA, s., a great stir or alarm (yalikũa tẽnge bõra).

TENGA (or TENGELũA), v. n., to sit conveniently without being pressed for space; ku tengõa wema = ku kũ wema.

TENGELũA (pl. of utengõlele), small intestines?

TENGELũA, v. a., to do or make a thing nicely, properly, symmetrically, to finish off, to rectify; ku tengõlela kasi; ku tengõlela chakũla = ku kũlela wema or viaũli.

TENGELũA, v. p.

TENGELũA, v. n. = ku tulla, kũa mũja, *to be quite steady, proper, as it should be*; kaskũsi hejũana ku tongõna, pepo sũkõli mbisho, or sũkõli pi-gũnia katika fuli, *the north wind is not yet steady, the wind being still contrary, which is the case at the time of the fuli (vid.), when the south wind is not yet fully over, and consequently the north wind cannot set in fully*; jombo sana kimetengõna or kimetongõla, *the vessel is now nicely or properly done, it looks pretty, and is therefore, as it were, at rest*; jombo kinatulla, kinakũia kizũri.

TENGELũA, v. a. (= tengõlela), to make a thing proper, pretty, to set at rest; sernalla ametengõlela (or ametengõlela) jombo, *the carpenter has made the vessel nice, proper, he finished it off.*

TENGELũA, v. a., to make ready or proper for; e.g., utengezũpo ni pangu, *the place which you are preparing (for sleeping) is my place.*

TENGELũA, v. n., to be made right, or established as it should be, to scoop up water from a small pit (R.).

TENGELũA (vid. ulimengu), ku tengõza kua randa, *to plane*; ku tengõza sana sana.

TENGELũA, v. p.

TENGELũA, v. n. (= tengõna), to be done nicely, or properly; kaskũsi-hũ-ja tengõla nti ilio tengõla = nti tanburare, *low and level country*; cfr. siwa.

TENGUũA, v. a., to turn aside; amotengũa meko, na jungu kimetengũika kua sababu mtu ku kaniũga ukĩni, *to make the stones of the fireside go aside, and therefore the pot went aside, because the man trod upon a piece of wood (which moved the stones and turned the pot aside).*

TENGUũA, v. n. (cfr. siũku, vid. pia); vid. tegũa.

TENGUũA, sikutongõũka? (R.).

TENZA, v. a.; ku tensa mbello? ku-m-tenza nguvũ; *Hebr. xi. 88.*

TẽO, s. (pl. za) (sing. utẽO), fan; tẽo za mkĩndu, ni makumbi ya mkĩndu-watu wanafania utẽo kua mkĩndu; (2) a sling (Kĩn. tero), tou ya ku susũa jiwo.

TẽR, s. (za, pl. of utẽpe) (cfr. also mtẽpe), a fillet, a band, a strip.

TẽPETA, v. n., to be careless?

TẽPETA, v. (vid. logõa), to be exceedingly slack, to relax entirely; e.g., muili unatẽpetũa, *the body relaxed.*

TẽPETA, v. u., languid = chovu (cfr. choka).

TẽPũA, v. n. to bud again = ku tũa mĩti mingĩne = tepukũza, *to begin to grow, to rise out of the ground, to spring up.*

TẽPUKũA, v. a. = ku kũta matepukũzi shĩnkũũ kua mĩtũka, *laken yanatẽpũza tẽna, yatũũ mĩtũni*

mangine mvúa ilipokúnia, to cut the large shoots of a tree near the root, but they will shoot again after the rain; *cfr.* matepúzi and matepukúzi.
TEPUKULIWA KUA KITÓKA = ku kátoa.

TEPUKÚZI, s. (la, pl. ma—), large sprig of a tree which has been cut off but which shoots again.

TEPÚZA, v. n. = tepúa = ku mēa tena, to bud again; ku toa mbe mti wa ku tepúza, a tree which grew up from the stumps or roots of a former one.

TEPÚZI, s. (la, pl. ma—, mti), the shoot of a tree the trunk of which has been cut down.

TEŦA, s. (ya), desire (thirst) for tembo (R) (Kin.)

TERABBE, s.; *vid.* tarabbe.

TERATU, s. (*vid.* takalika); *cfr.* تَرْتَبْ, com-moditas fortunae ac vitae, voluptas.

TERAJALI (or TARAJALI), s., an apprentice; *cfr.*

تَرَجَلْ, open tulit.

TERAJALI, v. n.

TERAJALISHA, v. c., to apprentice one.

TERAZA, s.; *vid.* taraza.

TEREMĒA, v. n. (= tekerĒa or jekerĒa), to be cheerful, serene, said of a person, especially a stranger who looks troubled or discomposed from unacquaintance with a new country's customs and conditions. To be cheered up with food and kind talk, &c. *Deriv.* nteremo, delight, pleasure, rapture, bliss; ku-m-teremĒa muana, mgeni; usitife shuhuli (do not cure); nteromĒsi.

TEREMĒHĒA, v. c.; e.g., mgĒni = ku-m-tōa majōnzi or malūmū, to cheer up a stranger, to rid him of grief or melancholy by counselling him, by talking with him, by feeding him well, &c. By these means mgeni atateremĒa, atagandamāna na mtu a-m-teremeshai, atangīwa nteicūmo or ūraha ya mōyo, the stranger will be gladdened or cheered up, and he will join (become a friend) to him who gladdens him, he will assume a cheerful frame of mind; thuwābu ya Mungu kua ku-m-teremēsha mgeni.

TEREMĒKA, v. n.

TEREMĒKIA, v. obj.

TEREMŪA, v. a.; ku teremŭa ngŭo kifŭani, to put off, to take off the cloth from the breast or bosom.

TEREMŪKA (or TEREMKA), v. n., to descend, e.g., from a mountain: ku teremŭka mlimāni, but ku shuka or telĒa ju ya mti, &c., ku shuka kua ku shika, but ku teremŭka kua mŕgŭ; ana-teremŭka Kapernaum; *Luke* iv. 81.

TEREMŪSHA, v. c., to cause one to descend.

TEREMŪKO, s. (la, pl. ma—), declivity, descent; (*cfr.* boromŭko), upande hu ni mlima, na huko ni mlima, na katikati ni teremŭko, descent, depression between two hills or mountains, the

interjacent deep or low country, through which a river or brook may run; mti ilio na vijeto, ndio ilio na teremuko; teremuko la mto eg. vijeto; karibu na teremuko ya mlima wa sasi, *Luke* x. 39.

TEREWĒNGA (or TERERENGGA), v. c.; *cfr.* dorewenga.

TEŦA (or TEZA), v. n., to play, to sport.

TEŦILA, v. a., to make another to laugh (ku fānisa neno la watu ku-m-teka).

TEZĒA, v. obj.; kidŭde cha ku tezĒa watŭto, toys of children; ku-m-tezĒa mtu, to make sport with a person, to play or mock at.

TEZĒSHA, v.; ku-m-tezŭsha mana mukonŭni = ku-m-winia or ku-m-rusha rusha mana, to move, shake, or rock a child in one's arms.

TĒŦA, v. a., to afflict one (= ku-m-dŭfisha), to bring or send pain, harm or affliction upon one; mtu huyu ametĒsua ni Mungu, this man has been afflicted by God.

KU TĒSUA, to be afflicted.

TĒSĒKA, v. n., to be in affliction, to suffer; Mungu ame-m-tesa mtu, na mtu ametesĒka sasa.

TEŦĒWA, v. n.; mtu ametesĒwa, laken Mungu ame-mu-ŕfu sasa; e.g., makŭngo yali-m-shika sana, laken sasa amepŭa.

TEŦO (la, pl. matĒso), distress, adversity.

TEŦĀMA (or TEZĀMA or TAZĀMA), v. a., to look after a thing, to try it.

TEZAMĒA (or TAZAMĒA), v. obj.

Ji-TEZAMĒA, kiŭo ni kidude cha ku ji-tezamĒa or jiangalia, a looking-glass, mirror is the instrument by which a man can see himself.

TEZAMĒKA, v. (nzŭri ku angaliwa ni watu, ni nzuri kua mato), pleasant to be looked on, pleasant to the eyes; e.g., numba ya Mzungu wa Kisulutini inatozamfika; *cfr.* tathamika.

TEZAMISHA, v. c. (numba ilio na urembo, msaukato, &c., inatezamisha watu), to attract one's eyes by the beauty of a thing.

TEZAMIWA, mtu muelle ametezamfiwa ni manajŭni, ku tambŭa marathiyakwe na dau za marathi alio nayo, the sick man was examined by the learned man, to learn his disease and the medicines to be used. The Swahilis have medical books obtained from the Arabs, who, as is well known, translated from the Greek or composed themselves medical works. Ku tezamiwa roho = ku olĒwa roho, ku-m-paka mtu ku toka roho, na maji kŕa tŕa kikombĒni, ku-m-paka na ku siba mte na mŭmo.

TESANIA, v. a., to set one at variance with another; Rashidi ame-ni-tesania na ndugu yake kua fitina = ame-ni-salitani na ndugu yake, to quarrel one from another.

TASHIRI, s. (ya, pl. za) (Arab. *تاشير*), a chaplet or rosary of the Mohammedans; *ushanga wa ku hesabu sala*; cfr. *تاشير*, globuli rosarii ad quos repetantur preces; cfr. *تاشير*, laudavit, precatus fuit.

TASHIRI, v. a. (cfr. *salata*, *teteléa*, *tongesa*, *tonga*), to go round, to be prolix (R.).

TASHIRI, s. (ya, pl. za), doubt, suspicion; *ku fania tashirishi*, to doubt, suspect (*teshawisi*, or *tashirishi*) = *ku fania shakka*.

TASHI (or **TASHI**), s. (ya), (1) *teshi* ya jahisi, the hinder part of a vessel (*niúma ya jombo*); (2) glandulous excrescence; *mtu huyu yuna teshi shingóni* or *maguluni*. It gives no pain, but it must be cut off early, and not allowed to grow; *goitre*, a fibrous tumour (St.); *teshi* ya mulli.

TASHILI (or **TASHILI**), s. (ya), quickness, velocity, rapidity; *ufanio kazi kua teshili*, ai kua *usogofu*, do the business quickly, not slowly.

TASHIRA, s. adv., quickly, readily (*Kiung*), cfr. *táshila*.

TASHO, s. (ya, pl. za), (1) *teso* (pl. *matéso*), afflictions, adversities; (2) *teso* ya ku *tongea miti*, a native carpenter's adze or hatchet to cut or carve wood. The iron is fixed into the short handle obliquely, not horizontally.

TETA, v. n. (= *ku soma kua hasira*), to litigate, dispute, quarrel with one; *ame-teta nami*, he quarrelled with me, spoke with me in anger and animosity, to oppose, to be adverse, to be at enmity, to hate.

TETEA, v. obj., to be hostile to him

TETEA (P), v. (= *ku-mu ombéa*), to intercede for one in time of trouble; e.g., *mimi nime-m-tetáa mtu huyu nimesema, atáni, ni mosikini msi-m-sumbúe*, I spoke or interceded for this man, saying: Let him alone, he is poor, do not trouble him.

TETÉKA, v. n.

TETESHA, v. a., to disincline.

TETÉWA.

TETÉA, v. n. (*Kiung*, *chechea*), to walk lame; *detéa*?

TESHA, v. a.; *ku fania tishia*.

TESHANIA (or **TESHANIA**), v. a., to oppose, to gain-say one's words.

TESHANA, v. rec., to be at enmity with each other, to hate each other.

TESHANA, v. n.; *kuku yuwatetáa*, the hen begins to cockle, to lay her egg (*kuku yuwanas ku kú, kúh na pande ku búga*!).

TETE, s. (ya, pl. za), or *jeje* ya motto, a spark, spark of fire; *tete za motto harika*.

TETE, s. (ya, pl. za), the guinea-corn full grown, but still soft or milky; *téte* ya *mtama mbiti* (or *mawelle* or *mahindi* or *ajugu*) = *mtama myanga*

or *mdogo*, young *mtama*, unripe grain, the grain of which is still small and milky (*safinia* to *jeúpe*; cfr. *mtama*).

TETE (ku *wanga* or *kuanga* or *gogota viungo*, *ndiao ndii*); *máráthi* ya *téte*, *small-pox*, which is properly called *ndii* ya (pl. za) *mulli*, but the natives give the disease a more honourable name by calling it *téte*, because it comes on like the *téte* za *mtama*, little grains of corn; *ndii* ni *kana shébihi* ya *mtama mdogo*, *kana tete za mtama*, *sikija mullini*, ni *nengi*. The natives also avoid the hated term "ndui" from a superstitious belief, that, if they call this disease by its real name, it will break out in reality; hence they substitute the word *tete* for the term "ndui" (*wanatenga jina la ndii*). The term "tete za-wanga or zagogota viungo," refers to the fact, that this disease begins with striking, as it were, i.e., with paining all the joints of the body in such a manner that many people appear to become mad from intense pain. After three or four days, the *tete*, or grain-like points, appear (ku *wanga in Kimrima*) (= *ku gogota in Kimwita*) to strike, beat, effect, to eat; *tete* ya *kwanga*, *rubeola* (St.); *tete* means little room (*Kin Mungu*); *toto kuanga*, s. e., *tete* which give pain = grains of pain; *kitoma kina tete*, the calabash has worms (R), *tete za maji*, *small-pox* (R)

TETEFU, s.; *ku fania tetofu*, to hiccup

TETELFA (or **TOTFA**), e.g., motto; cfr. *tota*

TETELEKA, v. n. (= *ku kosha ndia kana mléfi alie na gú moja ndiáni, ni gú moja mitáni toleleka*, to stagger and tumble and miss the road like a tipsy person; *Er deteleka*).

TETEMA, v. n., to tremble, to quiver, to shudder.

TETEMÉKA, v. n., to tremble, to shiver, to quake; e.g., *kua bórédí, kua mvúa, kua úga wa witu, &c*; *nti inatetemeka*, the earth quaked

TETEMESHA, v. c., to cause to tremble, shake, shiver, to quake (like earthquake).

TETEMÉA, v., to go on tiptoe.

TETEMÚA, v. a.

TETEMÚKA (or **JEJEMÚKA**, v. n.), v. a., to boil, to seethe like (tembo) palm-wine when exposed to the sun.

TETEMUSHA, v. c.

TETESHA, v.; *ku-m-gonjoa*, to treat a sick person softly or caressingly.

TETESA, v. a. (= *ku-mu-ndésha*, to make go; e.g., *ku-m-shika mgonjoa mukoóni na ku-mu-ndésha polepole*, to take a sick person by the hand and lead him gently.

TÉU, s. (ya, pl. za) (*Kimrima*) (= *Kimwita*) *jūgū*, ya, pl. za; *téu* ya *udongo m'íka ajung'wé* a hill of clay (kilima cha udongo) in which the

termiles or white ants build their nest (vid. mtoe); nti ya Mwita ni téu heime! mgomba.

TÉU, *s. (ya, pl. za); mtu huyu ana téu ya (or za) ku téuka, he has rising of the stomach, eructation; cfr. mtoe.*

TEÚA, *v. a. (- Kiung. chagúa), to select, to choose; téule; choice, chosen; cfr. tagua, taúa.*

TEÚKA, *v. n., to rise in the stomach; natéuka, my stomach is uneasy, to dislocate, to sprain (St.).*

TEWA, *s., name of a fish.*

THABITU, *s., an offering, a sacrifice; تَبَح , mac-tatus fuit; تَبَح , destinatus sacrificio.*

THABITI, *v. n. (shoka lina thabidi), to be firm, certain, steadfast, brave (Arab. تَبَت , stabilis fixus fuit, constans.*

THABUNI; *vid. thámini.*

THÁHABU, *s., gold; cfr. ذَهَب , aurum*

THAHARISHA, *v. c.*

THAHARRAKISHA, *v. c., stimulate.*

THÁHIRI, *adj., evident, plain; ظَاهِر , apparens, conspicuus.*

THÁHIRI, *v. n., to be evident, manifest; cfr. ظَهَرَ , apparuit, manifesta fuit res.*

THAHIRISHA, *v. a., to make plain, to reveal.*

THAHIRIA, *v. obj.*

THÁIFU, *adj., weak; cfr. فَعَف , debilis, infirmus fuit.*

THÁLATHA, *num., three; ثَلَاث , tortiavit; ثَلَاث , tres.*

THALATHASHARA, *thirteen.*

THALATHINI, *thirty; ثَلَاثُونَ , triginta.*

THALIL, *adj. (ذَلِيل), very low or poor; cfr.*

ذَلَّ , abjectus vilisque fuit, submissus, humilis fuit.

THÁLIMU, *v. n., to be unjust, to wrong, to offend, to defraud; ظَلَم , injustus fuit, injuria afficit.*

THÁLIMU, *adj., a violent, swindling, and defrauding person; ظَالِم , injustus.*

THÁMAKA, *s., one who is surety for the good treatment of a wife.*

THÁMANA, *s. (ضَامِن), a surety; ضَمِن , cavet, oppondit; ضَمِن , praes, sponsor.*

THÁMANI, *s. prices; ya thámani, of price, valued, valuable ثَمَن , pretium.*

THÁMNI, *s., sin, crime; ذَنْب , nocutus fuit; ذَنْب , crimen, culpa.*

THÁMINI, *v. n., to become surety; vid. thámana.*

THÁMIRI, *s. (ضَمِير), thought, conscience; cfr. ضَمِر , concepit, cogitavit; ضَمِير , conceptus animi, mens, arcum mentis.*

THANGA, *s.; waze wanána: kitáko hakina thanga (danga) (R.)?*

THANNA, *s. (ظَن), thought, suspicion; cfr. ظَن , putavit, opinatus fuit (cum quadam dubitatione); ظَن , suspicio.*

THANNI, *v. n., to think, to suppose.*

THANNIA, *v. obj ; ku-m-thannia muifi, laken hajú, to think of, to suppose one a thief, but not to know it for certain.*

THÁRAU, *v. a., to despise, not treat well, to scorn.*

THÁRAU, *s., scorn.*

THARAULIWA, *v. p.*

THÁRUBA, *s. (ضَرْب), a stroke, a storm; tháruba moja, suddenly, lit., at one stroke; cfr. ضَرَب , motus fuit and ضَرَب , verberavit, percussit.*

THAWÁBU, *s., reward; ثَوَاب , remuneratio, praemium, reversus fuit, rependit mutuum.*

THÉLIMU, *v. a., to oppress; vid. thalimu.*

THELTH, *s., a donkey's canter (St.).*

THELUTH (ثَلَاث), *a third; ثَالِث , tertius ثَلَاث , ternus.*

THEMANIA (or THAMANIA), *eight.*

THEMANINI (or THAMANINI), *eighty.*

THEMANTÁSHARA (or THAMANTÁSHARA), *eighteen.*

THEMUNI (or THUMUNI), *the eighth part of a dollar; cfr. ثَمَن , octavam partem cepit; ثَمَن , or ثَمَن , una pars ex octo.*

THEMUNI, *una pars ex octo.*

THENÁSHARA (rectius ETH(EN)NÁSHARA), *twelve.*

THÉNEN (rectius ETHENEN), *two.*

THIHÁKA, *s., derision, ridicule; cfr. هُزِل , risit.*

THIHÁKI, *v. a., to ridicule; thihákia, v., obj. (- ku-m-fania mihakia).*

THIHIRISHA, *v. c.; vid. thahirisha.*

THI, *v. n., to be in distress.*

THIKI, *v. n., to be put into straits; تَجَاع , in angustiam redegit.*

THILU, *v. a., to abase; cfr. ذَلَّ , vilis factus, vilem reddidit, humiliavit.*

THILMU, *v. a. (vid. thalimu) (Lange II, 14) (1) to be unjust; (2) thilimu thilimu, thilimu, v.*

THIMÁ, *s., (1) arm (cfr. فِجَاج , pars brachii ab*

extremo onbito neque ad extremitatem digiti medii; (2) a measure of about half a yard from the elbow to the tip of the middle finger; thiraa konde, from the point of the elbow to the knuckles of the clenched fist (St.).

THOM, s., garho?

THOOFIKA, v. n.; *vid.* thailu.

THOOFIKA, v. c., to make weak, to weaken

THUBUTU (*vid.* thabititi or thabitili), to dare, to be firm, convinced, proved; si thubutu, I dare not

THUBUTIA, v. obj.

THUBUTISHA, v. c. (*cf.* thabitisha, to make firm, to convince, to prove.

THUKU, v. a, to taste (St.) = ku enda

THULAMU NA MAGUBARI, darkness and clouds

THULLI, s., misery, distress; *ثَلِيلٌ*, villitas, abjectio animi.

THULUMU, v. a.; *vid.* thailimu.

THULUTH, a third; *vid.* theluth.

THUMU, v. a., to slander; *cf.* *ثَمَمَ*, vituperavit, vilipendit, despectui habuit.

THUMUNI, s., the eighth part of a dollar: *ثَمْنٌ*, una pars ex octo.

THURKA, s., a chandelier (St.).

THURU, v. a, to harm (*cf.* dūru), though the orthography "thurn" is better (*cf.* *ثَرَمَ*), nocuit, laesit, nocuisse et opus habuit, coegit; haithuru, no matter, no harm.

TI (for *ti*), earth; ku piga na ti, to strike one down, to overmatch = ku mshinda, angusha, ku pigoa na ti, to succumb; ndia ya nti kua ti, a subterranean passage.

TIA, v. a., to put, to put into (this verb is frequently used in various modes), to cause to one, to bring upon one, to make to go into, *kr*; ku m tia mashaka, to put one into trouble, to trouble one; ame-wa-tia niyoyo buka kuba kua ile yao baia, he frightened them very much on account of the crime they had committed on the mursa (messenger) of Muhammad; ku m-tia kasini, to employ one; ku-m-tia marathi, to bring disease upon one; ku-ki-tia makali (e.g., kissu), to sharpen (a knife); ku tia mukononi, to take into one's head, to undertake; ku tia nanga, to anchor; ku tia nia, to contemplate, to intend (= *animus*); ku tia kashani, to put into a box, into the water, mud, &c.; ku tia katiani, to find fault with; kua ngwaa, to force; ku tia askari, to enlist; ku tia mshaka, to enslave; ku tia kima, to diffuse; to tie the matatu, to entangle; ku tia kati, to make the night; ku tia maji, to dilute; ku tia masani, to think of; *تِيَا*, amula, adjutor.

TIANA, v. rec., to put each other into.

TILIA (TILILIA), v. obj.

TILIANA SHAKA = ku gombana, to quarrel with one another, Col. iii. 12.

JI-TIA, e g, ku ji-tia ualla, to pretend sickness.

TIWA, v p.; e.g., ametiwa mashaka, he was put into trouble.

TIA, s (or TIGA), giraffe; tia buyu, pl tia hawa, these giraffes

TIABU, a game, played by throwing up sticks and watching their fall There are other kinds of games, e.g., dama, tingo, taaa

TIKO, s. (ya, pl za), tiako ya mfi, the notch of an arrow

TILARA, s (ya, pl za), a boy's kite, a paper-toy for flying in the air, made of (mika) cocoa-nut leaves or paper The boys of Mombas are very fond of this play

TIBA, s (ya, pl za), aid, succour, assistance (subsidy), ku-m-pa tiba ya askari = ku-m-saidia ngwau kua askari, to assist one with soldiers

TIBI TIBI, s. (Kin), the seed of a plant which has a pleasant smell (for women).

TIBU, e. a (Arab *طَبَّ*), to heal, cure one (= ku poza), daua ina-m-tibu, the medicare cured him;

طَبَّ, medicus fuit, curavit, also reinforces; (2) tibu, s, a kind of scent

TIBIKA, to be healed, mtu muelle ametibika kua daua

TIBUA, v a, to stir up and knock about; *cf.* tifu

TIRU, adj, leaping up, jumping, e.g., mtanga mtifu, fine sand which flies off; muhogo lu tifu tifu, unga unatifuika = ruks, ku fania tifu, to make to rise, e.g., dust by shaking.

TIFUA, v a, to make to rise, to make fly or jump, to raise high

TIFUKA, e.g., moshu inatifuika, the smoke rises high, and disappears

TIFUSHA, v. c, to make rise (= ku rusha)

TIOARA (or TIJARA), s, gain by traffic (= ku uza na kua), *vid.* *تِيَا*.

TII, v n (تِيَا), to obey, to submit oneself to; buyu ni mja mtii, this is an obedient slave; hyuu ni mana mtii, this is a submissive son; yawa-m-tii babai, he obeys his father; yuwangia katika taa, he enters into obedience; *cf.* *تِيَا*, paruit obsequens fuit.

TIIKA, v. n. = anakua mtii, he becomes obedient.

TIIHA, v. c., to cause one to obey, to submit; baba ame-m-tiisha mana or ame-m-tiisha, and ametiika.

TIIWA, v. p., he was obeyed

TIKE, adv., equally, precisely so (same, same)

(perhaps for the Arabic "kethe," thus, so, in this manner); e.g., yamekuenda tike manenoyangu = mikama nilivio sema, maneno yamekuenda vivio or vivile, as I said, so my words have been fulfilled precisely.

TIKIA, v. obj (cfr. ita, itika, itikia), to answer a person when called to.

TIKIBA, v. a., (1) = ku-m-gojéa, kú-m-pa sáburu, ku-m-tíkisa mtu, to wait for a man, e.g., one wishes to start on a journey to-morrow, and I wish to accompany him, but when the morning comes, I am not yet ready on account of some business which detains me for a few hours. I therefore tell my fellow traveller, u-ni-tíkise kariyangu, wait for me till I have settled my business, then I shall join you; (2) to shake (St.).

TIKINANA, v. rec = ku ngojéana, to wait for each other.

TIKIRI, s. (la, pl. ma—), a water-melon; majira ya koskási watu wála, wana kiu.

TIKITIKA, to be shaken (St.).

TIKITIKI, s., adv., utterly and entirely; kábisa pia lóte, to the last mite; ku oza tikitiki, to be perfectly putrid; ku ponda tikitiki, pulverize

TIKO, s. (la); ku fania tiko, to squash? (R)

TILIA, v. a. (cfr. tia, v. a), to put to, to deliver up to; ku-m-tilia motto niumbani, to set one's house on fire; ku-m-tilia nguoyakwe tope, to put dirt into his cloth for one, to make one's cloth dirty; ku-m-tilia fitina moyóni, to put enmity into one's heart, to set one at variance with; ku m-tili, khofu, to be anxious about one; nduguzangu wa-ni-tilia khofu kua kúa pekeyangu, my brothers are anxious about me, because I am alone; ku-m-tilia nguvu = to help, but ku-m-tia nguvu, to strengthen; muana huyu enenda nai, uka m-tilie mkononimuakwe, mfuko wa ku tilia fetha

TILIFIKA, v. n, to grow less, to waste; ku tilifisha, to diminish; \int , vilis, abjectus, humilis fuit, vilem reddidit.

TILIFU, v. a., to waste, to ruin

TILILIA, v. obj, to place or put right, to set or put in order; to tililila ngáo or jamvi.

TILISIKA, v. n. = tiririka, tirisika, jiririka, jurusika, jurusika, turusika, e.g., maji yatilisika, the water runs down a tree or gutter, or kuti lililofungoa mtini (cfr. mtilisi wa maji). The various forms of these verbs arise from the sound which the running water, &c., causes.

TIMAMU (cfr. تَمَامٌ), e.g., siku sabaa timamu taasai, full seven days of mourning.

TIMANI (R.), a stone hung by a line, used as a plummet by masons (St.).

TIMBA (pl. ma); timba ya uahanga, a string of beads; kiguo.

TIMBA, v. a., to dig; e.g., ku timba kaburi, to dig a grave; ku timba shimo, to dig a pit.

TIMBIKA, v. n.

TIMBIA, v. obj., to dig about it; Leka xili.

TIMBI, s., bracelets (St.); timbi ya tháhabu, bracelets of gold.

TIMBO, s. (la, pl. ma—); timbo la ndéfu, a pit for catching elephants; (2) a mine (cfr. ku timba, to dig); timbo la ndéngo, a clay pit.

TIMBÚA, v. a. (Kiung. chimbúa), to dig up, to open; e.g., ku timbúa ndágo, to dig up the root of ndágo, a kind of weed noxious to the plantation; ku timbúa unga, to dig up flour which has become very compact in the barrel; ku timbua ndéngo.

TIMBÚKA, v. n.; mawingu yatimbúka, clouds break through the horizon, and gather thickly for heavy rain; jáa latimbúka (or lajimbúka) = laanza ku pasúa uwingu, ku toka nde, the sun begins to break through the sky, to go forth; ku fugúka na ku timbúka?

TIMBÚZA, v. c; jáa latimbúza, the sun causes his disk to break through the clouds, i.e., he has one side within, and the other without (upande wa jua ndani, na upande nde ya uwingu), he begins to rise; m'esi watimbúza = watóka katika uwingu, the moon rises, goes forth from the dark sky. Timbúza signifies the beginning of its coming forth.

TIMBÚKO (= asili?), (la, pl. ma—), mature; Gal. iv. 6.

TIMFI, s. (ku timba, v. a), a child, who from various evil signs is supposed to be the precursor of a calamity to the family; mana huyu ni timfi (pl. wana hawa ni timfi), i.e., yuwa-m-timba babai or mambai or akrabazakwe neno ofa la ku úa (kua mārathi); ku timba roho; (1) mana kijego (i.e., alievialiwa na meno ya mbelle ya ju) ni timfi, yuwa-m-timba babai na mambai, &c. kuffa, a child who is born with the upper front-teeth is thought by the superstitious Swahili to kill his father or mother, &c., by sickness. Many Swahilis (like the Pagans) kill such unfortunate children, whilst others spare them. In their superstitious fear they suppose that this child (yuwaja na malaika mafú ku úa babai, &c.) has entered the world with bad angels to destroy his family. Timfi, a villain, profligate (cfr. kijego timbi = timfi = kijego, a villain); kipimbi, pl. vitimbi (vid. fitine); kijana wewe, u timfi, wadaka ku-ni-timba rohoyangu; (2) mana apigai pladu, a child fond of tumbling (with the head on the ground, and the feet in the air) is also considered to be an evil sign to the family. Saba a child is a mana timfi; (3) lastly, mana mufina wakunda akia paipo saba, i.e., anapigwa, is a mana timfi; a child (about 6 years-old) of red colour,

who weeps without cause, i.e., without having been beaten, provides likewise an evil impending over the family.

TINDIA (or **TINDU**), *v. n.*, to be complete; tetha zime-timbia, zimilipen aote, kimali, all the money was paid; *qfr.* ٢٢٣, totus, integer, perfectus fuit.

TINDILIA, *v. n.*, to become full, complete, plenary; kha kamilii.

TINDILIA, *v. a.*, to accomplish, fulfil, effectuate, e.g., maneno, uahadi.

TINDIA, *v. a.*, to complete, consummate, e.g., m'ez wa utumishi, go serve out one's time.

TINDILU, complete, perfect; utimili6, perfection.

TINDA, *v. a.* (*Kinirima*), to circumcise (ku tãhiri in *Kinirima*).

TINDA (*Kiung. chinja*), *v. a.*, to slaughter, to butcher, to cut; ku tinda gnombe, to slaughter a bullock; ku tinda mimba, to cut the womb — ku t6a vi6a tena, not to give birth any more; hence: mana huyu ni kitinda mimba, this is the last child whom his mother bears, mamai havi6i tens; (2) maji yanatinda, hayapiti tena (*qfr.* dukana in *Kiniasaa*), the water has been cut off, it flows no more, is only found in pools; madai anadukana, the water is detached; *vid. Reb.'s Kiniasaa Dict.*, pag. 81; ku tinda or tupa dini to renounce religion.

TINDIA, *v.*; nime-m-tindia gnombe, I slaughtered a bullock for him, in honour of him.

TINDIKA, *v. n.*, to be finished, to be cut off, to be all over, to fall short of; neno hili linatindikã, mimba imetindika; maji yametindika; isio-tindika, endless.

TINDIKIANA, *v. rec.*, to be separated, as friends or relations at a distance from one another.

TINDIKIA, *v.*; kitu hiki kina-n-tindikia, sin6jo tena, kina-n-isha, I am out of this thing, I have no more of it, it is finished with me; watu hawa hawatindikii kuja, t'ey are not prevented or discouraged from coming; mal6u yali-tu-tindikia, we are out of provisions.

TINDANGO (or **JINANGO**, or **TINIYANGO** YA NIAMA), a piece of slaughtered meat (*qfr.* ku tinda) tindango is larger than tiniyango; pieces of meat like those which are pickled (= panda).

TINDU (or **TINDI**) (*R.*), the love-apple.

TINDI (or **TINDU**), (*ya*, *pl. sa*), *s.*, the love-apple, tomato.

TINDILIKA = pajika.

TINDU, *s.*, tãnduul.

TINDU, *s.* (*ya*); tinde ya ku tinda jãma, a cold chisel, a chisel of steel or hard iron; ku kata jãma, kha ku pigga na upa ku tinda motioni.

TINDU, *s.* (*ya*) = kitaa cha m'66, the gland of the penis which has the (manga) prapuce which is

cut off and buried by the circumciser under a water-jar; tine inakwisha tinda, inakia nda, the tip (i.e., its skin) is cut off, and itself is buried, because the tine itself cannot be cut off without destroying the substance of the mb6. Tineyãko ni nãiri, wewe umep6a, mimi nina kionda, sitasa p6a.

TINDENE, *s.* = nti nene, the main land.

TINDU, *s.*, a game consisting in imitating all the motions of a leader (*St.*).

TINDI (*Kiung. chini*), *prep.*; tini ya, down, below, beneath, under; tini ya nti, underground.

TINDI, *s.*, a fig, figs; ٢٢٤, focus (fructus).

TINDU, *s.* (*wa*), (*pl. matinne*), a red ant, which is found on trees, especially on mango-trees.

TINDIKIA, *v. n.*, to start, slide, to trickle; nioka yuwatiririka (makes tir); maji yanatiririka, the water flows down slowly, gently (ku fania safu) (ku tirikana), to steal away, to withdraw privily; ti=nti, e.g., uziangalie jũ, piga na ti, do not look upwards, but downwards to the ground.

TISI (or **TISIA**), nine; *qfr.* ٢٢٥ novem.

TISAINI (or **TISINI**), ninety; tisataashara nineteen.

TISHA, *v. c.* (*qfr.* kujã, to be afraid), to frighten, intimidate one, to alarm; manisai ya (nisi, la) nioka yamo-m-tisha mtu ku fania kinia, na ku pata pepo kua oga, the colour and stripes of the serpent frightened the man so much, that he went to stool, and got an evil spirit (sickness) through fear. Othmani alikua akitisha, laken asaa askari wanena nni (*viz.* Tangai) saua saua; muatishua nuinui Beni Adam, laken hamtishiki **TISHIKA**, *v. n.* to be frightened.

TITA, *v. a.*, to tie up together (in bundles).

TITA, *s.* (*la*, *pl. ma*)—a bundle of firewood, a faggot

TITI (or **TITTI**), *s.* (*la*, *pl. ma*)—, the nipple, breast, teat; mana yuwaãmua matitti ya mamai, the child sucks the breasts of his mother.

TITIKA, *v. n.*, to carry a bundle of sticks; *qfr.* tita, *v. a.*

TITIKA, *v. n.*, to be shaken, if one beats a block on which a man is sitting.

TITIA, *v. a.* = tukutika; ame ji titika kua panda "si-ni-titike," is said to one who beats a tree, on which a man is sitting; fulani asatitikua, matumbo ya-mu-uma, ku nenda leo, ndiko ku ji-titika, jua lina kutia (*R.*).

TITIMA, *v. n.*; mgãrũmo watitima Mwita, the thunder rolls at Mombas (it makes du, du, du, du —); ku piga mtitimo.

TITIMA (**TITIMIA**, **TITIMISHA**) (ku topeza kua tope), *vid.* didima, to sink into, to submerge; *qfr.* topeza.

TITIMIA (or DIDIMIA), v. a.

TITIMIA, v. n.; titim = kaku toka ku enda mbiok na

TITIMIA, v. c., to make (water) flow.

ku sikhiza hábari kuba, to start in haste on hearing some important news.

TIWO, s., paralysis? (St.).

TJUA (pl. víúa) (Ung. chála or ohála), a frog.

Tò, a suffix or particle denoting propriety, energy, goodness; e.g., manuka, smells; manuka to, scent; ku weka to, to put a thing properly; Dr. St. says, that this particle is rarely used in Kiung.

TÓA, v. a. (Kinika, ku lála), to give or bring out, to issue, take away, bring forth (e.g., ku toa maúa, to bring forth flowers), to expend, to spend, to dismiss, to put out of; ku tóa hádithi, to tell a tale, wali ametóá gháráma nengi, lit., the governor gave out many expenses, expended much (efr. ku tóa with the verb ku tossa, to omit); bána ame-ni-tóa, sina ndia ya ku enda ame-ni-tóa kazini, or kutika kázi, the master put me out of work, he dismissed me; ku tóa meno, to show the teeth.

TOLÉWA, pass. (Kin. ku lafiroa), to be brought out or forth, to be expended; vitu vingi vime-toléwa ni wali.

TOLÉA (Kin. lafira), wali ame-ni-toléa fetha aka-n-lipia, i.e., ametón fetha aka-m-pa mdeni-wangu, the governor spent money for me, in my behalf, he paid for me, he spent money and paid my creditor; ku-m-tolea mtu kitu, to expend, spend a thing for one; na kuimba naliká na fetha, ningotóá nafsiyangu.

TÓKA, v. n., to die, to be no more.

TÓEZA, v. c.

TÓKA, v. n., to come out, to go out; e.g., ametoka nimbani jua linatoka sana leo, or kutatoka jua leo, there will be a great heat to-day; natoka ku-mu-uzia pembe, I come from selling ivory for him.

TÓKOA, v. n.; ku tokoa ni harri, to perspire, to sweat; tókoo ni matózi, to shed tears, to have tears in one's eyes, to run with tears (mana huyu yuwatókoo ni matozi = matoyakwe ya jiririka matosi feláni anaanguka atokoa ni rokho, he is, N. N. fell and is about to die (from thirst), to be dried up (with thirst), he did not die, but he nearly dies.

TOKIA, v. rec. = ku atána, to divorce; ku okana ha mkéwe, to part with his wife (kulla mtu ameshika kasiyakwe); watu waliotang-amána pamaja ku simamia maneno, wametókána kulla mmoja amekuenda ndiyakwe.

TOKÉA, v., to come or appear to one, to make one's appearance; malaika ame-m-tókéa mtu, an angel appeared to a man; mtu ametókéa mituni, ákonekana ni watu uweóni; mana huya shatókéa na mambo mafu sana, yata-

kíja mambo mafu sana, na mambo mafu yalim-fika. Natoka na Bwana.

TOKELÉA, v.; mgani ame-ni-tokéa or ho simetokeléwa or nimetokéwa ni mgani, to-day, a stranger visited me, or I was visited by a stranger to-day.

TOKÉA (Reb. writes DOKÉA), v. a., to show forth, look forth, portend; jipo láansa ku tokéa nde, the tooth begins to show itself, to look forth (ku méa); sindano inatokéa ntafakwe ya ku tokéa kua pili, the needle shows its point to come out on the other side; manajubni ametokéa leo mapéno mahéya kus watu, the learned man portended to-day bad matters to come upon the people; jiwe linatokéa mpo = linafaniamdomo, litaanguka, the stone projects, it will fall.

TÓZA, v. c., to cause one to give or bring out or forth, to demand a thing from one, to exact; Baniani yuwatóza watu úshuru, the Banian (in the name of Government) exacts tribute from the people, levies custom upon the goods of the people; ku tóza kitu kua ngúvu or rai (ueresu hila).

TÓA, s., name of a fish with small scales, and considered bad though it is eaten (R.).

TÓÁA, v. a., to take, to take away, off, to receive, accept, obtain (Kin. ku hála); mtumishi ametóá fethayakwe, the servant took or received his money; mimi nimetóá fetha, nai ametóá, I brought it forth, or expended it, and he took, received it; tóáa or utóá kitu hiki, take this thing; but tóá or utóá kitu hiki, bring forth this thing, do thou issue it; ngúo hi ina-m-tóáa, this cloth suits him; amenióka to, he is quite straight.

TÓLWA, v. p. (Kin. ku hálos), to be taken.

TOALIA, v. obj., to take from one, to deprive him of; wali ame-ni-toalia malinaangu, jahaniyangu, nimbayangu, watuwangu, &c., the governor took my property from me, my vessel, my house, my people, &c. = wali ame-ni-guagukia.

TOALIWA, v. p.

TOALIKA, v. n.

TOALIWA, he was deprived of (Kin. ku hariroa).

TOÁNA, v. rec.; ku toána sura = ku simána, to take each other's shape, to resemble each other; hence mtoána alitóána muenziwa.

TOARANA, v. rec.; ku toarána sura or kimo, to take the shape of the face or the stature (length) of the body from each other; i.e., ku fanana or kúa sura moja or kimo kimoja, to resemble, or to be of the same shape or stature (to resemble one another in countenance and stature).

TOLAI, s. (pl. ma-), (1) symbol (St.); (2) small adáka tóáa rokhooyangu; malaika iliku (Kin. n)

ni tohmi atodi rukho, the angel Isra'eli is the
taker of the spirit, he wants to take away my
spirit.

Tôna, s. (Arab. توب), (1) repentance; cfr. Luke iii.

8; cfr. توب, conversus fuit a peccatis ad Deum,
penitentiam ob delictum ostendit; cfr. also

توب, bonus, purus fuit; (2) a key-ring (R.).

Tonia (or TUBIA), v. n., to repent toward God;
ku tubia Mungu.

Tôôa, v. a., to break through, to break a hole in
a wall.

Tôôôô, ohole, full

Tôôô, s. (la, pl. ma—) (vid. ondokéa); todo la
manamwali = lañsa ku ondokéa; todo ngema.

Tôôa, v. a. (Kipemba) = ku tangania mtusi na
wali pamoja, to mix boiled rice with mtúzi
(gravy).

Tôôôô, v. a. (Kimwita); ame-toôôô wali kua
mtusi or samli or borohôa; mtusi ni kitoôôo or
kitoôôô cha ku toôôô or toôa (Kipemba) wali;
i.e., mtusi is the mixture which is added to the
rice, and eaten with it. The natives take it out
of one pot or pan and put it into the plate in
which the rice is, and in which the mixing takes
place.

Tôôôô, v. c.; mtusi umetoôôô wali (umo-
toôôa hatta ku kwisha saua).

Tôôôa, v. a.; rokhoyáko ya-ku-toôôa káya au
Kisulutini = wáza wapi-yate maazoyako ya
áma wapi? where dost thou think or intend
to stay, in the capital or at Kisulutini?

Tôôôô, s. dispute, difference (St.).

Tôôia, v. a. (= ku tia katika), to put into, to
touch; e.g., ku tôôia janda (kidôlo) mottoni or
majini, to touch, to handle fire or water; ame-
tôôia ásalí akarámba, he touched honey and
licked it; ame-m-tôôia haya mbelle za watu, he
put him to the blush before the people (by the
refusal of his request) = ame-m-tia msoo kutika
haya, asoo ku ináma kua háya; ku tôôia kidôlo
or gongo maji (ku oáma), to put the finger or
gongo-rope into water, but ku gussa or tota
kidole, to touch slightly upon.

Tôôôô, v. p.

Tôôô, s.; meno ya tôôô, pointed teeth, or teeth
sharpened to a point; cfr. Kíniasa, meno ya
vibáai.

Tôôôa (or Tôôôa or Tôôôa), v. a., to make bad,
to hurt, mar, spoil, pervert a thing to one;
nana ame-ni-tôôôa átokna kijiti or fumo, nani
sasa natôôôa, the boy hurt my eye with a
spit, or lance, and now I am disfigured
in my eye; ku haribu or pôôôa mbôni wa jito
jito kináôôa pofu kasa mbasi isiokúa na kitu.
Hence kúôôa, mata hayu ni kúôôa, kasa mato,

yuna utôôu wa áhie mato, mata se bíndí, wá,
mbôni.

Tôôôa, v. n., to be spoiled (= púôôa); nani
ametôôôa mato, mbôni or áhie cha mato
kimepôôa, he is spoiled as to the eye, i.e., he
is blind, because the pupil of the eye has
perished.

Tôôôa, v. a.; ku-m-tôôôa jito, i.e., ku-m-polekôa
kijiti matôni kua ku tana? (R.).

Tôôôa, s., circumcision; cfr. kumbi.

Tôôôa, s. (pl. za) (sing. utôôa, wa), cleanliness,
purity; mtu huyu si mkô, yuna toôôa sa muili,
sa ngúo. sa mbô, this man is not unclean, he
is clean with reference to body, the cloth, &c.
(mbôoyakwo itôôa = imetahiríwa), ngúosikwe
za toôôa (yu toôôa muiliwakwe); cfr. , á

mundus, purus fuit, , mundities, lotio
membrorum quorundam modo lege praescripto;
ku toôôa, to purify by ablutions, to perform the
Muhammedan ablutions (St.) (cfr. pamba, v. a.)
ánie toôôa, may the angel see purity when he
comes to the graves.

Tôôa, v. a., to scratch, to make small incisions in
the skin of a man or animal, to let blood in cases
of sickness, to scarify, to cup (ku toôa kua
uúmbô, damu ipáte toka kua máráthi), to tattoo.

Tôôôa, v. rec., to cup each other. The natives
use a goat's or sheep's horn in cupping. The
horn has at the end a small opening through
which the cupper draws the blood toward the
cup; having done this, he closes it with wax, so
that the vacuum may receive the blood.

Tôôô, s. (la), incision, scarification; ku fania tojo
la uzuri, to scarify the body for ornament, as
the Wanika females do, who tattoo their breasts
and bellies.

Tô, s., a kind of wild goat (St.).

Tôka, v. n., to go or come out, or away; ku toka
damu, to bleed; ku toka harri, to sweat; ku toka
moshi, to smoke, but ku tóka moshi, to spout; e.g.,
niamgámi anatoa moshi, the whale spouts.

Tôkôôa, v. c., to ooze out, to project, to make
appear; ku tokôôa kua pili, to break through
the other end, to present an opening at the
other end.

Tôkôôa (or Tôkôôa), v. obj.; Muignisimgu
ana-m-tokôôa, God appeared to him.

Tôkôa (= awia or awilla), v. obj., to come out to,
to appear to one.

Tôkôôa, to go forth from one another, to
divorce, to be set free, to separate.

Tôkô, s. (ya, pl. za) (Kisung. obôôôa), lime. The
Swahili prepare a good kind of lime from the
magebôli (vid.) and shells. Tôkô yasidi kua
tombako; tombako ikiwa mbôya wata wasidi

tũkũ ku sidi ukũli, tombako ipũte washa, but tambu na popo inapungusa (sisimũ) ukali wa tombako; tũkũ yawasha mũno. *When the tobacco gets weak the natives add lime to it, to renew its acrimony, whereas tambu and popo weaken it, lime spoils the teeth.*

TÓKO (or JÓKO or RÓJO) (*Kin. potzo*), s., a kind of grain of a plant, like the vetch; mixed with rice and boiled, it affords a relishable food.

TOKÓA, v. a.; ku tokóa puésa or kũ — ku fũa kua konso or mti uliotóngoa nta, to catch the puesa, (cuttlefish) and mussel by thrusting at them with a pointed pole.

TOKOMÉSHA, v. c., to make go out of sight.

TOKOMÉA, v. n., to get out of one's sight, to see no more land, to vanish out of one's sight — ku enda mbolle or seleméa, e.g., bahari inatokomea or inakuenda upéo wa mato hatta Bukini, bahari inakuenda iendáko, mahali asipoóna tena, bahari ni nrũfu or ndéfu, the sea runs everywhere to Madagascar, here is all sea, nothing but water as far as you can see; ametokomea mbellezao; Luke xxiv. 31.

TOKÓNI, s., the pelvis (St.).

TOKÓNO, the hips.

TÓKÓRA (or ku CHOKÓRA), v. a., to make loose, to loosen, to break or moulder, stir up (or pick with a knife) anything that has become compact, solid, and hard; e.g., ku tókora (kua kijiti or janda) unga ulioganda kinũni or pipáni, to make loose (with a pointed piece of wood or with the finger) flour which has become hard in the mortar or barrel; ku tókora niassi, to remove (by tilling) the grass only superficially (jũ jũ) so that it soon grows again (cfr. sosa in Kinyasa); (2) ku-m-tókora mtu, to provoke one? ku tókora tũká to scrape up lime; cfr. chokóra and chakúra.

TÓKÓSA, v. a., to taunt, scoff at, to bite, to nip and thereby provoke one and give occasion for quarrelling — ku-m-bishia mtu, ku-mu-anza mbelle kua kondó pasipo sehabu, ku tukána bulle.

TOKÓSSA, v. a., (1) to cause a thing to boil well (until it says ko, ko, ko), to make seething hot; ametokossa maji, to let the water boil thoroughly; ku tokossa mukate kua samli, ku pata ku iwa sana — ku kanga mukate sana kua samli, to boil, to cook by boiling; (2) ku tokossa manéno, to understand or know a language thoroughly; mtu huyu yuwatokossa manéno ya Kigalla — yuwajúa Kigalla kama Mgalla, yuwajúa iote pia kama ku vialiwa kuko (Ugallani), he has a profound or thorough knowledge of the Galla language like a Galla himself; he knows it all, as if he were born there (in the Galla country).

TOKOMÉKA, v. n., to be well boiled, to be done.

TORÓTA (or SHUKA), to seethe, to boil thoroughly

(kua ngũvu za motto), to become boiled or cooked by boiling; maji yavia ni musasa wa ku pata motto, the water boils — begins to get hot to boil, but maji yatokóta = yamekúa makáli, the water has become intensely hot, so that it bubbles and is about to run over the pot; ku furika, to boil over; maji yatokóta, yatúa pũfu jũ; laken maji yavia, yalia bassi, haya-tassa-pata sana.

TOLÉA, v. (vid. tóa, v. a.), to put out far, to offer to.

TOLÉWA, to be put out, to be dismissed.

TOM, s., garlic? vid. thom.

TÓMA, v. a. (*Kiung. choma*), (1) to put into, o hit (= ku tia); e.g., ku toma motto niumba (= teketéza), to put fire into a house, to set it on fire; (2) to brand; ku-m-toma muifi mukonwakwe, to brand a thief's hand; (3) to pierce or thrust at one (= dunga); ku-m-toma fumo, or kua uma or kijiti cha nta, to stab one with a spear, to thrust at one with a fork or pointed piece of wood; (4) to prick; kifua cha-ni-toma, the chest pricks me; cfr. shóma.

TOMÉA, v. (*Kiung. choméa*), (1) ku toméa dau kua jembéu na kalafúti; (2) to point by plastering over and putting small stones in to make work firm.

TOMELÉA, v.; ku tomeléa kánda lililoliwa ni pánia likafania tundu, ku tia tangile na ku shona hatta kúa sana, tundu isionekáni tena, to sew up the hole of a bag eaten by mice; ku tomeléa or tililia makuti, to put makúti (vid.) into the roof, where the water runs through, to secure the roof.

TOMÉKA, v. a.; ku toméka kisu kiunóni, to put the knife into the girdle near the loins (after the native fashion).

TOMÉKA, v. n.; niumba imetoméka kua motto, the house has been set on fire; tange (vid.) imetoméka.

TOMESHA, v. c., to set on, e.g., fire (ku tomesha motto); ku tomésa mbúa, to set a dog on one.

TÓMBA, v. a. (said of man and animal), to cover, to cohabit or lie with; na mke ametómbóa ni muméwa; cfr. sogóa.

TOMBANA, v. rec., to cohabit or lie with each other (mume na mke); cfr. jámi, v. n., báriki, for the first time.

TÓMBAKU, s. (ya, pl. —za), tobacco, much sought for by the East Africans for snuffing and smoking. The best kind is procured from Usamboro and e Kiluyu. In those countries it is cultivated abundantly.

TOMBO (or TOMBOKÓNO), s., a quail.

TOMBO, s., (1) tombo za kánda (ni tangile niumbeleáso kandáni, the tangule which they put into the bag); (2) ohombo cha ku toméa, a branding-iron or cautery.

Tómo, s. (la, pl. ma—); *tómo la juma* (or *mafi ya juma*), from *drone*; *ku bisha* or *ku via tómo mbili/pata*, etc., to brand one two or three times *lit.*, two or three brands or stigmas; *cf.* *toma*, v. a.

Tómóda, v. a.; *ku tomóda úni wa kúma ya mana*, *muáli kua nguva*, mbo ingie or yafunde, or, in short words, *ku tomóda kishinda*, *ku-m-bikiri manamuáli*, to break the hymen of a virgin, to have the first coitus with her.

TOMOLÉA, v.; *mtu mungine ame-m-tomoléa kishinda manamuáli*, another man has rent the virgin's hymen at the request of the legitimate husband, who could not do it himself *sebabu ya ku toa simika mbooyakwe*.

TOMOLÉWA, v. n.; *mke ametomoléwa kishinda ni muméwe*.

TOMÓKO, s. (pl. ma—).

TOMÓDO, s., a hippopotamus (St.).

TÓMUE, s. (la, pl. ma—) (= *tomo*); (1) *máfi ya juma*, iron *drone*; (2) *tómue la*, or *tábúi* or *jábúu ya mahipi* — *jive lililo fángoa katika mahipi*, upáte sama, a small stone which is tied to the fishing-hook, to sink it.

TONA, v. n.; (1) *to drop, drip, trickle, to fall in drops*; (2) *ku tóna gúgoro*, to sew through a mattress here and there, to confine the stuffing (St.); (3) *ku tona hina*, to lay and bind on a plaster of kenna until the part is dyed red (St.); *tona tona*.

TÓNDÓ (ya, pl. za), a small round fruit (*like jipé*) which yields a good kind of oil. It is pounded in a mortar, and then exposed to the sun several days, and then pressed; *vid.* *mtúndó* (*callophyllum inophyllum*).

TÓNDÓ, s., a kind of snail, the shells of which the natives drive (by beating) into a cocoa-tree from the superstitious motive of securing the tree against damage, and that the nuts will not be spoiled (*ku táliza nasi*); (2) a shell used as inkstand (R.).

TONDO ada, adv., the day before the day before yesterday, *tangu majuzini*.

TONDÓ, v. a., to cause, produce sores, wounds; *uki-m-bisha sámaki* (puesa), *uta-m-tondó muili* — *uta-m-tambúka muili*, if thou feedest him with fish, thou shalt cause him many sores (*vianda vianda*).

TONDÓKA, v. n.; *muili umetondóka*, *umefania vidonda donda ametumbuka*; *vid.* *kidonda*, a sore.

TONDÓ, v. a.; *cf.* *donóda*, to pick up.

TONDÓMÓ, v. a.; *tondómó máfu* (R.).

TÓNA, s. (la, pl. ma—), drop; *tóna la maji*, a drop of water.

TONÉA, v. obj., to drop into or upon; *maji*

yatonéa niumbáni, mewa, wáraka, etc., she water drops into the house, trickles upon the table, letter, etc.

TONÉKA, (TONKÉKA, TONKÉKA, TONÁKA).

TONÉKA, v. c., to cause to drop, trickle, run, to strike against, to touch a sore place; *ame ni-tonésha kíonda kua ku-ni-kaniága* (*gulaugu*) he has caused my wound to run by treading upon my foot.

TONKÉKA, v.; *ku-m-tonéshéa tóno la samli on mtúzi walini muakwe*, he has put a drop of ghre or broth into his boiled rice (to make it more reliable).

TONESHÉKA, v.; *kíonda kina toneshéka muigniéwe akilála*, the wound or sore dripped whilst he slept.

TOMÉHO, s.; *tonésho la kíonda*, kime *tonéshoa* ni mtu, dropping of a wound which was struck or touched by somebody.

TONGA, v. a. (*Kiung*, *chonga*), to cut, to hew, carve, to timber; *tuao* (*vid*) *ya ku tongéa mti*; *ku tóna n'ta*, to point.

TONGÁNA, s., abettor, instigator (= *saliti*), *ku tongánia*, v. a.

TONGÁA, v.; *ame-ni-tongéa kua manéno mahíya kua wali* (= *ame-ni-tíla stina kua wali*), he has maligned me to the governor; *ku tongéa, lit*, to hew or strike one with bad words, *tu*, to slander or backbite one, to cause enmity; *tongéa neno la muhiána lita-m-tongéa*, *lita-m-patia háháa* (*vid* *muhiána*), to bring upon, to prove the cause of; *ndio ilio-m-tongéa*, her gold rings have cut out for her this misfortune, or have brought it upon her; *ku tongéa miomo* (R), to point.

TONGÉKA, v.; *inti umetongéka sana*, the tree is now squared, shaped, the tree is capable of being cut into boards.

TONGÉKA, v.; *ku-m-tongéka mtu kua maneno ya uftina*; *ku ftongéa watu kua ku teta*; *ku-m-tongéka udiriri*, to cause mischief or trouble to another.

TÓNGA, s. (ya, pl. —za); *tóngo ya wali*, a morsel, bit, sop, a handful of boiled rice, taken and pressed with the hand, before it is put into the mouth, in conformity with the native dinner-rule, "ku siringa tongo za wali kua mukono na ku tia kanoáni." Tonge is different from pumba, which refers to udongo, clay, etc.; *pumba ya udongo*, clod of clay; *ndó*, *umenie tonge moja*, come and form for thyself a handful of boiled rice; *cf.* *menia*.

TÓNGU, s. (pl. —za) (*sing.* *utóngo*, wa); *tonge na jito* (*utóngo wa jito*), a white matter running from the closed eye; *muigni tongo ni muigni jito moja lililotota* or *potea*; *muigni matongo ya mato*, one who has one eye or both eyes closed up

with running matter, who sees nothing or but little, who is dim-sighted; (2) muigni tongo, a one-eyed person; kulla neno kua tongo- (or tongo?) -sakwe, or kissachakwe, every word according to its meaning (vid. tongo) (vid. kisa or kissea, cause, reason); chamba cha jito, a white film over the eye.

TONGOA, v. a., to cut right through, but obliquely, not horizontally; ku-m-kata vipande viwili kua upanga katikati, laken ku kata kua hanamu; ku kata kua derba moja; (2) ku tongoa nta, ku fania nta, to point, to make pointed, sharp.

TONGOZA, v. c., to incite, to rouse, to instigate; ku tongoza mke ndiani, to call a woman aside and promise her goods, if she will satisfy one's carnal desires; to seduce her; tongoka.

TONO, s., a kind of fish.

TONONOKA (or TOTONOKA), v. n., to recover one's strength; mtuamepata kitu, anatononoka nafisini muukwe.

TOOFIKA (or rather THOOFIKA), to become weak; thoofisha, v. c., to weaken; cfr. thaifu.

TÓRE, s., a custard apple (St.).

TÓRE, s. (pl. za) (the sing. utópe is not used), mud, mire, dirt; tope za nti; tope niembamba, or rójo rúo la tope lililolangamana na maji, a watery pool, marsh, fen, which is deep, and in which people will sink and perish; ewe kijana, tunza ákili wema, hapa ni máhali pa rójo rójo, tope niembamba, utasisimía ndani, utasáma. The plural form, "matope," "much mud," is also used (kaskazi matópe).

TÓPEA (= boniea), v. n.; ku topéa (or boniéa) topéni, to sink into the mire or mud; ukikaniaga papo, guláko litatopéa ndani = lita sáma; janda chatopéa katika muili; ufa hu unatopéa (ku ngia ndani sana); lijamu zina topéa katika shingoyako (Sp.).

TÓPEZA, v. c., to cause to sink into mud or mire; nti itatopéza (or boniéza) maguyakwe, nni atatopéa (or boniéa), the ground will make him sink into the mud; ku topéza or boniéza vianda katika muili, to make impressions with the fingers on the body, to impress it with the fingers, to cause the fingers to sink into it; (2) to be too heavy for one (St.).

TÓRI, s. (ya) (tópi ya matúruki, Turkish cap), a large red cap without tassel.

TÓROA, v. a. (cfr. tofuga, v. a.), (1) to hurt, give pain; ku-m-tota mti katika jito, ku-mu-úmbisa, to give one pain by throwing a piece of wood into the eye, which is often lost by this means; kuáni ku-ni-topéa jitolangu? why dost thou hurt my eye? (2) to unloose, dissolve, take off, e.g., a charm, oath; ku topéa kiápo, to take off the power of an oath or charm; (3) to claim a plantation, &c., by

tilling the ground a little, which serves as a sign that the tiller has occupied the place for the plantation; ametopéa ku lima kidogo, amepiga jango, sasa ni alama ya kúa shambalakwe, ameweka alama kua ku anza ku lima. Having tilled a little of the ground occupied, he stops till he finds it convenient to till the whole; for the present he is content with a little tilling calculated to support his rightful claim to the piece of ground he has occupied for a plantation.

TÓPÓKA, v. n., to be dissolved, taken off; kiápo kimetopéka; summu imetopéka = imetóka, mtu amepóka, the poison is gone off, or has been taken off, has lost its power, the man recovered.

TOPOLEWA, v., to be dissolved, to lose its power or virtue; summu ya nioka imetopoléwa kua dawa, the serpent's poison lost its power by a medicine (given as an antidote).

TÓPÓSA (pl. ma—); ku andá toposa.

TÓRA, s. (la, pl. ma—) = fúmo dogo (in Kigunia), a small spear, a lance; ku-m-piga tora, to stab one with a lance.

TORA (or JORA), v. a., (1) to carve, make incisions in the body for ornament (vid. tando za usso tora kama Wagnindo wafaniajio) (ku tora or jora usso); (2) to write (ku tora kertasi).

TORASI (Reb. dorasi); cfr. serdádo.

TÓRIA, s., fruit of the mtória tree.

TÓROKA, v. n., (1) to escape, run away from a master, from home, business, &c.; mtuma anai tóroka; (2) to slack, relax; upote wa úta unatóroka = unalegea, haukazáni tena, the bow-string slackens, gives way, does no more take or draw; mtóro (vid.), a runaway or runagate, a robber.

TÓSA, v. a., vid. ku tósa, v. a.

TÓSA, s. (la, pl. ma—), the fruit nearly ripe (káribu na ku íwa); e.g., tósá la émbé, maémbé haya n-matósá; émbé linakúa tósá, linakúa niékúnda ndani, laken halitassa ku bópa, ku boniéa, bado ngúmu; laken bada siku táno titakúa báfu, the mango is become red inside, but it is still hard, after five days it will become ripe.

TÓSA (or TÓZA), s. (ya, pl. za), a pipe for smoking; tósa ya ku futia tómbáko, the bowl of a tobacco-pipe. It is made of clay, and must be distinguished from kiko (vid. bori, s.); josa ya ku futia tómbáko signifies in general "tobacco-pipe," and corresponds with the Arabic shibuk, whilst the kiko is the hooka or shisha; mtu huyu yana kaka kama tósa this man has a nose like the bowl of a tobacco-pipe — an expression of great contempt; cfr. kiko.

TOSHA, v. s., to suffice, to be sufficient, to be enough for; kertási hi ina-ku-tosha kwa kazi, this paper will suffice thee for the period of ten days; mtu

na-m-tosha Mzungu ku fika kasiyakwepia, *I am sufficient for all the business of the European; to finish, to finish wholly = to be enough?*

TOSHA, v. obj., to be sufficient or enough for one; kartasi hi ina-m-tosha kasiyakwe.

TOSHAKA, v. n., it is enough.

TOSHAKA (or TOKHAKA), v. obj.; kuna mashika (or masika), Muigizimiga ana-m-tokesa or toshesha.

TOSHAKA, v. obj. = toshesha.

TOSHAKA, v.

TOSHAKA, v. c., to cause to be sufficient, to satisfy; mimi pekeyangu na-m-tosheliza kasiyakwepia = mimi na-m-tosha ku fika or isha kasiyakwepia (ku kulia kula li-já lo); mtizi hu watoheliza wali hu (wali hu hatta uishe) *this broth will do for this boiled rice, i.e., the quantity of broth is equal or in proportion to the quantity of rice.*

TOSHAKA, v.; watu wawili wa-ku-tosheliza shoguliziko (= wa-ku-isha kaziakiko), *two men will be able to finish thy work for thee.*

TOSHA, v. c. (vid. ku tota, to sink), to cause to sink or drown in water; jombo ni kisito, hutosse vitu or sheshena, *the vessel is heavy, let us sink things, or the load, cargo, i.e., throw some of the cargo overboard to lighten the vessel.*

TOSHA, v. a. = ku áta or ku tóa ku káta, to omit, to fail; ametosha kuja, or ametoa, or amekita kuja = hakuja, *he omitted or failed coming, he came not; ku tosha kuja, or ku tóa kuja, shababu nini? resp., ku tosha kuja ni shababu yee hawézi, ndiposa asije; ametóá rohonimuakwe or moyonimuakwe akasema, mimi sitakuja = ametóá bidii (rohonimuakwe) ya kuja or ku enenda na kuamba ange-tóá or angeahika bidii moyonimuakwe, angekuja, laken ametóá, i.e., hakushika or hakufania bidii aklinimuakwe, ku enenda; i.e., he put out of his heart the desire or zeal to come or to go; if he had taken diligence into his heart, he would have come, but he put out, removed, an endeavour or purpose in his mind, to go (when he was called) (ku ondósha máso moyóni, to remove the thought out of one's heart or mind, not to think about, not to will, to refuse).*

TÓTA, v. n. (= ku sama majini), to sink, to perish; ku tota mato = mato yameshika ndani, yamepoá, haóni tona, *the eyes sink in (from any cause), they perished; hence, the man lost his sight, he sees no more, is blind; ku tota baharini = kufa majini.*

TOMA, v. n., to blind; ku-m-toma matoyakwe = ku-m-tima kipófu; perhaps to be derived with more accuracy from ku tóa, ku tósa, to put out, to remove.

TOTÁ, v. (Kijung. chochéa) = samia mshali pa-

mója, to sink or perish in the water at a certain place; mahali alipototéa or samia gani? *where did he sink? resp., ametotéa bendári ya Mwita, he sank in the harbour of Mombas; kitotio.*

TOTÉSHA, v. c., to cause to lose one's eyes; ku totésha mato = to blind one.

TOTO, adj. (Kijumfu); kitóto, a little; mtóto mdógo, a little child.

TOTÓFU, s., a poisonous fish (Sp.).

TOTÓMA, v. n. (= fungúrúma, v. n.), to walk at random; tumokimbía kua ku totóma or fungú, rúma mitáni, *we flail, running at random through the forest (ku pita mitu paipio ndia) without knowing the road, and leaping over stumps and shrubs; nu totomea mitu fungumána, to run at random through a dense forest.*

TOTONÓKA, v. n., to improve, to recover from sickness.

TÓTÓRA, v. a. (= tókóra or jókúra); totóra meno, ku ya-tóá taka kua muákí, to clean the teeth, to rid them of dirt by means of a tooth-brush; cfr. msuaki, to prick, to stoke; ku-ji-tótóra kua kisu.

TOWFKA, v. n., to vanish (cfr. tuka); in Kiamu to die.

TÓZI, s. (la, pl ma—), a tear; vid tóa; (1) matózi mitóli, tears which run down by drops; (2) ku bubujika matózi, to burst into tears.

TŪ (or (R) DŪ), particle, only, nothing, even, only, just; Baniani tū áta, ai uze Jabiri, the Baniani only takes it, do not sell it to Jabiri. The particle tū must always follow the word which it qualifies.

TU (or TŪ), s. (ya, pl za), anus; tū ya kuniá = tundu ya mkúndu (tu za watu); foramen ani or podicia, rectum.

TU, we are or were; vid. Gram.

TŪA, s. (= súdeha or aibu), disgrace, stain, blemish. jambo la áibu Muanguána asio kombo na tía, a title of Muhammed; vid kombo

TŪA, v. a., to despise; hápana mtu awezai ku m-túa, nobody can put a disgrace upon him;

TŪA, s. (ya), a spell, fate, destiny; e.g., sura kuba (ya Koruani) ya ku mu-ombéa Muigizimigu; túa ya Muigizimigu ina-ku-pata ngema or mbáya; ku pigúá túa; túsayako (ya Muhammedi) ina taku-baliwa.

TUA, v. a. (= ku shusha tini, ku túa migo kitóani, to put down a load from the head, to rest, to encamp, to halt; ku túa tanga mlingotini, to take down the sail from the mast; mimi aátúa migo-wangu; na-m túa mzigowakwe.

TUANA, v. rec., to help each other, to settle.

TULLA, v. obj., to exonerate; e.g., ku-m-tulia migo; talilia, tulisa, tulisis mato; cfr. tulla, v. n.

TULIWA, v. p.

TŪA, v. n. — ku shuka, ku sama, to go down, to sink, to set, to rest; m'esi wātūa (una-tūa = umekwisha tūa), the moon set; jua látūa, the sun is down, the sun sets; linakūtūa, the sun is about to set; limekwisha shuka; jua látūa, the sun sets. This explanation is better than "jua látūa," pro "la átūa" ni mtāna, the sun is abandoned by the mtāna; nashinda leo kūtūa, I passed the day from sunrise till sunset; amoshinda or amekéti mtāna kūtūa, he eat the whole day long, lit., he passed the time or sat until the day took up the night or met with the night; amekúa na máto usiku kúja, he was vigilant, watched, did not sleep the whole night, lit., till the night feared and fled before the coming day; kesho kú tūa, after to-morrow = ku pita kósho, to pass or to take away the day of to-morrow; kesho kupite.

TŪA, s. (la, pl. ma—); tūa la mti (cfr. kitūa), the shade of a tree; cfr. mtūa, a shrub.

TŪA, v. a. (= sugúa), to rub or pound by rubbing, e.g., ku tūa daus mawéni (ku tua mafumba ya unga), to rub or grind medicine on stones (ku tūa liwa, vid.); ku tūa pilpili, to grind pepper or mandano.

TUAMA, v. n, to settle, to become pure from mud; ate, maji yatuame kwanza, yawe sukū, táka sikúti tini, fumbi lishúke tini, yamefurúgoa ni gonombe, let the water settle, be clear, let the dirt go down, it has been stirred up by cattle.

TUANA, v. rec. — ku suguána, ku singána (vid. singa), to rub each other — ku shikána muili, to seize each other's body, to wrestle, to try their mutual strength. Tuána, to settle (St.).

TUAMADI; mtuamadi wa maneno? yame tuamadi? (R.).

TUANGA, v. a, to clean corn from the husk by pounding it in a wooden mortar (cfr. ponda, v. a.) (= ku ondóa magófi ya nde), to bruise corn in a mortar (e.g., mtama, mahindi, &c.) until the husk goes off from it, in order that it can be afterwards ground in the mill. The corn being still in its husk, is put into a wooden mortar and pounded, after having been mixed up with a little water, to soften the husk (mtama upate ku oúma na ku ondóa magóvi), to unhusk by pounding, opp. to ku ponda mtelle, unhusked and soaked; (3) when the business of ku tuंगा is over, then comes the ku puýa or ku takasa fumbi la kitu kilijó tuंगा kúa jépe, to clean from dust that which has been pounded; (8) at last "ku fania unga," to make flour in the mill. Tuंगा is different from the verb "ku ponda," which signifies "to pulverize, to pound something (e.g., bisari, pilpili, makópa, &c.) in an iron or

wooden mortar until it be reduced to powder or flour;" cfr. ponda.

TUANGIA, v. obj., to clean corn for somebody, or with somebody.

TUATŪA, v. a.; ku tuatŷa kítōa kiamájo, to rub an aching head with the hand under application of butter.

TŪBÁI (or TŪBŪ), v. n. (— ku kúbali, ku fuata, ku kirri), to correct oneself, to mend, to grow or get better; ewe baba, uzi-ni-pige nnatŷbái or nnatŷbŷ, táka maóvu, nitafánia tena, tafuáta nenoláko, O father, do not beat me, I will grow better, I will abandon wickedness, I will do it no more, I will follow thy word. توبى, bonus fuit, rather

TUBIA, v. obj., to repent of (ku jua), to improve of; ku tubia Mungu, to repent toward God?

TUBIWA, v. n., to be bettered.

TUBIWA, v. c.; baba ame-m-túbisha mana, the father has caused his son to correct himself, to grow better.

TUBIKA, v. n.

TUBU, s. (cfr. Arab. طوبى, later coctus), tile, brick.

TUBŪA, v. a. (— ku ambúa ngóvi ya mágú), to rub off, to peel the skin off by rubbing, e.g., kiatujangu kina-n-tubúa gulágu, my shoe has rubbed the skin off my foot; cfr. ku kopóa.

TUBŪKA, v.; ngóvi ya maguyangu sasa ina-túbuka.

TUBULIA, v., to rub off for one; mtu huyu ame-m-kaniága manágu aka-m-tubulia ngóvi ya gulakwa, this man has trodden upon my son, and has rubbed off (for him) the skin of his foot.

TŪBŪI, s. (ya, pl. —za) (cfr. tómbue); tábtŷi ya rusáaj or jiwe ku funga na mahipi kú tupia mbali, upáto ku enda mbali, na ku sáma, a piece of lead or stone which is tied to the fishing-hook, so as to be able to throw it far and cause it to sink.

TUŷA, v. (vid. tŷa, v. n.); jŷa lime-ni-tŷa ndiáni, the sun set to me on the road, i.e., the sun set when I was on the way.

TŪŷKA, v. a. (lit., to let down, e.g., a load), to hoist, to raise; e.g., ku tŷeka tanga ju ya mlingóti, to hoist the sail on the mast; ku ji-tŷeka msigo, i.e., ku imúa msigo nti, ku ji-tŷeka kitoani, to put a load upon one's head; níni ametŷeka mbáwa — amerŷka, opp., ku kunda mbáwa ku keti.

TUŷKA, v.; baba ame-m-tŷeka mana msigo kitoani, the father put a load upon his son's head.

TÚKKA, v. a., to bring low, to humble one, to cause one to become humble; Mungu ametésha watu kua ngú, kua ugónjo, etc., God humbled the people by hunger, by sickness, etc.; na watu wametuesha sana ni Mungu; (2) to despise, to hold in contempt.

Ji-rúka, v. refl., to humble oneself (— ku jirúdiha kidogo, ku-ji-tia majónai, ku konda muili, watu wapáte hóruma wa-mu-ombé kua wali, to humble oneself and appear very sorrowful, to move people to compassion and to intercede with the governor or judge in favour of a criminal).

TUKSHA, v. a., to pay an evening visit, or to pay one's respects to a master in the evening (opp. ku amka, to salute or pay one's respects in the morning). The term refers (1) to slaves who visit their masters in the evening; (2) to a husband who calls upon his several wives living in separate houses. He generally eats with one and chats with her, and then he goes to another, whose turn it may be to sleep with him (cfr. ngóno). Mtuma amekuonda ku tuesha (kua) Banawakwe; tuesha, to say "good night;" mtu hnyu haku-m-tuesha — haku-mu-aga majira ya usiku.

TÚETA, v. n. (— ku shusha pámsi), to breathe, to draw or fetch breath, to strive for breath, to pant; mtu akilala yuwatuea moyóni or rohóni; mtu hakufia, yuwatuea tueta, to be nigh unto death; ile rokho i barihari mauti, laken atueta ku tueta, to pant; cfr. ku sota.

TUFALI, s. (Arab. **تُفَالِي**) (la, pl. —ma); tufáli la udongo lililofánangoa lililowékoa juáni, a brick dried in the sun (not burnt with fire).

TUFANI (or TUFANU) (Arab. طوفان), s. (ya), a storm, a gale of wind — mdéruba ya pepo, hurricane; pepo kuba ya ku hásiiri or úmiza víombo. Tufáni contains mungúrúmu or ngúrúmu, unéme and mvúa; **طُوفَانٌ**, omnia occupans pluvia, vel aquae fluxus submergens, diluvium.

TUFILITI, s., liberation; cfr. **فَلَتٌ**, effugium, liberatio; **فَالَتٌ**, invásit, effecit ut evaderet, liberavit; cfr. also **فَلَسٌ**, liberavit.

TUFU, s. (ya, pl. za), ball; ku tesa tufe, to drive a ball, to play at tennis, cricket, ball; tufe ni kitámbe kilijopátoa (fungoa) kua miá ya gnongo, ndáni ina niáwe or mtanga ku páta tufe — kú funga na ku shona tufe. The natives put a stone or sand into rags and sew them up or tie them as a ball with gnongo. The boys are fond of this play.

TÚRÚ, adj. kitu kitafu — kisijo fá, kibáya, kisijo pandéa, useless, bad, spoiled, corrupt.

TÚFIKA, v. n. (= amekúa mtuau or mtupa); asié kúa na kitu kábisa.

TUTÚA, v. a., to spoil, make useless; e.g., ku tufúa ngúo, to spoil a cloth.

TUFÚKA, v. n., to be spoiled, useless, without form or beauty, dirty, worn out; kitu hiki kime-tufúka — kimekúa kibáya; nguo imetufúka heina usuri tena, ina taka; cfr. mtúfu.

TÚGÚ, s., a small round mat for intercepting the flour in native mills; (2) a fish.

TÚHÚMU, v. a., to accuse one of, to suspect of, to lay to one's charge; cfr. **تُهْمٌ**, suspectus fuit.

TUHÚKA, v. n., to live (cfr. hei) (cfr. **حَيٌّ**).

TÚI, s. (la, pl. ma), the oily juice or milk which is obtained by straining or squeezing out the rasped cocoa-nut; tui la nazi ni kitu oha nazi ilokúnoa kua mbúzi iliotiwa kifumbuni ku tájua — lile lito — kálo ni tui. The liquid which is got by the first straining is tui la kassinóle (vid.) — tui la kwanza, yasitaasa tiwa naji.

TÚI, s. (wa), a leopard (yuna marakaráko monpo or meusi, yuwagúya kuku aiku zoto), but tui kimángo or mpófu anagúya watu, he is large (Kiung. chui).

TUJUA, s., a giraffe, a camelopard (St.).

TUJUA, v. n. ?

TÚILI, v. n., to be long, late; cfr. Arab. **جَلَّ**, longus fuit, diu duravit, distulit, prolongavit; Muignizingu a ku-jalie ómri tuili, may God grant thee long life.

TUILISHA (or TUILIKA), v. c., to belate, delay one — ku-m-kúwisha, to prolong.

TÚJÁ, v. n (Kiung. chuja), to filter, strain; ku tújā maji yálio na taka, to filter dirty water; ku tújā nazi kua ndifu, or kua kifumbu, ku pata tui, to filter a ground nazi by means of a ndifu (vid.) or kifumbu (vid.), to get the milky water (tui) with which the natives cook their rice, etc.

TÚJOA, pass., to be filtered.

TÚJKA, v. n., to be strained, cleaned, to be clean, to prove well shaken and strained; moyo ulio-tújika = moyo suafi, a clean heart; masovu or taka simeondóka; mtu yuna moyo suálibi, or nia suálibi kua Mungu or kua watu; Mungu atáje taka za moyowetu.

TUJÚA, v. a., to make thin, watery, insipid; ame tujúa ujwangu.

TUJÚKA, v. n.; uji hu una tujuka, umefania maji, is too watery.

TÚKA, s. (ya, pl. za), support, stay (za miumba) túka za shúli, the supporting pillars of a veranda or balcony; tuka za ku tegeméa shuli, filo na kipá kidogo.

TÚKÁ, v. n., (1) to become meagre, lean; mtu bayu anatuka — anakóna muili, si mama tena, hana

sura kana mbelle, surayakwe heifei tena, *this man pined away, languished, his body has become meagre, his frame is not as formerly, he is miserable*; (2) *to be miserable, contemptible*; ku tuka vibaya, anatuka, hana kitu or mali tena, amekua meupe (*Kin. ku zuka*), *he has no strength of body or property, and is therefore miserable, despicable*; mtu huyu anatukia, *this man is bad or contemptible* (anaiba in *Kiniassa*).

TUKIA, *v. obj.*; merkubu ule una-ni-tukia; haina firashi; tukia, *to meet with* (cfr. tekessa); tukiwa; leo nafiliwa, basi natukiwa ni neno nalo-li-jua, *something which happened to me unawares*; ninatukiwa or tokewa ni neno la ghafula. Hence tukio, *pl.*, matukio, *an accident, a thing which happens*.

Ji tuka (= kutuka), *to startle, start back, shrink back*; e.g., akiona nioka: ku ji-tuka = ku fania kituko, *to startle*.

TUKISA, *v. a.*, *to make startle, but tukiza or chu kiza, to make angry*; kionda kina-m-tukisa (nima mbofu), *the wound made him miserable*?

KU JI-TUKIA, *e.g.*, ukuta wajituka, *the wall bends or slopes, comes down*. Prov: Muigni ku umua ni nioka akiona ugnongo ni ku ji tuka, mono ya-ji-tuka, *the teeth become bad or miserable, e.g., by eating rice intermixed with sand, &c.* (ku tukia = pakia?).

TUKANA, *v. a.* (= ku-m-taja jina baya), *to use abusive language against one, to despise, slight, to abuse, insult*; e.g., to say, kumanina or kumanio, *thou nakedness of thy mother* (nina, nioko, mother); anatumkua hatta akitukanika, *he was abused till he had enough of it, or until it was more than sufficient*.

TUKANIWA, *v. p.*: cfr. fedehewa, nasiwa, kashiwa, tuliwa (túa, *v. a.*).

TUKANIKA, *v. n.*

TUKANISHA, *v. c.*, *to cause to abuse, to despise*; e.g., ame-m-tukanisha babai kua kazi mbaya alio-m-fania, *to speak evil of*; cfr. 2 Pet. ii. 2.

Ji-TUKANISHA KUA WATU, *to cause oneself to be despised, to render oneself contemptible with the people, e.g., by going naked, &c.*

TUKANIWA, *v. p.* (= fedehewa, nasiwa, kashiwa).

TUKANANA, *v. rec.*, *to abuse or despise each other*.

TUKANO, *s.* (la, *pl.* ma—), *filthy words, insulting language, contempt*.

TUKIA (*Kiung. chukia*), *v. a.*, *to provoke one to anger, to put one out of humor, to offend one*; kitu hiki kina-n-tukia sana, *provoking, trying*.

TUKIWA, *v. n.*, *to be offended, provoked, vexed* (in *Kir.*, tukirua, *to grow angry*); ku tukia

ni údũru, *to find sudden occasion* (ku pũtua shikũa).

TUKIA, *v. c.*, *to make one angry, to irritate* (= ku tusha), *to displease* (tukisa, *to project, St. P.*).

Ji-TUKIA, *v. ref.*, *to grow angry*; amekutukia kua kasiyakwe ilioharibika, kula akiliana ya-haribika, *he grew angry at his work which was spoiled; whatever he makes is spoiled, fails*.

TUKIANA, *v. rec.*, *to be angry with one another*.

TUKIZANA, *v. rec.* (= kasirikapa, *to grow angry with one another, to make each other angry, or one with the other*).

TUKIA (*Kiung. chukia*), *v. a.*, *to carry, bear*; e.g., mzigo, mimba, &c., ku-m-tukia kitu, *to carry off one's head* (= ku-mu-ia), *to bear up, to be peaceable, to be disposed to be on good terms with others*; tukia upleka kua Buana Abdalla, *take this to Mr. Abdalla*.

TUKUANA, *v. rec.*, *to bear each other, to agree, to be compatible*; watu hawa wanatukana kua hali ngema, kua mapenzi, hawatetani, *these men agree well with each other in love, they do not quarrel, to be inclined to peace and concord*; fig, said of the language, e.g., a word like hādima ya tukia mambo mangi ina maana kethe wa kethe; sivio na laken hai-tukani, *not it does not agree*.

TUKUKA, *v. n.*, *portable, bearable, to be carried*; mzigo hu hautukiki, *this load is not portable, cannot be carried*.

TUKUKA, *v. n.* (kua mtukufu), *to be exalted* (tukufu), *to grow great*; felani anatumkua, *he came up in point of wealth, he became great*.

TUKUZA, *v. a.*, *to exalt, to make great*.

TUKUANA, *s.*, *name of a fish of ordinary size* (R.).

TUKURU, *adj.*, *exalted, great*; sauti tukuru, *a loud voice*; vid. tukuka, *v. n.*, *he became great*.

TUKUKA, *v. n.*, *to be or become disgraceful, shameless*; mtu huyu ametukuka, hana haya, mtöfu wa haya, ni mtöku, amekosa jia haya, ame-ji-ifa or amejiharibu, amekitabazisha mbelle za watu, e.g., mlafi (alifalika roho, alie na roho ya ujoko or ya ulafi) ametukuka, kabe-sabiwi kta mtu tena, *a drunkard to no more counted to be a man, as he has no shame before men*.

TUKULIA, *v. a.* (vid. tukia, *v. a.*), *to sorry for or to one*; e.g., mizogwakwe ku-m-tukulia or thanis mawu, *to exempt one of one's debts after, to inherit from*; cfr. walia, undaka.

TUKULLANA, *v. rec.*, *to forbear one another*, *St. P.* iv. 2.

TUKULIWA, *to be carried*; tukuliwa ni watu, &c.;

ku-m-tukulia mtu mashitumu, to suspect one; ku tukuliwa mashitumu, to be suspected.

TUKUJKA, v.; msigowangu hautukuliki, my load is not portable, cannot be carried.

TUKUSA, v. c., to cause one to carry; ame-ni-tukusa msigowaku, ame-ni-pa mimi ku tukia, nai amakunda na mikono mitupu, he gave me the load to carry and he went empty-handed; ku-m-tukusa = ku-m-pagaza mizigo, to make one carry

TUKUSA, v. a. (= aibisha, tahayirisha), ame-m-fania mtiku kug neno ofu alilofania, to disgrace one, to render disgraceful by misdeemeanour; mana ame-m-tukusha babai kua watu, baba ame-kia mtuku, the son made his father disreputable with the people; cfr. tuka, v. n.

TUKUSA, v. c. (vid. tukuta) = ku sukasa, to shake, move; e.g., ku tukusa mti tundo zipato pukutika nti, to shake a tree, in order that the fruit may fall on the ground; (2) ku tukusa nti kua fitina, to shake the land by rebellion, to rebel

TUKUTA, v. n., to be restless, not to be quiet, not to remain at one place, to be giddy, fickle, to be petulant (like children), wanton, to bear oneself high; mana huyu yuwatukuta = yuwa zunguza, hatalii mahali pamoja, ni mtukutu, this boy is restless, runs about, is wanton; ku tukuta = tetema, nti ya Kiloa yalitukuta. It is said, that when an earthquake was felt at Kiloa, the Sultan Said Majid desired the reading of hitima; besides which he gave 90 dollars to the poor and fed them

TUKURIA (tukudia, R.); gnombe ku ni tukutia (ku funga vidaya) (R).

TUKURIA, v. obj.; kua ku-m-tukutin, in spite of (= kaniha) (lit. by being wanton to him).

KU TUKUTIA (obscene); takutisha, to shake, to wobble, Luke vi 48 (R.).

TUKUTIA, v. n.; mti umetukuti, the tree shook (or umetukuta), to stir or to be stirring, moving in sleep, or to move once more before dying; vid. gnamba yuna jina litukutikalo, he has a glorious name.

TUL, s., longitude? Arab. الطول, longitudes locorum in geographia.

TULANA, v. a. (Xigunia) (= ku-m-bisha or fania ubishi), to be fool one, to play the fool with one; ku tana watu maneno ya masha.

TULANIANA, v. rec. (= ku bihana kua masha).

TUNA, s.; tina wa mtangani wa poani, akingia kionda, ni mashaka, yuna migu 6; (kana n'ni) agandamena na kionda damu ku toka, an insect on the count, which is very troublesome to persons who have wounds or sores on their feet.

TUNA, s., law; mugal deraja tula, a person of low degree, James i. 8.

TULIA, v. (vid. ku tula) (= ku sige), to grind; jiwa la ku tula dana, a stone for grinding medicine.

TULIA, v. n., to be quiet, calm; (2) to be not petulant, not wanton, to amend from a bad life; mana huyu yuwatulia, this boy is quiet, is not petulant, but stays at home and obeys the orders of his superiors; tulia! be quiet! don't make a noise! cfr. tula, v. a., to exonerate.

TULIKA, v. n., to be tranquil or serene.

TULILIA, v. obj., to settle down for one; mansuo haya yana-n-tulilia sasa = yana-n-pondesa; ku-ji-tulilia, to console oneself, to calm oneself; yame ku tulilia? have you understood it? resp., yame ni-tulilia, yes, I have.

TULILIWA.

TULILIANA, v. rec., to come to an agreement.

TULIZA, v. c., to cause to be quiet, calm; ku tuliza moyo, to quiet, to console the heart.

TULIZIA, v. obj., to calm for one; ku-m-tulizia roho, to calm, to calm his mind for him.

TULIZANANA, v. rec., to comfort one another.

TULUKU (or TALIKI), v. a., to repudiate; ku-m-tuluku mtumko = ku tokana na mtumko, to divorce a wife; cfr. طلق dimisit repudio uxorem.

TULUTHI (vid. thuluthi) (= fungu la tatu), the third part (stretching the fingers from the thumb to the end of the fore-finger), cfr. ثلث, una pars, vel portio ex tribus.

TUMIA, v. a (cfr. تَمَّ, servum efficit, in servitutum redegit et obsequio subiecit) (Kin ku humu); (1) tuma, to make profit by industry (Kin ku tuma), (2) to employ, to send; ku tuma mali, to barter one kind of property for another kind, by which profit is obtained, e.g., a native takes cloth to the Wanika or Wakamba country in order to obtain bullocks, which he then sells to advantage on the coast; ame-m-tuma mtu kazi, he used or employed him for work = ame-m-tuma ku kazi kazi; ame-m-tuma Unguja, he employed him to go to Zanzibar = he sent him to Zanzibar = ame-m-tumia ku nenda Unguja, ametumia ni sultani Mwila, he was used by the king for Mombasa = he was employed to go—he was sent to Mombasa; ku-m-tuma kazi or mahali = ku fania kazi, or ku nenda; mahali huyu yuwatuma dunia, this man cares for this world, but another yuwatuma akhira, i.e. cares for the world to come; tumiakwe la akhira, his care is for the other world.

TUMIA, v. obj., to make use of a person or thing; migni mtuma ame m-tumia ku nenda Mwila; ametumia kisuujangu, he used my knife, to use, to make one's business, to make profit by; deriv., matamisi and tumia.

TUMIKA, v., to be used, to serve, to do service;

fetha inatumika kua shógúli = inafá kua kazi, money is serviceable in business; 'Amuri za Saidi zitumika humu Mwita (or hapa tulipo) kama zitumikavio huko Unguja, the commandments of Saidi are useful here at Mombas, as they are useful there at Zanzibar.

TUMIKANA, to be used, consumed, worked up; kilaó kina tumikana.

TUMIKIA, v. obj., to be of use or serviceable to one, to serve one; ku-m-fanizia kazi yakwe mtumishi huyu ana-ni-tumikia wema kazi-sangu.

TUMIKIWA, v. p.

TUMISHA, v. c, to employ; ku tumisha watu.

TUMILIA, v; ku ji-tumilia, to use, spend, waste.

TUMILIWA, v. n., to be ministered.

TŪMĀI (or TUMAINI), v. n. (طَامِنَ, quievit, acquievit, confusus, fretus fuit), to hope, trust, rely in one (ku ámini kua), na-m-tumaini mtu huyu, I trust, I rely in this man, to be confident; iho-yangu yatumai, I hope.

TUMAIKA (or TUMAINIKA), to be trusted, reliable.

TUMAINISHIA, v. c, to make confident, to make to hope.

TUMANIA, v. obj., to confide in, to hope in.

TŪMBĀ, v. n., to lie, to sit (especially without design); mtu huyu anatumbā burro = anakéti burro; nioka anatumbā or anasāngā mlangóni; kimba cha niáma or kiwimba cha mti kina-tumbā; tungu ya mahindi inatumbā, to lie round about in great number or abundance, or plenty; vid. dumbā (?)

TUMBĀKA, v. a. (ku tungu), to lay in heaps, to heap up, to pile up.

TŪMBA, s. (la, pl. ma—); tumba la juo, the case covering of a book; ku tia juo tumbāni, trunk-like plating of miā; kitumba, a little bag.

TUMBA, s.; tumba la mezi (= anga la mezi), the halo which is round the disk of the moon, which is, as it were, the case or shade of the moon (vid. muáli wa mezi); tumba la usso la-m-gnagnanika kua ku paka mafuta, the skin of his face shines with ghee.

TUMBA, s. (ya, pl. —za); tumba ya úa, the bud of a flower which is not yet open.

TUMBA MMOJA, cfr. joli.

TUMBAKO, s., tobacco; ku víta tumbako, to smoke; tumbako ya ku nuka (or ku nusa (St.)), to take snuff.

TUMBASI, s., an abscess (St.).

TUMBÁWE, s. (la, pl. —ma), loral-rock; matumbáwe ni mawe maoróro ya poáni ya ku oja tóká, soft stones on the coast, which are burnt for lime. The tumbawe is also used for a mill-stone (jiwo la ku-sagia unga).

TUMBI, s. (ya, pl. —ma), a basket made of miā, and

used in fishing (tumbi ya ku fulia samaki). They also plait baskets of the leaves of the cocoa tree (tumbi ya mnázi); (tanda, tumbi, shupi, paghja, various kinds of baskets).

TUMBĀKA, v. a., vid. tumbā, v. a.

TŪMBIRI (or TUMBILI), s. (wa), a small kind of monkey, a baboon.

TUMBO, s. (pl. —za) (sing. utumbo), bowels, gut, belly, viscera, womb, entrails, intestines. The tumbo dogo (small belly) and tumbo kí or kúba (the large belly) constitute the matumbo ya mtu or niama. Matumbo ni tumbo pia (dого na kuba) zilizo ndáni. The small and great intestines taken together are called matumbo; tumbo kí lina máfi mapófu mangi, laken tumbo dógo lina mafi maembamba; tumbo, the belly in its external appearance; matumbo means more the inside, the intestines; gnombe hana tumbo kuba, na thanni hakushiba; tumbo la ku enénda, diarrhæa; tumbo la ku hara damu, dysentery; ndugu wa tumbo moja, born from one mother, consequently brother or sister; tumbo la taffi. Leo ufánio mukate wa tumbo la taffi = mukate ulio na shébihi ya tumbo la taffi. To-day male bread in the shape of the intestine of the fish taffi (asio na mamba). Ni maandázi ya Kiswahili; cfr maandázi.

TŪMBŪ (or TUMBŪV), s. (ya, pl. —za); (1) tumbū za mía = naimba (vid. usimba, pl. naimboa); (2) (ku fulia tumbū), the catch or staple of a lock, or for a bolt

TUMBŪA, v. a.; ku tumbúa tundu kua kissu or kigumba, to perforate, to make a hole with a knife or with an iron arrow-head (but ku sía or sulia kua kekée, to bore through with a borer); to disembowel (St.).

TUMBŪKA, v. n.; (1) to make a hole, to punch, ubáo ume tumbúka tundu; kinu kimetumbuka tundu (utúe kómoo, vid.); (2) to burst out, ipa lime tumbúka, linatóka wásáha or wásáha, the boil burst, the matter came out; akiwa anatumbúka tumbúka, Luke xvi. 20.

TUMBŪKIA, v. obj., to fall into, to get into; fig. ametumbukia kizimani, he fell into a well, i.e., he got into a scrape, difficulty (St.).

TUMBŪKIZA, v. c., to cause to fall into, to throw into; to get a person into a scrape.

TUMBŪKA, v. n.; mfiázi yuwatumbúka kua utángu, kua ku ugúá, inatumbo ya-mu-ama sana, a woman in labour was soothed in her pain, for her bowels pained her much.

TUMBŪKA, v. c., to soothe; watu wana-m-tumbúza mfiázi kua mguho, watu wa nde wasisikia kite cha mfiázi, or kifo cha mfiázi kisikikikane nde; mfiázi ametumbúka; the people soothed a woman in labour by singing

songs lest the people (who are without) hear her groaning; the wailing of a woman in labour should not be heard outside the house; cfr. utumbuzio.

TUMBURIZO (or UTUMBURIZO).

TUMBULIA, v. (vid. tumbúa); ku-m-tumbulia máto, *to stare at one with open eyes.* Mimi nime-kutambulia, *fania kazi yako, náwe wa-n-tumbulia máto basi, I told thee, do thy business, but thou stared only at me with open eyes.*

TUMBURIZA, v.; ku tumburiza mato (cfr. guárizza, kodóla), *to open wide the eyes.*

TUMBURIZIA (or TUMBURISHIA); mtu huyu yuwan-tumburizia mato ku-ni-angalia basi; cfr. tumbulia mato.

TUMBURUJIKA, v. n.; *to corrupt, rot, putrefy;* samaki hi haifei, amolegá, ameháza ndáni, amelála tangu jána, *this fish is useless, it is rotten, because it has lain since yesterday;* mtu huyu ametumburujika mato, ameká siku tatu tangu kuffa kuakwe, *this man emits water and a bad smell from the eyes, because he has lain three days since he died;* mato yana tumburujika.

TUMBÚ, s., staple; vid. tumbú.

TUMBÚZA, v. a.; mtu huyu amepénia hapa mitúni, akatumbúza kua pili or nde ya pili, *this man entered the forest here (vid. penia), and came out on the other side (or at the outside of the opposite direction);* ku-tumbúza kua pili-tumbúza, v. a.; cfr. St., *to disembowel.*

TUME, s., a messenger, but mtámua or ntámua, a slave (utámua or utúma, slavery); vid. ku tuma, v. a.

TUMA, v. n.; (1) *to use,* (2) *to send.*

TUMIA, v. a., to use, to employ, to spend.

TUMIKA, v. n., to serve, to be employed; tumilia, pass. tumiliwa; tumikia, to serve one, to obey.

TUME, s., fear, danger; mtu huyu ana túme or afánia túme, muigui tume sana, akisikia mti waangúka yuwatozúma sana, *this man has great fear; when he hears a tree fall, he looks about anxiously;* máhali pa tume or miáfa or hasáfa, *a dangerous place.*

TÚMO, s. (la—) (vid. tuma, v. n. and v. a., to use); hence túmo, the use of, acquisition, gain, business, industry. Dúrima ni tumo langu or mahali pa tumo langu, *the Duruma tribe is the place for my business or trade;* mtu yule, tumolakwe la akhára laken mtu huyu yawa túma dúma, *that man makes his business for the world to come, but this man cares for the present world.*

Túmú (ya), s. (Arab. فَم), *fast, fasting;* mezi wa tumu or Ramatháni, *the month of fast—the Muhammedan Lent;* ku funga t'uma (Kinirima) — ku funga Ramatháni (Kinwita); ku funga

sunna, *to fast in general or usually,* ku sáumu; cfr. سَام, abstinuit cibo, potu, sermone, coitu; jejunavit.

TUMU, taste, tasting (St.).

TUNA, v. a. (Kiung., chuna), to flay, strip off the skin; niana ya matúni *is that portion of meat which is given to the man who flayed a slaughtered animal (cfr. kinamisi);* (2) *to swell, to get cross (St.?)*; (3) v. a., *to lick out with the fingers (Kid., ku gomba).*

TUNIKA, v. n., to be flayed, to lose the skin.

TUNDA, s. (la, pl. ma—), fruit in general; tunda la mti, la nti, &c., fruit of the tree, of the ground, &c.; matunda moma matáno katika ulimongu. The Muhammedans say, *there are five good fruits in the world, viz.:* (1) la pepóni, (2) la elágiri, (3) la mágribi, (4) la faha, (5) la mtononi or juani, viz. la dóhori, and la ol-shári—consequently three fruits during the cool season, and two fruits growing during the hot season. This mystical representation refers to the five prayer-times of the Muhammedans.

TUNDA, v. a. (= ku angúa), to pluck fruit off the tree and cast it down to the ground = to get down fruit from a tree, e. g., ku tunda (or angúa) madáfu, makanja, mapóra, ritória inaémbe, &c.

TUNDIA, v. obj.; ngúe ya ku tundia, or upembo wa ku tundia, or angulia maembe, *a hook with which to pick down fruit from; vid. upembo; vid. ji-tundia.*

TUNDIKA, v. n., to hang up, to be suspended.

TUNDÁMA, v. n. — kúa mangi, to be accumulated, to be much; maji yatundáma kwanza, yawo mangi, kisha utéke, *let the water first trickle and accumulate, then draw it. Hence tundama, to drip slowly (maji yalíze kwanza) and collect at the bottom of a pit or well; (maji yalízáyo yanatundáma, yanaketi pamoja katika shimo) (cfr. tuáma).*

TÚNDU (ya, pl. —za) (Kinika), fruit = tunda (la, pl. —ma) in Kisuah.

TÚNDU, s. (ya, pl. za) (or MATUNDU), hole, a cage, a nest; ku súa or subúa tundu kua koké, *to bore a hole with the borer;* tundu la usso, la moyo? tundu ya púa, *a nostril;* tundu la níúni, *a bird's nest; cfr. kitundu.*

TUNDÚA, v. n.; muana huyu anatumdúa (hatta anatumdúa), *to behave silently (to lead a retired life).*

TÚNDÚA, v. n., to be taciturn, to be entirely silent; mtu huyu yuwatundúa hasémi na watu—yuma maza gazi? *this man is taciturn, he does not speak with people; what thoughts has he? The natives dislike such behaviour, from a belief*

that a silent fellow meditates mischief (to be crippled, stunted, not to attain maturity; *Reb. writes dundūā, vid.*

TUNDUALIA, v. obj.; ku-ni-tundualia hapa mlan-gonipangu sipendi, *I do not like that man to stand about silent at my door.*

TUNDUIA, v. a. (otēā), to wait for, to watch, to waylay one, to spy; na-m-tunduiā hatta ni-mu-ōne; Warabai wa-ji-tunduiā nazizao, *but the Wadigo put them under prohibition (R.); (vid. ku funga kata); ku-m-tunduiā, fr. Luke vi. 7.*

TUNDUIKI wa maneno, a scout, a listener, a spy.

TUNGA, v. a. This verb has various modifications of meaning, but the fundamental notion seems to be "to put together, to drive together, to join, unite, to put together in order." (1) ku tunga (or junga) gnombe, to drive the cattle together, to send them to pasture (ku péleka katika niassi or malishóni); ku tunga ku salli, to impel, to urge to prayer; ku tunga mtu; (2) ky tunga niamu ili otindoa kua gnóngo, apáte tukúa, *after slaughtering to tie the pieces of meat together, in order to carry it. The natives tie their portions of meat with ropes, and carry them in the hand; ku tunga vishúsi via samaki, to put together strings of fish, to expose them for sale (five fish tied to a string are usually sold for a pishi of corn; when small fish, the kishasi contains eight for a pishi); (3) ku tūnga ushānga — ku tia katika niúguē, to put beads into strings, to string beads, ten or twelve or fifteen strings (each string containing ten smaller strings) of white beads are usually sold for ½ dollar at Mombas; ushānga hu unatungika vizúri (Kir., ku hunga); (4) ku tunga (— ku tangānia pamoja) wikuba mkadi na rehāni kua sindāno na úgue wa mkindu; (5) ku tunga wali = ku tia wali sahinini ku weka kando ku péleka niumbani katika káramu, to put boiled rice into a plate in order to send it home (to one's family) from a feast; (6) ku tunga mai, muanzo wa ku fania mai ndani ya matumbo, to begin to form eggs in the ovary; kuku yuwa, tunga mai; mtumke yuwaanza ku tunga mimba damu inatungamāna pamoja ku fāniza mana, the woman begins to become pregnant, the blood joining together, to form a child; (7) ku tunga nimbo (— ku bunnī nimbo), to make, to compose songs, to make verses; ku tunga jūo yadāka shehe, to compose a book requires great learning; néno lililo tūngoa ni watu, a matter composed by men; (8) ku tunga unga kua utōo, to winnow (to sift) flour with a sieve (cfr. tenga, s.); tenga za mtelle ziwe jū, zitengāke kando, *to sift the flour in order to make the coarse parts to come up and move to the side of the sieve; (9) ku tunga, to suppurate (St.).**

TUNGA, s., a round open basket (St.).

TUNGALIA, v. obj., to look into, *Rev. iii. 4.*

TUNGAMA, v. n., to thicken, to concreate (ku tulia máhali pamoja); e.g., damu inatungama (vid. tunga, No. 7), inafānia madóngo (vid.), to be steady; niúki watungama (vid. niúki), *that which sits above? (R.).*

TUNGAMANA, v. n., to agree (= kaa máhali pamoja, ku lekéa, ku kutāna, ku oāna) mane-noyāo or mashauriyāo yanatungamāna, yanakwisha ku lekéa, yanakúa pamoja, *their words or counsels agree.*

TUNGAMANISHA, v. c., to cause to agree; wali ametungamanisha watu mashauri mamoja, *the governor united the people in adopting one plan.*

TUNGESA (?), to adjust, dispose of?

TUNGELESA?

TUNGIA, v. obj.; mama ame-ni-tungia aka-ni-tukulia mimba (cfr. tunga, v. a.) (vid. mimba) (tumbo); niúgue ya ku tungia sámaki (vid. Kisimbo), to string fish, to string on a line or wire.

TUNGIKA, v. a. (= cfr. angika, v. a.), to hang up, suspend, to depend upon, to hang from; ku tungika ngáo, to hang up a shield; ku tungika bendera; muendo mukatungike bendera kuenu!

TUNGIKIA, v. obj.; úgue wa ku tungikia kifumbu, a rope with which to hang up the filtration-basket.

TUNGIKUA, v. p., to be suspended.

TUNGIZA, v. a. (vid. ku tungulia); ku tūngiza shú-baka marra moja, to look out or peep out of the window, and withdraw immediately; nioka yu-watungiza kitoa pangúi; tūngiza, not to bore entirely; maji yakitungizua ni uwāngua, when the water withdraws from the wāngua vid. wāngua.

TUNGU (Kiung. chungu), s. (wa), (1) a kind of small ants, very troublesome before the rain; (2) tungu (ya, pl. za), heap, pile; tungu mbili, two heaps (tungu ya mawe); (3) tungu ya masiwa = kitóma kikuba cha masiwa, a large calabash of milk which is sold in the market of Mombas; (4) tungu la mkia watā, a kind of fish having a saw-like tail of nothing but bones—*one-fish?* (tungu la, pl. ma—) (cfr. siafu); tungu ufundo are very large ants. The tungu la mkia is used as a rasp.

TUNGU TUNGU, s., a little animal.

TUNGUA, v. a., to cause to sink, to cast down; e.g., ku tungua (Kipemba) madafu = ku angua (Kam-wila) madafu, to cut off cocoanuts and throw them down from the tree; ame-ni-tungua wao kua habari kali, *he made his spirits sink or disturbed by serious news (e.g., that his brother was*

dead); ku-m-tungúa mtámko matumbo kua mbō rēfu, *jiōka hatta palipo na ufazi (womb), to hurt the woman's belly, &c.*; ku tungúa, v. a., to take down = ku tōa kitu jū = ku angúa; ku-m-tungúa mtu to degrade, to disparage a person.

TUNGO (la, pl. ma—); neno hili ni tafute kua tungo gani hatta ni-li-pata; hatujūi tungozákwe neno hili (*temptation*) (R.)?

TUNGŪKA, v. n., to sink, to be cast down, to be perturbed, disturbed, fallen down; roho ina-m-tungúka (= ina-m-gnoka, ku fania teshwishi or hofu), his spirit is cast down, disturbed, the spirit is, as it were, plucked out by bad news; jiwe linatungúka = linapassuka, lina-anza ku angúka, the stone will fall.

TUNGULIA (Kiung. chungulia), v.; (1) ku-m-tungulia madáfu (*Kipemba*) = ku-mu-angulia (*Kimwita*), to throw down cocoa-nuts for one; (2) ku-m-tungulia kua mato, to throw or cast down for, or upon one the eyes = to throw down the eyes upon one, to see him, to stoop down to see a thing (ku tungulia kua ku ináma), to stoop down and peep into a thing; ametungulia ku zimu, punde amesindu-kána, akili imerúdi, amefufúka tena; fulani ana-ugúka ku tungulia ku zimu, to be moribund, to be sick unto death, to be dangerously ill; (3) to look after the labourers or workmen (*vid. hessa hessa*); ufa wa tungulilia, a peep-hole.

TUNGULILIA; ufa wa tungulilia; *cf. mtunduizi.*

TUNGUZA, s. (la, pl. ma), the love-apple, a fruit (of a red colour) which they put into the mtúzi (*vid.*); *cf. kibe*; *cf. tanguza in Kinika.*

TUNGUMANJI, s. (= kiipu utungu kitókácho wakati wa harri) (*cf. kiwo, pl. wiwo*), exanthema? heat pimple.

TUNGŪMA, s. In Kisegua it means a small kind of calabash (kitóma kidogo), which the *chymers* use. The man who mentioned this term to me, said that he had himself heard a sound issuing from the calabash. If this be true, the charmer must have been a ventriloquist; tūnguri is called kibandúo in Kimrima. At a later period I saw the calabash myself, but I did not hear any sound issuing from it.

TUNIKA, v. n., to be lamed; *vid. tuna.*

TUNKŪA; ku kusa ni tunkua (*cf. púngua*) (mtún-kua) (R.)?

TUNKŪA, v. a. (= ku penda nafsinimuakwe, ku tāmiki roho), to lust after, to long for; natúnuka mtu huyu, nadáka ku fania rafiki nai, I have an affection for this man, I wish to make friendship with him, to be fond of, to be in love with; kitánusi ametúnuka mtu huyu, na tewa amé-in-lá, the evil spirit Kitánusi had a propensity toward this man (he desired to destroy him, and there-

fore instigated the fish to devour him). The fish itself did not know it, but the evil spirit which, in the idea of the natives, resides in the deep, induced it to eat the man. Kitánusi means properly "a whirlpool."

TUNUKIA, v. obj., to present one with, to make a present to; tunu ya ku tunukia mesgidi, to make a present to a mesgus; ku-m-tunukia kitu jama; ame-ni-tunukia kofia = ame-ni-pa kofia adia, he has made me a present of a cap = ame-ni-pa tunu kofia tunu.

TUNUKIWA, v. p., to be presented.

TUNŪ (or THŪNŪ), v. n., to turn or twirl? (R.)

TŪNU, s. (ya, pl. za), a rarity, a choice gift, a present; tunu ya mwa, a present of sugar-cane; tunkisi (*Erh.*), a rarity, a token of affection; watu wanona tunu leo, the people have seen to-day a rarity, e.g., a female ventriloquist from Uniamézi (14 Jan. 1868, R.); tunu ya mesgidi (kitu cha pambo, kitu kizuri).

TUNULIZI, s. ? (R.)

TUNZA, s. (la, pl. ma—) care.

TŪNZA, v. a. (= ku linda) (1) to guard, to keep, to take care of; ku tunza akili, to guard one's mind or understanding, to take heed, to beware, to look upon; siku-m-tunza sana, I have not looked upon him well or aright (*vid. angazia*); (2) v. n.; ku tūnza wásáha; wasáha watunza, wafura or wakusanika mahali pameja; wásáha wa-ni-tunza sana magúni, or ipu latunza, wásáha kúa ngi = lufita ndúni, hatta kúa telle, the boil gives much pain, from the swelling which lasts until suppuration has taken place; to fester, suppurate, draw together.

TŪRĀ, v. a., to throw away, cast, sling, dart; ku tupa, to be cast; *fig.*, to transgress; e.g., baiti; ku tupa mato or nuthari, to cast the eyes, to cast a glance; ku tupa kua kombéo, to sling.

TURIA, v. obj., to throw before or to throw at, to pelt with, to deprive one of, to defraud of; wa-ni-tupia ntiyangu kua ku penda kú lá; ku-m-tupia mukono, to nod, to make a sign; fāraai mzoofu wa ku tupia, a horse used to run quickly.

TUPILIA, v. obj.

TUPILIWA.

TUPIWA.

KU TUPA MKIA (gnombe), to wag the tail.

TŪRĀ (or DŪPA?), a file.

TŪRĀ (*Erh. túbā*), s. (ya, pl. —za, or matúpa), (1) a bottle; tupa ya ku tilia mafuta or mārachi, a bottle for oil or scents; (2) tupa ya mīdāni ina-passúka or inatumbúka, inavundúka, ku toka maji, ku legéza uke (kuma), mana spáte teléza, the bladder (as it were, the bottle) of a parturient woman bursts up, to carry off the water, to make way in the vagina, that the child can slip.

through; mke anavunda tupa, ataviá sasa, úke unalegóa, nji unafuáta.

TÚPU, *adj.*, *naked, bare, empty*; úrongo utúpu, *a bare lie*; Mkamba ni mtupu tupu, hana ngúo, *the Mkamba is naked, has no cloth* (asiekúá na ngúo); amekimbá na mikono mitúpu, *he fled with empty hands* (hukúá na kitu kábisa); Mkamba huya-yu tupu; Wakamba hawa wa tupu; Wakamba wenda tupu; Wakamba ni watu wendao tupu; mtu alie tupu, *a naked man* (seldom mtu mtupu); mtúpu *is* = mesikini; chakúla hiki ni ki tupu (hakina kitowéo); waume watupu *means brothers*; watu walio tupu sidaki ku ona; tupu ya watoto hawa ya-ni-sigitisha; ku enda tupu hukú kua watoto hawa sikupeendi; kijana kitupu, *a naked boy*; túpu túpu (*intens. form*).

TURKI (wa, *pl.* Maturki), *a Turk, pl. Turks*.

TURUHÁNI, *s.* (ya); tupime kwanza samli na kitomachakwe, punde tutóe turuháni, *i.e.*, tuangalió uzito wa kitóma pekeyakwe, *let us first weigh the butter and its calabash, afterwards let us make the subtraction, i.e., afterwards let us weigh the calabash separately*; *vid.* dorokhani, *s.*, ku tóá torokhani, *to equipoise*.

TURUPÚKA (or TURUTÚKA), *v. n.* (ponióka), *to escape from a trap or noose, to slip out, to escape*; ku turupúka mukonóni = ku teléza mukononi, *to slip out of one's hand*; *e.g.*, kuku; ku turupúka uguéni or tánzi, *to slip out of the rope or of the knot of a rope* (*e.g.*, a bird which has been caught); *vid.* sumbika, *v. n.*

TURUPUSHA, *v. c.*

TURUPUSHIA, *v. obj.*

TUSABI (or TESBIHI), *s.*, *a string of beads used by the Muhammedans for counting their prayers, a rosary*; *vid.* tesbihi.

TUSHA, *v. c.* (*cf.* tũka, *v. n.*, *to become lean, miserable, contemptible*), *to render or make contemptible*; (2) ku tusha roho, *to pick up heart so that it becomes quiet*.

JiTUSHA, *v. refl.* (= ku jiharibu); ku ji-túkánisha, ku ji-túkiza kua watu, *to spoil oneself, to render oneself contemptible with the people, to show one's weak points, to show one's deficiencies, to commit or expose oneself*; mana huyu alikua mema, mzuri alipatóka mafiázi, laken sasa amejitusha, ameháribu surayakwe kua ku jipótia muiliwakwe kua wanda, na mambo mangingo ya uzuri; sasa anatókũ, hapendézi watu sana tena, *this boy was pretty when he was born, but he has ruined himself, he has spoiled his countenance by disordering his flesh with antimony and other cosmetics—now he is contemptible, miserable, and no longer pleases people*.

TUKI TUKI, *s.*; *vid.* utusitusi, *cf.* gutari and ufuru-furu.

TUSSA (or TUZA), *v. a. and v. n.* *This verb has various meanings.* (1) tussa, *to get off*; *e.g.*, dan latussa, *the boat gets off*; (2) *to flow, to trickle down, to be thin or watery*; kionda oha tussa, daua heishiki kábisa, *the wound flows, therefore the medicine will not stick to it*; úji watussa, *the gruel* (*vid.* uji) *is watery, not thick*; unakúa maji or umefaniamaji matúpu, *it became water, became quite watery*; maji jatusse mashizi ya júngu, yapate oáma, *let the water flow into the soot of the pot, to soften it*; ku fania wino, *to make ink*; ewe mana usugúe mashizi ya jungu na maji, utusse wino, na sasa wino unatussa; mtúzi utusse or utúze, or ulegéze wali, or wali upate legéa, ndipósa ukafánia mtuzi; ndiosehabu ukafunioa mtuzi, or ndipo ukafanioa mtúzi, *the broth is to render the dry boiled rice more fluid; this is the reason for which broth is made, viz., to convey some fluid substance to the boiled rice which is not relishable without moisture. There must be ghee, or meat broth, or fish, or herbs, &c.* Mtuzi unatuzi, *after the meat has been taken off and the broth alone remains*. Mtuzi ulikúa mo-ma, mbona unatuzi ukama (or kana) maji ya mtungini; (3) *to get well after sickness*; (4) *to give presents*; watu watenáo ni ku tussa; wa-tussa tussa; tunateza ngóma hatta kuna kucha, bassi tutéze tuzoyétn tuna túza; (5) *ku tuza damu, to run down with blood, to bleed very much*; (6) *ku tuza móyo, to calm or compose oneself*; (7) *to waste, to decay, to die away, to become impoverished*; kiwambáza kunatuzi kua mvúa kikafania vinúdu núdu.

TUSSA, TUSIKA, TURUSIKA (*vid.* matózi); tutusika = pumsika, *to rest?*

TUTUSHA, *v. c.*, *to despise?*

TUSSI, *s.* (la, *pl.* ma—) (*cf.* jinenza or jenéza); tuss la ku tukulia meiti, *a bier on which a dead person is carried to the grave*; (2) tussi or tuzi (ya, *pl.* za), *the frame on which the bridegroom is carried at the time of ongóya* (*vid.* ongóya); tuzi ni wa watu waongóyo.

TUSSO (or TUZO), *s.* (ya, *pl.* za—), (1) *a reward for play* (*vid.* tussa or tusa); (2) tuzo katika dau (*scil.* ku sáfri kuenda Unguja), majira ya kussi, *is the time of getting off on a dhow to Zanzibar*; watu wana tuza (*cf.* tua), *the people get off*; si jui tuzo ya ku-mi-tuza hatta aki-furahi nafsiyakwe (H.).

TUSÚA, *v. a.* (= ku-m-tahayariha), *to put one to the blush, to disgrace one, e.g., by refusing one's petition*; *vid.* susúa.

TUSÚKA, *v. n.* (susúka) (= tahayari), *to be ashamed, confounded, disgraced*. Mzungu haku-ni-pa kitu, mimi natusúka, *I am disgraced*.

(an expression which scoundrels and beggars often use in the presence of the Maungu = European).

TUSOIRA (luswira, St.), a picture.

TUTA, s. (la, pl. matuta), a heap of earth, a raised bed for planting sweet potatoes in (St.).

TUTI, s.; mti wa tuti, mulberry (St.).

KU TUTIWA v.a. kita, to give one a thing after the other.

TUTU (TUDU, R.), s. (ya, pl. —za), a wart; kitu kidogo kimesho muilini, kitokájo kana péle, laken ni kigumu kaga sugu (callosity), pimples or pustules like polo (itch); pana lútu (dutu) hapa kama mimba, here is a jutting out like in pregnancy.

TUTU, s., vid. msombo.

TUTU! leave it alone! don't touch! used to little children meddling with what they had better leave alone (St.).

TUTÚA, v. a.; ku-m-tia tutúo, ashike taminúa, to give one a promise, to raise his desire, to make a false show, to deceive; ku-m-tia kishindo, to amuse one with a promise, e.g., to marry a female, who rejoices, but finds herself afterwards disappointed; cfr. ku-m-shaúa, dangúnia.

TUTÚKA, v. n.; mtúka ametutúka, bashúka, the woman has been deceived, the matrimonial promise not having been performed; (2) tutúka, or tutúka, tutusika, to rise in little swellings, to come out in a rash (St.).

TUTÚKA, v. n., to throb.

TUTÚSHA, v. a., to despise.

TUTUZIKA, to rest (?).

TUTÚWA, v. n. (= ku ngúruwa, v. n.), to rumble, bounce, rattle, e.g., majango yatutúma matumbúni, the intestines rattle in the belly; matumbo ya-m-tutúna, his bowels rumble, to make a noise of bubbling, to boil up (St.); (2) Rádi yatutúna leo, rádi yatutúma hapa leo (vid. radi), there is rolling thunder here to-day.

TUTÚMOA (or TUTUMUA), v. n.; mana hayu amotutúmoa ni matumbo alipokúla madembe mangi, this boy got rumbling of the bowels in consequence of having eaten too many mangoes.

TUTUMIA, v.

TUTUMIKA, v. n.; mukonowangu leo unatutumika = fura, to put into, to drive in, e.g., to thread a needle, to press in in boring.

TUTÚMKA (or TUTUMUKA), v. n., to be driven up, blown up, to swell up; matumbo yatutumka (= yafura) kua ku shiba mno; cfr. ku wimba wimbwa.

TUTUMUKA (and TUTUMIKA) -- ku fura.

TUTÚMSHA (or TUTUMUSHIA), v. c.; ku tutúmshea matumbo = ku fúriha or futúza matumbo kásidi, to cause the belly to enlarge, swell on purpose (e.g., by children at play, who enlarge the belly on purpose); matumbo yame-m-tutúmsa.

JITUTÚMSHA, v. ref.; ku ji-tutúmshea kua maneno, to boast, to brag (= ku jifutú, ku jisifu, ku ji-tia kibúri or usáfíhi).

TUTUMÚA (or KU DUTUMÚA; both forms are used), v. a.; usishike kua utelezi tutumúa! ki-tutumusho sana, mtu atukuaye mzigu pekeye, yuwainulia tu, hadútumúi; ku-ji-tutumúna, to gather oneself up for an effort (St.), to throé (?).

TUTUMUSHA, v. a.; leo tuna tutumushua ni watoro, hatujui kuamba ni Wasogú -- Kimw. fukúzua (R.), to chase, drive away.

TUTÚO, s.; una tutúo wewe = rokho ndogo, faint-heartedness, dissatisfaction, haste, greediness (R.).

TUTUZIKO, s. (rokhoni muangu naona tukuziko), throbbing of the heart?

TUUKA, v. n., to happen = ku angukia (Phil. 1. 12), (Sp.).

TUZA; ku tuza damu, to run down with blood, to bleed excessively.

TUZANIA, v. n. (Kiamu), to come to an agreement.

U

U, thou art; wewe ú kipumba, thou art a black-head.

U'A, s. (la, pl. maúa), (1) flower, blossom; maúa ya mitáni, flowers of the forest; úa la muimba, bloom, blossom of the mango-tree; úa la mti lito kálo tundo, laken halitasa kúa wasi (blossom), likipambua ni wa wazi (flower); úa la mfénesi, the blossom of the bread-tree; the natives have the superstitious idea, that if they put the blossom of this tree into a box, they will have much good luck (ku pata rehema); (2) úa (wa, pl. niúa),

an enclosure around a house or yard, a fence; úa wa niassi, wa miti, wa makúti, ku siba watu (cfr. ugo); ua wa mabúa, a fence with nitama stalks; ua wa makúti, an enclosure fenced with planted cocoa-nut leaves; cfr. uga (pl. niugo), hedge.

U'A, v. a., to kill, to murder; ku úa makáfi, to blunt or dull the edge or point.

UÁKA, v. rec., to kill each other (Kimw. and Kipemba ku wána = pigána).

UAWA, v. n., to be killed (rapidly uttered, ku wawa).

ULIA, v. obj.; ame-mu-ulia ndugúye, he killed his brother for him or in his absence, in his favour or in spite of him; tu-mu-ulie mballi, let us kill him out of the way; ku-mu-ulia makali ya kissu; fimbo ulio náyo ndio uuliáyo níka.

ULIWA, v. p.

ULIANA, v. rec.; wameuliana nduguzáo (watu).

ULDUT, s., enmity, hostility; cfr. ^{عدو}عدو, hostis; ^{عدوى}عدوى, hostilitas.

ULFU, s., side (vid. ubáfu and mbafu, s.); cfr. ki-wambáza.

UAHADI, s. (cfr. áhadi) (wa), covenant, agreement; ku pana uáhadi, to make a covenant, an agreement.

Native song:

Uáhadi wa mana sai (= muunguána, free man)
hááti
yakwo kálíma (= neno),
jawábu linga-m-songa, afumílía héshíma
kaenda muendo ngisi ngisi
akienda akirúdi niúma
matikiti na matango ndio maponéa ndú (ku pona ndú)
akiangonda tési na omo atarudia ngamáni.

I.e., a free man does not forsake his word; though his circumstances may become complicated, yet he sticks to honour; he does not walk like the fish ngisi, which goes and comes back (or goes sideways); he eats poor things and pumpkins, to allay his hunger (i.e., at the time of famine he uses poor food, yielding to the circumstances—though he has sailed to a far country, yet he returns to his own land in spite of the famine, because a free man does not flee).

UAILI (UWAILI), s.; ni-ku fanie jawábu lisilo wáfiki sheria, lisilo fuata ndia ya sheria, injustice; cfr.

عَلَّ, declinavit a justo, injustus fuit, excessit justum modum, plus justo exegit in decimis.

UAJISI (= usira?).

UAMINIFU, s. (wa), fidelity, faithfulness; vid. amínifu, ámini, v. n.

UANDA, s., a court, a yard; vid. uwánda (uánda, uánja, uwánda).

UANDIKO, s. (wa), a plaster (ku andika, to apply a plaster).

UANGAVU, s. (cfr. ku angáza); uangávu wa mato, illumination of the eyes.

UAPÓ, s. (wa, pl. niapo), an oath; cfr. ápa, kíapo.

UAMABU, s. (wa), n.p., Arabia; ku nonda Uarabuni, to go to Arabia.

UASHI, s., the business of building; cfr. auuahi.

UASHI, s.; uáshi wa niúmba, the building or construction of a house (with stones) (cfr. ujéni) (vid. waka); cfr. uháshi (wa), masonry.

UASSI, s. (wa), a falling off, desertion, abandoning one's party, apostasy, rebellion; wali amafania uassi kua sultani = ameassi kuakwe, kaendi kuakwe, ha-m-fuati tona, the governor raised a rebellion against the king, he does not follow him any longer, he has left his party (vid. ku assi); mtuma amofania uassi kua ku assi kaso, the slave has deserted his home, there where he was, or where his companions are; cfr. ^{هسي}هسي, rebellis, inobediens fuit.

UATU, s.; vid. simda.

UAUPE, s. (wa), whiteness.

UAUSI, s. (wa), blackness.

UAWA; vid. áa, v. a., to kill, to be killed.

UAYO, s. (wa, pl. niayo), footsteps; vid. wayo, the sole of the foot, a footprint.

UBABI; ubabi wa ku lia (R.)?

UBABUA, s. (wa); ubábua wa mtoto, a soft food for children, a child's pap = uji mzito, thick pap (ubábua or ubábua).

UBADI, s. (wa), lean-to (a house)? Erh.; vid., ubáti.

UBADU, s. (Erh. ?), cfr. ubatu wa sífuri.

UBAFU, s. (ubávu) (pl. mbafu), rib, chest; mbavúni, at or in its side; ubafu hu nlio lalia ni mema (R.), ku keti kua ubafu or kua upande, to recline (like the Jews); nalalia ubafugani leo?

UBAHILI, s., avarice; vid. bahili or mbahili.

UBAINIFU (or UBEINIFO), s. (wa); ubainifu wa ku beini or tambúa neno, proof, evidence, argument cfr. beini, v. a.

UBÁLE, s. (?)

UBÁLEGHI, s., puberty; cfr. bálehe and báleghi.

UNÁMBO (wa, pl. mbámbo) (sa); (1) = mfúpa my-embamba wa kuku katika mbáwa, shina la báwa maungoni, the bone of the wing of a fowl (birds in general) (cfr. mbambo); (2) ubámbo wa ku ambia ngoma (pl. mbambo, za) (Kinika) = Kiowa-hili ubungo (pl. mbángo, za) wa ku ambia ngoma; ku tia nima ubamboni, vtd. bána in Kiniaasa, to fix into or between, e.g., meat into a stick slit at one end, in order to roast it (ubambo wa nima).

UBÁNGA, s., the piece of wood with which the natives beat the threads in making taraza.

UBANI, s. (galbanum, s.), frankincense, brought from India. It is different from ádi (wa Barawa, coming from Barawa) which is a tree (ubáni vibázi via m'li); ubáni ni mafukiao; ubani is a gum, but ádi pieces of wood of an odoriferous kind.

Uba, s. (*Dr. St. writes ubaa*). (wa), board, plank, pl. mbáo (mbáu) (aa); ubáo una dengo (mabáo); báa la ku andikia, a writing board.

UBAKIRI (ubúruda = upépo).

UBAISI, s.; *cf.* baaisi (baaisi) bargain? ku fánia baaisi, to make a bargain (P).

UBAIS, s.? n'da-u-shinda na ubasi? (R.).

UBÁTI, s. (wa); ubáti wa niumba (*cf.* shuli and túka), the middle, on side part of a house, a lean-to, a pent-house, a shed sloping from the main wall.

UBÁTILI (*cf.* Arab. *Yā*, vanus, frustra fuit; mtu wa haki hāmuni ubátili, a just man does not judge unrighteously).

UBATILIFU, s.

UBÁTU, s. (wa), pl. batu; ubátu wa sifuri, a brass plate (pl. batu, za); *cf.* utassa (wa), pl. tasaa (za), vital, a round brass dish brought from India (R.) the ubátu is used in punga (*vid.*) and in dancing with music.

UBÁWA, s. (wa, pl. mbáwa), feather of the wing, a wing feather, but mabáwa ya ku rukia, wings; *vid.* báwa, s., wing.

UBAYA, s., badness (wa).

UBEKESA, s. (*Reb.*); ku sikia kua ubekesa, probably for upépasa; *cf.* pepésa.

UBEJO, s.; *vid.* beja, v. a. (bejana), R.

UBELEKO, s., a cloth worn by women, and a present given to the bride's mother on a wedding (St.) (probably from ku péléka, to send, a sending).

UBEMBE (*cf.* mbembe = ukúare), whoredom.

UBEMEDI, s. (wa), coldness (beridi and baridi); *cf.*

ج, frigidus fuit.

UBETI, s. (gubeti, kubeti??), the head or prow of a vessel; the uboti makes the difference between a Bagalo and Ghanja.

UBIFU, s. (wa), ripeness; ubifu wa émba = lililo • ívae

UBINDA, s. (or UWINDA) (*cf.* binda) (wa); ku ji-piga ubinda kana Baniani, to tie one's cloth right over the privities behind and in front, as the Banians do, to pass the ends of the loin-cloth between the legs and tuck them in, as is done loosely by the Banians, and tightly by men at work (St.).

UBINDO, s.; ubindo wa mkéka or jamfi, selvedge, border (of a cloth).

UBINGU, s., heaven (wa), pl. mbingu, the heavens, skies (which is more in use); ubingu wa niota, the heaven of stars or starry heavens (= ubingu uousi álio na niota); when the Muhammedans speak of seven heavens, they say: "mbingu sina tábaka or tábiki sabaa," the heaven has seven stories or divisions; ubingu wa kwánza, wa pili, wa tatu, wa n'ne, wa táno, wa sita, wa sabaa.

UBINJA, s. (or UWINJA, *vid.*, and UBINJA), a whistle; ku piga ubinja or mbinja (mbinda, St.) or uwinja, to whistle.

UBISU, s. (wa) (*cf.* bisha, bishana), a job, impertinence, refractoriness, want of good manners; ku-m-fanizia or ku-m-tesa mshá, to job upon one.

UBITI, s., freshness, greenness (wa) (*cf.* biti), un-ripeness, rawness (uwiti).

UBÓNE; wambamba? (R.); *cf.* pambo in Xiniassa.

UBÓRU (or UBÓVU), s., rottenness, putrefaction, corruption (different from upófu and ubáya).

UBÓMBO, s. (R.)?

UBÓNDU, s. (wa), a kind of grass (uniasal) which gay women put into their ears for ornament; *cf.* mbóndo.

UBÓNO, s.; *vid.* mbóno.

UBÓKA, s. (wa), greatness, power, strength; *vid.* bóka.

UBÚA, s. (wa) (*vid.* búá); ubúa wa mpunga or ma wolle.

UBUÁNA (= ubábua) (= uji wa mtóto), pap, a soft food for children.

UBUÁNA, s., lordship, mastership; ubuána ni ungi, to play the lord or master in idleness, to come the noble lord over one.

UBUÁNI, s.; mahindi madógo madógo ya ubuani (R.).

UBÚGU, s. (wa, pl. mbúgu), a creeping plant, a creeper (uliotatia mti), a kind of willow of great use in binding loads, &c. (ubúgu wa intória, mti muembamba wa ku fungia niumba).

UBÚBUI, s. (wa), dumbness; *vid.* búibui, which means "a spider."

UBÚKU, s., reprobateness; *vid.* bukua, v. a.

UBÚMBO, s.? (R.).

UBÚYU, s., the inside of the calabash fruit; *vid.* mbúyu.

UCHÁCHE, s., littleness, scantiness, insignificance; uchache wa moyo, pusillanimity; *cf.* chache, adj.

UCHÁCHI, s. (wa), fear; *vid.* kú ché, to be afraid.

UCHÁVU (or UCHÁVU), s. (wa), filthiness; *cf.* nichafu.

UCHANGA (or UJANGA), s. (wa), smallness, littleness; *cf.* utámbo nchanga.

UCHALO, s. (= kulla siku, kulla ku kicha, kulla uchao kaziyáko ni hi), every morning (dawn) is this thy work, lit., as often as thou causest it to dawn (u (thou), o or yo scil. sika); kucha, to dawn (R.)?

UCHÁWI (or UTÁWI), s. (wa), witchcraft; ku fánia ucháwi, to practice witchcraft.

UCHIPÚKA (pl. chipúka), a shoot, a blade of grass (St.).

UCHÓFU (or UCHÓVU) (wa), tediousness; *cf.* mshá.

UOHU, s., a *longing* (St.).

UOHUKU, s., a *kind of rice*.

UOHUKUTI, s., the *leaf-stalk of the cocoa-nut leaf* (St.).

UOHUNGU, s. (= utungu), *bitterness, poison, pain*; e.g., *dausa ya uchungu or merely dausa uchungu* (bitter medicine).

UDADU (wa), pl. toda (za), a *hedge for catching fish* (Er.) (?)

UDAGO (wa), pl. ndago (za) (vid.), a *kind of weed*.

UDAFU (rectius uthaifu), s. (wa), *weakness, debility*; cfr. daifu or thaifu.

UDAKU, s. (wa); (1) a *precipitate protest or opposition raised against the plaintiff before the judge has given his sentence upon the matter in question*; udaku wa ku dakuliza maneno mbelle; ku-m-dakuliza mbelle ku sema, muamzi asitassa ku kata maneno; (2) *blabbing, vain talk* (= ususi), to report to others what one has heard with or from one (mtu huyu ni mdaku, na kazi yakwe ni udaku).

UDALLA, s. (pl. ndalla); ndalla = viatu via ngofi ya ku saffiria barra (tabaka moja), ndalla si kitu kegni amali, si kitu bora or joma, hakina amali, *nothing of importance*.

UDAMBI, s., *vid.* mgnao.

UDAMINI, s. (rectius uthamini) (wa), *bail, surety*—thamini or thumana; mtu huyu ni uthaminiwangu or thumanayangu or thamininyangu, *this man is my surety, bail*; cfr. ضامن, cavit, spondit, sponsorem fecit.

UDANGANIFU, s. (vid. dangania, v. a.), *deceit, cheat, also whoredom, fornication*.

UDANU, s., *splinter*.

UDEFU (or UDEVU), s. pl. ndofu (za), *one hair of the beard*; udofu hu mmoja.

UDEHIRIFU, s. (rectius uthahirifu) (wa) (Arabic جه), *manifestation, laying open, demonstration* = ku deherisha or thahirisha neno, kulla mtu a-li-jue, to show, prove, make clear, evident, in order that everybody may know a matter.

UDENGEELE, *vid.* utengolele.

UDENKUA, s. ? Reb. compares it with the word "uisiwa," which refers to the distance of land from the sea (not in reference to depth).

UDI, s. (wa) (Arab. عود), an *odoriferous tree, small pieces of which* (vibanzi via mti) *are exported and sold*. The wood is used for fumigation (mafukiko). It is chiefly brought from the interior of Barawa in the Somali country. The udi must be distinguished from ubani and ufumba, which are gums. Udi wa Barawa, wa sheleri (a town in Arabia), wa Hindi (India);

miti ya ku fukia ngao, muli, &c. Reb. takes udi also for wanda wa manga; ku ji-pakia wanda wa manga (stibium, antimony), this is doubtful.

UDI, v. a. (rectius uthi, vid.), to *vex, molest one*; watu wame-ni-uthi kua kufania kelele, &c., *the people vexed me with their noise*.

UDIA, s. (rectius uthia), *trouble, hardship*.

UDIKI (or UTRIKI) (wa) (pl. thiki) (Arab. مضيق), *affliction, distress, oppression*; miguu uthiki or thiki hana jakula, hana ngao, &c.; hawazi ku ji-inia or inulisa, watu wana-m-thiki, a *distressed man has no food, no clothing, &c., he cannot lift himself up, the people oppress, afflict, vex him*; cfr. مضيق, arctavit, pressit aliquem res.

UTHIKA, v. n. (vid. uthi), to be *vexed, molested*, e.g., by the noise of people.

UDILIFU, s., *imbecility, littleness, insignificance, poorness*, e.g., pembe hi udilifuwakwe heikoshi roali mbili, ni thaifu mno, *this piece of ivory, on account of its smallness, undoubtedly costs no more than two dollars, it is very insignificant*; cfr. ذيل, abjectus vilisqne fuit.

UDIRIRU, s.; ku-m-tongelea, to *cause trouble or mischief to one*; cfr. utiriri.

UDOFU, s. (cfr. utofu), (pl. dofu) (cfr. usofu), *absence of leanness*; udofu wa muli of the body; (2) *poverty, want of property*; udofu niumbani-muakwe, *there is poverty in his house, hana kitu* (ku toa kua na kitu); udofu dofu, rectius utofu tofu.

UDOGO, s. (wa), *smallness, youth*; cfr. dogo.

UDOHODUHO, s., *little* ? (R.) *littleness* ?

UDOLE, s. (wa) (pl. ndole, za), a *finger* (vid. ujanda); kidole, *the little finger*; mukono yuna ndole tano = ukuja or ukombe, *the finger-nails*.

UDOMO, s., *ninmba ya udomo*, (R.)

UDONGO, s. (wa), *clay*; udongo wa ku finanga wiombo, *potter's clay to make pottery-ware*; pl. ndongo (za) = nti ngumu (= mgnandognando) hawazi ku timba ela kua mvua, *hard soil which can only be dug in the rainy season*; udongo is also a kind of earth used to mix with lime and sand in preparing mortar.

UDU (rectius uthu), s.; kua athu = kua polepole, kua vizuri or heshima, haku-m-tupia, *softly, gently, reverently*.

UDUI, s. (pl. ndui); ndui, *small-pox*; cfr. ndui.

UDURISHA, rather utharisha, v. c., to *accuse*.

UTHURU, v. n.; ku uthuru, to *excuse*.

U'DURU (or THURU), s., a *sudden occasion*; alio ondoka nami n'litukiwa ni fidura wa ku-kudaka, *no sooner hadst thou gone than I had need of thee*; cfr. ضرورة, necessitas, indigentia.

UMKUNDU, s, reddishness; cfr nickunda, or kunda.

UULEKÉFU, s (vid lekés, lekés), attention, uulekésu wa ákili, clearing up or explanation of dark sayings

UULEKO (or MULEKO), s, pl uuleko, a cloth in which the mother carries a babe at her back, cfr mberekéro in Kisiasa

UULEKO, s (lekés, v n), direction (to a place) (= makábala, upánde), turn way

UULÉWA, yadala uel'wa, sct, the playing of mate (R) ?

UULÉ (or UWELE), s (wa), pl nduelle = makongo, pains of sickness, sickness (cfr ugonjo i, ugonjo n, mnelle), uelle wa mato, ophthalmia, uelle wa viungo, rheumatism

UUMBA, s, thinness

UUMBE (or WEMBE), s, a razor, pl nimbé

UUMBEF (vid wembémbé, s (m bu), an insect (like a bee) (yuwalania usali kidógo laken itamu) which yields a little but sweet honey

UUMBE, s, a certain sickness ? (It) a disease in the chest, which the Wayunia know how to cure by burning or cauterizing

U'ÉVDO, s ? maondo ? going (ku enda or ku enend i, to go)

UENDILEO and UENDILEWA, s, c y intama hauna uendeléro or uendileo, the maize is soon consumed, it does not last long

U'ENZI, s (= ush'cha), lit, chairship i e, dominion, authority, sway, mta alio na uenzi or miki (vid enzi), a ruler, chief, cfr tawala

U'IRÉU, s (Arab Q), cleverness cunning, contrivance, device, uel'fu wa ákili nongi, artful ness, trick, joréfu ueréfu wa ujinga, foolish prudence, ana ni tóá, sina uer'fu wa ku íamú (not íania), he has dismissed me, I do not know what to do

U'ÉLOPE, s whiteness.

U'KUBI, s blackness

UFA, v n, to become cracked

U'FA, s (wa, pl. mufa) (cfr Lule xvi 26), kuna kíña ufa ukú, rent, cleft, chup, mufa ra kibu, ka tia ufa, to crack, ku toléwa ufa, to be freed from the fear of death, umé ki tia ufa kikomke hiki, you have cracked this cup

UFAPANUKI, s (cfr tafanua, to reveal, to blab out to report), revealing, reporting, especially blabbing out secrets, and throwing into one's teeth the benefits which one has received from the other, a n tukia na ufapanuwakwe

U'FAU (pl fagio), a broom, a brush, cfr ufagio, s, palm-leaves used to sweep with.

UFHAMU, s, memory; ufhamifu, understand ing

UFALME (or UFALUME or UFALUME) (= wshaba), chieftainship, kingship, kingdom, royalty.

UFANISI, s, ufanisi wa neno hili or wa mambo haya sikujúa.

UFANISHA, s, the beauty of language which is ascribed to the Kuruaní (Quran) (Arab. فصاحة), cfr فصيح, fluida et vitus libera oratione disertus fuit

UFERHILI (or UFERHILI and UFERHILI) (vid fithili) (= ki buri) (فهل), pride, arrogance, insolence, adaka mambo bora asio-ya-fihila, ku mnona mta awakua kadiriwakwe (R)

U'FI, s (pl mufi, fa) (ufi wa mufi), sting

UFILAGIO (or UFIAGIO), s (ufilagio wa ku filagila tuka) a loom brush, besom (pl filagio (fa) or mafilagio, ya) (cfr ufilo), the leaves of a palm, used to sweep with

UFILAZI, s, (1) (mifiko wa tumbo hiki filo mana) womb, (2) ufilazi (ufilazi wa ku via - mafiloko ya muna), the act of giving birth to the child, kuni ya numa the after birth

UFILUWA, or فدية, a ransom, cfr فدا, redemit, libavit (dato lytio)

UFILUWA, s, ufiluwa wa totha - mapunguza ya futha (vid fithila v a), securing a man's goods for debt

UFILU (or UFIWI) s (wa) lateness, slowness, indolence, sloth, tardiness

UFILU s (vid filisi) the deducting or taking away a man's goods for the payment of debt, cfr فليس, in pt fuit, incipit promulgavit aliquem iudex

UFILU, s sport jolt fun, reproach

UFILUWA, s, ufilu

UFIMANI, s (cfr فسد, corruptus fuit; فساد (corruption), vice

UFIMI, s, gum

UFIMISI, s (vid kifishini) mifishini hatta nikewe a mu ambie mcho, all that he thinks or does ?

UFIMISI, s, fault, vice, cfr فسق, scortatus fuit, corrupti فسق improbus, nequam

UFISI, s an edging or binding round a ufarusha, vid mfarusha

UFITINA, s (wa) (- ukulata) (فتنة), sedition, abettor or instigator of enmity (asoma ufitina)

UFITU, s (pl fito za) ufito wa ku paufia mumbaba, ku funga pa la mumbaba, a thin stick, thin pole which the natives use as laths in erecting the roof of the makuti thatch on their cottages.

UTITHULI, *vid.* ufethuli.

UFINI (pl. fiai, za), *the gums* (St.).

UFO, *s.* (Kin. lumfo).

UPPILIBA, *v. a.* (= ku sanja kifupi), *to abridge* (e.g. a book).

UPU, *s.*, (1) *death, the state of being dead*; ku zimu kuesa rudi ufu, *refers to food which was left remaining, which, as it were, was about to be buried* (R.); (2) *ufu wa nazi, a rasped nazi, i.e., that substance of the cocoa-nut which has been rasped on the mbuzi, but not yet strained or filtered in the kifumbu or with ndifu* (vid); *opp.* jija.



UPUŦO (or UPUPULIO), *s.*, *revival, resurrection*; *vid.* ku fufua.

UPUŦUPUŦU, *s.*, *tepid, lukewarm*; maji yaliopata nŦugufugu, *tepid water* (ufugutu).

UPUGUTTO (wa mŦotto), *wa nazi, tepidity, a scraped cocoa-nut*??

UFUHA, *s.*; *mapepe ikafania maŦa* (ufuha); *cfr.* mtama.

UPUŦURIFU, *s.* (wa), *putrefaction* (Er.).

UFUKARA, *s.*, *utmost poverty, beggary*; mtu huyu ana ufukara vŦke = *anafukarika, hana kitu kabisia, kitujakwe kimevuka kana moshi or fumbi*; amekwisha kŦa ufukara, *he is already reduced to beggary* (he has already taken the beggar's staff in his hand); *cfr.* , pauper fuit; , paupertas.

UFUKŦE, *s.* (pl. fŦkŦe, za) (= mtanga mtifu mtifu wa ufŦŦni), *white quicksand*.

UFUKŦO (or UVUKŦO), *s.*, *lukewarm*.

UFULANA, *s.*, *the state of youth*; *cfr.* mfulana or mŦulana.

UFŦLI (or UVŦLI), *s.*, *shade*; ufŦli wa mti, *shadow of a tree* (*cfr.* muŦŦli); upepŦni, *under a tree*; kifuli cha mtu; mafŦli, *umbrella*.

UFŦMBA (or UVŦMBA), *s.* (= matŦzi ya mti), *sweet scent, odoriferous gum* (*cfr.* ubani and udi, *s.*), *fragrancy, flavour, redolence, incense, galbanum*.

UFŦMBI (or UVŦMBI), *s.*, *a depression of the soil which is always moist and therefore particularly suited for the cultivation of rice*. Plural mafumbi, nti ya mafumbi, *mafumbi ya maji kama Usambani, a land of deep and moist soil such as is found in Usambara, where there are large depressions between the hills and mountains, in which there is constant moisture; hence the numerous brooks and rivers of that mountainous region*; *cfr.* fumbi (la, pl ma—), *dust, dirt, muddiness* (of water).

UFUMFU, *s.*; *i.e.*, ufa ufumfu mfu, *hard, dead* (R). (Kin.)?

UFŦMI (UVŦMI)? *a great noise*.

UFUMILIFU, *s.*, *forbearance, patience*; *vid.* hŦmilia, or vumilia.

UFUMULALI (Sp.)?

UFUNDIFU, *s.*; — wa jahasi, *breaking up, shipwreck*.

UFUNDI UKŦ; *kiwanda cha ufundi ukŦ, a workman's shop*.

UFŦNDO (or UVŦNDO, *s.* (wa), *bad or offensive smell caused by putrid matter*; hŦrifu or hŦrufu mbŦya za kitu cha (ku Ŧza), *stench*; *cfr.* siaŦi.

UFUNDU (or UVUNDU), *s.*, *stench*; ku nuka ufunda, *to stink*.

UFUNGA, *s.* (wa, pl. funga, za) (= bŦrara), *a long seat constructed of stones and lime, on which visitors are placed* (mahali pa ku bŦrizi watu, pl., funga za niumba zu ku bŦrizi watu; (2) *ufunga = trap for catching birds*? *vid.* Kimasa "chumba."

UFUNGU, *s.*, *a relation, relations*; ufunguwangu wa kuukŦni or kuumŦni unakuja or amakuja naye, *my relation (male or female) is now come*, pl. unfungu wangu wŦte wanakuja, pl. fungu, part (la, pl. ma—); unfungu hu ni ukŦlo umŦja.

UFUNGŦO, *s.* (wa, pl. fungŦo, za); ufungŦo wa kŦfŦli, *the key of a lock*; *vid.* fungŦa, *open*.

UFŦNŦI (or UFUNDI), *ywapenda ufundi mno, he will be the master and know everything better than the master*.

UFUNSU (or UFUNSUFUNSU), *the state of being well worn, e.g., of a reali or of a robo*.

UFŦŦO, *s.* (wa), *sand on shore*; ufŦŦo wa maji, maji ya bŦhari yakomŦpo, *the sand, or sandy shore of the sea, which bounds the sea-water*; (2) ufŦŦo (?) ni sebabu ya kwanza, *a principle* (pl. fŦo, rudiment) (*dregs*)? *cfr.* ufŦkŦe.

UFŦPI, *s.* *shortness* (*vid.* fŦpi, *adj.*), *brevity*.

UFŦRAHA, *s.*, (wa); ufŦraha wa ku tafunja tŦkŦa, *a small case or box for keeping the lime which the natives use in chewing urŦibu* (tobacco, popo, *vid.*). *The case is made of silver or tin or kŦko ya koma or nazi, &c.*

UFURUFURU, *ufusi tuss*; *vid.* gubari.

UFURUJIFU (or UFURUJO or FURUŦURU), *s.*, (1) *corruptness, spoiling, putrefaction*; kitu kilijo furujika, kilijo Ŧza kabisa, kana borohŦa; (2) *corruption, depravity* = ku ji-furujia rohoyŦkwe, ku ji-hŦribu kua uzinzi, kua ku Ŧinga.

UFURUNGU, *s.*; *rectius* uvurungu, *hollowness*; jiwe Ŧla ufurungu, *a hollow stone*.

UFUTA, *s.*; ufuta wa Ŧania mafuta ya utŦ, *sesame-seed, from which the natives express oil* (*cfr.* futa, la) *called mafuta ya utŦ*; *vid.* Ŧto, *s.*

UFŦTHULI (or UFŦTHULI), *s.* (*cfr.* ŦathŦli, ŦathŦli), *officiousness*.

Uvusi, (1) (pl. mafusi, obscene) *rotius uvusi*, (pl. mafusi), a hair of the pubes; cfr. mafusi. (2) Ufusi wa jakasi, the first stratum of little stones on the mafusi.

Uua, s. (wa), an open space in a town, where a house has been pulled down, or where a dance can be held (St) cfr. uwanda; muda space of time.

Uuale, s., the soft and white part of wood, opp. to kini.

Ugali, s., porridge (St).

Ugami, s.; cfr. ugami (Arab. hattamu), a bridle

Uganda, s., strap, thong.

Ugando, s.; vid. Kinika, ukombe. and Kis ukuoha or kuoha.

Uganga, s., white magic, medicine (vid. ganga, v. a.) — wa ku pungu, ku tombo pepo or amili mullini mwa mtu, the ceremony by which the native physicians endeavour to cure a sick person. The healing ceremony of the sick, performed by native doctors, partly with medical treatment, partly with charms and beating of drums, which are supposed to expel the evil spirit which is thought to have caused the disease (cfr. mganga, s. and pungu, v. a.); pl maganga, ya ku ganga watu, ku fania daua katika niungu.

Uge, s. (wa), fat, grease, which has stuck to the inside of a vessel (Ei); cfr. ugelegele.

Ugema, v.a., tapping; vid. gema, v n.

Ugemi, s., strangership, condition of a stranger; kua ugemi, nimeketi miaka mitano katika ugemi, I was a stranger for five years

Ugahibu (or urahibu), s., a mixture of tobacco, tumbu, popo, toka, kattu, vid. urahibu

Ugisa, s (wa), wages, hire; ku fania kazi ku ugira (cfr. وَجْرًا , mercedem dedit, وَجْرًا , merces, praemium.

U'ugaro, s.; ku toza ugnaro. See, on this cruel custom of the young, Baron Von Dr. Dechen's "Travels in East Africa," Vol. I p. 215

Ugnagnani, taking by violence.

Ugnegni, s.

Ugnegnikeru, s. (vid. gniegniek(a), supplication, supplicatory petition, entreaty.

Ugnio, s., tickling, itching (cfr. trkeuia and gnies, v. n.; ku ona or sikia ugnio, — ku gnies, to itch, v.; cfr. wambe.

Ugniet, s., arrogance, spite.

Ugnogabo, languor (?); vid. niognonea.

Ugnoya, s. (pl. ma—), down feather.

Ugnongu, s.; ugnongo umoja (pl gnongo ku kn fanga ste, etc. (cfr. mia and mui); vid ombu, s

Ugo, s. (wa, pl. niugo), ugo wa (ku zungusha), niumba or mji or shamba, a hedge, enclosure,

round a house, town or plantation; ugo tundaia kua miba, we make a hedge with thorn; ku tia ugo.

Ugoda, wa madafu; vid. gda.

Ugode, s (wa, pl. gde, za), curvature, crookedness, a curved hook; ku fania ugoe or ku tia ugo wa niti ku tunda maembe, to put a hook on a pole, to hook down mangoes (or other fruits) from the tree; ugoe wa ku fulia mafeima; ku-ma-angusha mtu kua ugoe wa gu, to throw one down with a bent foot; vid. lema

Ugoga, s., a kind of grass; ku shenga ugoga.

Ugogo (vid ukoko) the crust of paste or boiled rice in the pot; Ileb writes ugogo instead of ukoko (pl magogo).

Ugomba, s, the uzi of the mgomba; vid ndizi.

Ugombo, s.: ugombo wa upote wa uta, ulio fungoa mawe, uliugandamisoa na uta, ku piga ugombo, the bowstring tied firmly, to play on (as on a kinanda, guitar).

Ugomvi (or ugomvi). s., a quarrel, contention, quarrelousness; cfr. Kinika, ku gomba.

Ugungu wa mti, eating ulcers (king's evil ?).

Ugungu (or ugungu), s. (wa), sickness, disease of a chronic nature (cfr. mkungo, s and muelle, s) (pl magogjon), pains, aching, caused by the disease

Ugungu, s, vid ukungu, s.

Ugunga, s, bark of the ingosara tree, used for building (R.)

Ugungu, s; ugungu wa maji, water-recess (R); cfr uduio in Kikuyu.

Uguya, s. — ugui

Ugwa, v n, to fall sick, to feel pain, to ail, ache, to wail or groan.

Ugwa, v oby, to lie sick in bed for one.

Uguliwa, v p, to fall sick for one; ku nguliwa ni watu, to have sick people.

Ugwa, v c, to nurse, to take care of a sick person by providing him with medicine, food, &c, to attend, nurse a sick person; cfr muuguzi, s, a sufferer; mauguzi, indisposition?

Ugwa, s (wa, pl. niugue) (aa), a string, thin rope; cfr ukamba, kamba; ugue wa tana la mkiani.

Ugwa, s (huyu) (wa, pl. id.), nioka hawa ni ugukui (raugey akwe ni yakimani mawiti), vid. ukukui, which Ileb. writes ugukui, a kind of green serpent which is harmless, and takes tembo. In Kinika it is called nioka mgema.

Ugumi, s. (wa), hardness, difficulty; ugumu wa nti, hard ground, soil.

Ugumi, s. (Kinika) — Kuvahili, urambi rambi wa dafu janga lisilo tasa ku fika ku fwa, a young cocoa-nut with soft flesh and sweet water,

much liked by the Arabs residing among the Suahili; vid. kitālo, cfr. urambirambi, the fleshy mass or the bulk of a young cocoa-nut.

UŪNGO, *s.* (vid. gunga, *v. a*), *to hem at.*

UHABA, *s.*, *paucity.*

UHAFIFU, *s.*, *cheapness, illiberality, ungenerousness, cfr. خفيف*, levis pondere dignitate moribus.

UHAI, *s.*, *said of the revelation of the angel Gabriel; inaneno yatokāyo mbinguni, Muhammed ndie alieakilot-wa uhai (R.); vid hai?*

UHAJA? (R.).

UHAJIRATI (or UHAMHARATI) (cfr. masilāna), cfr. حشرات, *fac hominum, or حشرات*, quadrupedes vel reptilia, *in every case "an impure or beastly mind or behaviour" (savageness, petulance).*

UHÁLAFU, *s.*; *ku fania uhálafu, to overthrow, knock down, abolish something; حلق*, adversatus fuit, contradictit.

UHÁLI, *s.* (wa, *pl.* hali, za), *state, circumstance (= jambo) uhaliwakwa si wema, it goes ill with him, with his health, or family and other circumstances; uháli gáni niumbáni kuáko? how is your family?*

UHÁLIFU, *s.* (wa) (vid. hálifu, *v. a*), *transgression (ku funda amri, ku kossa neno) (= neno ōfu pasipo amri); cfr. خلاف*, dissensio, adversati vitium.

UHÁRABU, *s.* *mischievous (cfr. nharibifu) (ku-mtia uharaba, used of a kind of swelling similar to "tambózi."*

UHARARA, *s.* (wa), *warmth; cfr. inflammavit; aestus, ardor ignis, flamma; حر*, caluit; حر, or آحار, calor.

UHARIBIFU, *s.* (wa) (vid. háribu, *v. a*), *spoiling, corruption, destruction; cfr. حرب*, vastavit; غراب, vastatio loci; cfr. also حرب, spoliavit, bellum gessit.

UHÁSIDU = UHŪSŪDA, *s.*, *envy; cfr. حسد*, invidit alicui aliquid; حسد, invidia; *ku fania uhásidei or ku húsudu, to envy; ha-zi-li kua uhásidi, he does not eat them (the pieces) from envy or avarice.*

UHASSI, *s.*; *vid. hasi, v. a.*, *to castrate.*

UHATARI (vid. hatari), *s.*, *danger; mahali pa uhataru = pa miáfa, hófu, dangerous place.*

UHÁNA, *s.* (cfr. mlilana) (wa, *pl.* hiana, za), *hardness (of wood) = ulúshi or utiriri or ugámu) ame-ni-fania uhána, fotha yunáyo, laken haku-*

ni-pa-mi, amesema hana fetha, laken yunáyo, refusal on purpose; he could help, but he will not. If you say, I have not, and yet you have a thing, this is ubhána, mlilana hana ubhána, ni mgiúnu.

UHIRAJI (or UKHTAJI or UTAHAJI), *s.* (wa), *want, desire, necessity (cfr. hitaji or khtaji or uhtaji), thing wanting, necessity.*

UHODARI, *s.*, *vigorousness, vigour, energy; uhoári wa kázi, wa moyo, boldness.*

UHI NBI, *s.*, *smithery; cfr. inuhuni.*

UHUURU, *s.*, *freedom; felani arapawa uhurri. N.N. was given his freedom from slavery; vid. hurru.*

UIVI (or UIVI), *s.*, *stealth; cfr. ku iba, to steal.*

UIFU (or UIFU), *s.* (wa), *jealousy, envy; ku fania uifu, to be jealous, to envy; ku lia uifu, to weep from envy; mke yuwafania uifu, yuwaáza, mume-wangu ha ni-pendi, atatóa wáke wangine; mtu áisie mali yuwalia uifu kua Mungu, a poor man weeps from envy before God (in order that God may destroy the property of the rich).*

UIMBAMBA, *s.*, *thinness; cfr. niimbamba.*

UIMBO, *s.* (wa, *pl.* nimbo, za), *a song (or uwimbo, vid. kuimba, v. n)*

UIMBOMBO, *s.*; *vid. pekáta.*

UINA (or UWIVA, or KINA), *s.* (wa), *depth; mahali palipo na shimo (baharini) (kina ja báhari palipo na shimo), deep sea; bahari or mto una uina, the sea or river is deep; ku pima uina wa bahari.*

UINDA, *s.*; *cfr. kilinge.*

UINDI, *s.*, *venison.*

UINJA, *s.*; *vid. ubinja, pl. mbinja.*

UIRARI, *s.*, *proportion, division of profits (St. cfr. worari), uirari wa mali.*

UIBA UIBA (wa súbukhi or jioni, crepuscule) or mawiso wiso; *vid. kisa.*

UIRI, *s.*, *freshness, the smell of green plants; vid. biti.*

UIRO, *s.* and *adj.* (wa) (wito), *contagion, infection; contagious, infectious, catching; nimepata or nimefania úiro, I got the contagion, I was infected (by another man's disease); mtu muelle amb-ni-pa úiro, the sick man infected me; mārathi imeondoka kuakwe ikangia kuángu, the sickness left him and entered into me; tumepáwa uito ni watu hawa kua ku-wa-ugúu, we were infected by these men, in consequence of attending upon or nursing them; mamáyo alifánia uito, so that, e.g., a child gets blue eyes like his mother; ndui zina uito (wito) sana, the small-pox is very contagious.*

UIZA, *v. n.* (áyise); *rokho ika n' áisa ku gita kule kule (R.)? perhaps connected with muijima.*

UIKI, *s.*, *thief, thieving* (cfr. ku iba, v. a.) (= uifi or nivi).

UJA, *s.*, *slavery*; *vid.* mja.

UJAFU (*vid.* mchafu), *filthiness*.

UJAGA, *s.* (*vid.* jaga), *a kind of platform* (R.).

UJAHILI (or UJAHALI) *s.* (*vid.* jähili), *intrepidity, bravery, fearlessness, courage*; *Uja*, *ignoravit, nescius, qui nihil novit*; ku-m-tia ujähili or üne, *to strengthen, fortify, encourage (the mind)*.

UJAJI, *s.*, = usiri? *delay, stop*; ku fania ujaji (*cfr.* *Ujaji*), *retinuit impedivit*.

UJAJE, *s.* (1) *paucity, fewness* = uhüba; watu hawa wamehinda kua sôbabu ya ujajewao = *kua kua wajaje, these men were vanquished on account of their fewness — because they were too few in number*; (2) *ujaje waroho or moyo, faint, heartedness, pusillanimity*; yuna roho jaje or moyo mjaje, *he is pusillanimous in danger or distress, e.g., he thinks the quantity of food will not suffice, &c.*

UJAJI (or UCHAJI), *s.* (ku ja, *to be afraid*), *fear* = hofu.

UJAJU, *s.* (*vid.* tatu), *sourness, acidity, ferment*.

UJAKA, *s.* (mbôga) (R)? *ujaka udôgo, a sub-species of mboga*; *Kin.*, kisûgônia?

UJALIFU, *s.*, *fulness*; ujälifu wa maji ya ku jä tolle hatta wanguâni (*pl.* nianguâni), *vid.*

UJAMU, *s.* (Arab. *جام*), ugâmu, hattamu; *Pers.* *تکمر*), *a bridle-bit of iron*; letta ugâmu wa punda. ? *Turk.* *کم*, *the bit of a bridle*?

UJANA, *s.*, *childhood, boyhood* (cfr. kijâna), *youth*; ujanani muako, *in thy youth*.

UJANDA, *s.*, *a finger* (*pl.* niânda, or *ing.* jânda, *pl.* yiânda).

UJANGA, *s.*, *a lie, falsehood* (in *Kiunguja*); *cfr.* ujanja.

UJANGAWE, *s.*; ujangawe wa mtânga umongia matôni, *a mote, atom went into the eyes*; tembo ya mtânga.

UJANGO, *s.*; *vid.* ujengêlele and utumbo, *pl.* jango, *if large majango*; *cfr.* miniô.

UJANJA, *s.* (*Kiung.*) (= uongo at Mombas); *vid.* ujang, *lie, falsehood*; *to promise but not keep the promise* (e.g., kesho nife laken asije).

UJANNE (= mambo ya ku tosa kua na mume; ujanne ume-m-pata, *widowhood, unmarried state*.

UJAPO, *even if*; e.g., ujapo nona naye, *even if you speak to him—hatainika, he will not hear*.

UJARI, *s.* (= âgwe wa ku shikia shikio la jombo), *the rope with which the rudder of a native vessel is managed* (âgwe wa shikio la jombo).

UJASI, *s.* (cfr. ku jasi, v. a., *to fill*), *fulness, plenty*? ujâsi wa wita, *ammunition*; ujâsi wa kanoa;

UJAUJI (or UJEUJI), *s.*; *cfr.* *Ujauji*, *injustus fuit et tyrannus*; *Uja*, *injustitia, tyrannia, oppressio*.

UJELEJELE (or UKEMI), *s.*, *a shout*.

UJENZI, *s.*; utukêe kua ujenzi (R.) or kua utha, *carry it with care, carefully, forbearance or patience, or disposition to live on good terms with others, peaceableness*.

UJENGÊLELE, *s.* (cfr. *pl.* jengêlele, *sa*); ni utumbo or ujango muembamba na mrufu, *the thin and long straight-gut, rectum*; *cfr.* jango, jengêlele, tumbo, utumbo; *the smaller intestines*.

UJENZI, *s.*; ujenzi wa niumba, *the building or construction of a house* (of *poloa, miti*); *cfr.* janga and waka; *cfr.* uâshi and muâshi (*mawo*).

UJI, *s.*, *gruel, a kind of thin soup or broth of rice, antama, &c.* (cfr. *mashindôa*) (in *Kinika* uji means tembo or cocoa-liquor). It is called uji wa maji when the soup is not mixed up with nâzi, but the rice is only boiled in water (uji utûpu); but uji wa matâsa is prepared with nâzi (uji wa maji usiotiwa nazi, ndio uji utûpu, lakon uji wa matâsa wapikoa kua nâzi). Uji means also, as *Reb. says*, *the thin paste with which pots are seasoned* (kua jungu).

UJI, v. a.; ku mu-uji or huji kua maneno, *to ask one many things*; *cfr.* *Uji*, *quaestiones et enigmata sibi invicem proposuerunt*.

UJIBAKI, *s.* (= hila, uerofu, urongo), *cunning, stratagem, lie*; amô-ni-ûliza nono hili kua ujibâki, *he asked me about this matter cunningly* (cfr. ku jibâki watu = rongôfia watu); ku-mu-uji or ku-mumbûa kua maneno, *to ask one many things*.

UJIKE, *s.*, *thin* (cfr. uko), *a nickname*.

UJILE, *s.*; ina ujile mdogo, *to be suppy*?

UJIMA, *s.*; ku tia ujima shambanimuângu = ku alika or dâka watu wegni ku-n-soidia kua ku lima, *ku daka mâtâda wa ku lima or wa ku fûnia* (ndiko ku polekâna ku limiana, *because friends aid each other at the time of cultivation and harvest*), aid, helping out, assistance asked and given by friends for cultivating and harvesting a plantation, &c., *a company of men hired or engaged for the speedy dispatch of business*.

UJIKAMISI, *s.*; *vid.* upole and unusu.

UJINGA, *s.*, *ignorance, dulness, stupidity, rawness*.

UJINNI (ujeni), *s.*, *hypocrisy*? (R.) *frenzy, madness*?

UJIO, *s.*, *the coming*; ujiowângu nliokuja, *my coming*; ujio wa Seidi aliokuja ku daka Waârabu wa Mwita.

UJIRA, *s.* (wa); *vid.* âgira, *hire, reward*.

UJIRANI, *s.*, neighbourhood; *cf.* جَوَار , جَوَار , vicini-
nus fuit; جَار , vicinus.

UJOKO, *s.* (= ulafi), gluttony; *cf.* tukuka.

UJOMBA (*vid.* mjomba), the land of the *Suahili*.

UJOTOJOTO, *s.* (wa motto), tepidity.

U'JU, *s.* (= kfin), desire, lust, longing; ana úju wa kitu, to have a lust or desire for a thing; ana úju wa niáma, siku nengi hakupata, he longs for meat, because he has not had any for many days; úju wa kitofo = mapenzi or matamani ya úju; *cf.* جَف , arsit, flagravat.

UJUBA (or UJIBA), *s.* ? (R.).

UJURI (or UJURI), *s.* (*vid.* ku júa), knowledge, knowingness, officiousness (in a good and bad sense); ujúzi, as some *Suahili* say, is knowledge, but ujúfi is malapertness, sauciness, to push or poke one's nose into everything.

UJUHULA, *s.* (= upumbáfu), usifanie ujuhula, do not act foolishly; *cf.* جَو , ignoravit, insipiens fuit; جَو , ignorantia, insipientia.

UJUZU, *i.e.*, watu ku júana sana (ku júa), acquaintance.

UJUMBE, *s.*, chieftainship (*cf.* mjúmbe), kingdom reign, headship.

UJUWE, *s.* (*vid.* mjúme), handicraft, trade, exercise of any trade, profession.

UJUSI (or UJUSI), *s.*, an offensive smell, removal of the defilement of women by ablutions, purification of a woman lying-in at the end of 40 days; manajuóni ame-mu-aúa ujussi, na mtumke ame-auliwa ujussi (*vid.* aua, aulia, v a) kúa, mkó, or kúa ná ukó, to be unclean. The *Suahili* woman is cleansed from the impurity of childbirth, when she has stayed 40 days in her room. The ceremony is performed by a learned man or priest, who is called to the house of the woman. He prays for her and besprinkles her and the child with water after both the mother and child have had their heads shaved (جَر , totondit crines). After this ceremony the woman is pure and she may leave the room, as usual.

UJÚZI, *s.*; *vid.* ujúfi (ku júa), *s.*

UKANGO, *s.* (pl. kaango, *vid.* ukángo), an earthen-pot for cooking with fat or oil.

UKABAILA, *s.*; *cf.* shehe (ukubaila); *cf.* قَبَائِل ,

pl. قبائل, pars capitis, tribus Arabica (gens plures familias continens).

UKAFU, *s.* dryness; *vid.* kafi.

UKAHABA, *s.*, fornication (= utalalaji), concubinage, harlotry, lewdness.

UKALIMU, *s.* (= usultáni) قَالِم ; *cf.* قَالِم , stetit, rectus fuit; قَالِم , stans; قَوَام , directio, administrator, praefectus, director, column.

UKAKAYA (wa), *s.* (*cf.* urapa), extensibility, ductility, thinness, fineness; *adj.*, extensible, ductile, thin (= kitu kisijokúa na maki, a thing which is not thick); ukakáya wa rusasi, wa juma, wa kar-tasi, *etc.*; ukakaya, a thin stone, slab, or plate, or disk?

UKAKI, *s.* (wa, pl. káki, za), cobloaf; mukate mwe refu muembamba, a long thin cake (ni maandási ya watu wake).

UKALI, *s.* (*vid.* kali), sharpness, acidity, ferocity, severity, rigour, fierceness; amesema kua ukali, he spoke severely, roughly; ku fania ukali, to scold.

UKALIFU, *s.* (wa), heat, heating (kúa káli); ukálifu wa júa, heat of the sun; kua majira ya kaskázi nti hi heipitiki kua ukálifu wa júa, mtu adáka viútu via ndále (ngófi), at the hot season this soil is impassable on account of the heat of the sun (which heats the ground), therefore the people require leather shoes.

UKAMBÁ, *s.* (pl. kámhá, za), a cord, lule, a rope of miá za gnongo (ukambá wa ku funga kitánda). It must be distinguished from (1) kámhá ya (pl. —za) kúmbi (la, pl. makumbi), rope made of the fibres of the husk of a cocoa-nut; (2) from úgue, a string; (3) from n'gúo ya (pl. za) kámhá za ku funga magunnia ya móra. The n'gúo is thin (of the thickness of a finger); *vid.* n'gúo.

UKAMBE, *s.*, probably chicken-pox (R.), scarlatina (ukambi?)

UKAMILI, *s.*, perfection; *vid.* kámili.

UKAMILIFU, *s.*, perfection, perfectness.

UKANA?

UKANDA, *s.* (wa, pl. kánda, za), a thong, strap; kánda za ku walía suruáli, braces (*cf.* uganda); ukánda wa ku pigia, to scourge; ukanda wa uta, bowstring; *vid.* Luke iii. 16.

UKÁNDO, *s.* (wa, pl. kando, za), brim, border, side *cf.* muhmo.

UKÁNDO (pl. kango, za), an earthen pot for cooking with oil or fat; *cf.* kikanga.

UKANO, *s.* (pl. káno, za), bus kano (la, pl. ma—) (*cf.* also mkáno, pl. mai—; *vid.* kano, pinew) (mahipa ya gnombe).

UKAO, *s.*, abode, residence; *vid.* ká, v. a.

UKÁINU, *s.*, liberality, generosity; *vid.* káinu, karima.

UKARRI, v.; gharri wa nafsiyakwe, *self-justification*? ku ji-tia ukarri, to justify oneself; uero ukarri?

UKARA, s. (= ufukara, utupu), *poverty, beggary*.

UKATIRIFU (or rather KATIRIFU) wa wema, *justification*? Rom. v. 16; ku-m-kadiri mema, to justify? (Sp.); كَارِ, potuit, magni aestimavit.

UKAYA (wa, pl. káya, za), *covering or veil for the head of the women, a long piece of blue calico*; watuwake anavā ukáya, anafika kitoa (cfr. utépe, s.); anavā kénike mbamba. Dr. Steere says: the ukaya is often ornamented with spangles, worn by slaves and poor women in Zanzibar over their heads: it has two long ends, reaching nearly to the ground.

UKAZI, s.; ku panga ni ukazi katika niumba ya ijára? (R.)?

UKU, s., *vagina* (a more decent expression than the vulgar word "kuma"), (opp. úme pro mbó), the female parts of generation.

UKELÉLE, s. (wa, pl. kelole), *a cry, a noise*; akapigiwa keléle, cry or noise was made to or at him, he was troubled by noise.

UKEMI, s., *a call* (Mer.); ni-pigie ukémi, give me a call; a cry for help, raising an alarm.

UKENGÉ (or UKENGÉLE), s. (wa); ukengó wa kisanu or kitóka m'du, jembe, the blade of a knife or hatchet without the handle (in other things it is kenge, e.g., kenge ya upanga isiokua na kipini).

UKÉTO, s., *depth* (St.).

UKIENO, s. (= úgo) (ku piga ukigo katika mitu ku gúya niama), *enclosure, closing up of the forest or woods with the branches of trees, in order that animals may fall into the trap which is placed at a spot left open on purpose*. Ukigo ni mágúyo yw niama asipate máhali pangine ele kwa mtámbo; vid. nganassa.

UKILI, s. (Kipemba) — usitu (Kimvita) = mashupátu ya ukindu ropes of the leaves of the mkindu tree, which are used in sewing up the mkéka (vid.).

UKILIA, v., to intend, to determine (Kin., ujirira?), ku uka (in Kir.), to start for, to rise up against — ku asimia = ku kusudia, to have a design, to purpose, to think about a matter diligently (cfr. nia); ku-mu-ukilia muenziwe ku-mu-ua tu (ana ukilia vita, as proposed, designed war).

UKULIWA = kusudiwa.

UKUNIFU (vid. kinal, v. n.), *independence of behaviour, self-conceitedness, self-sufficiency, self-confidence*; mtu huyu yuna ukunifu wa roho-yakwe, yuwaji-kinali, yuwasama bóra ni mimi, hakana kama mimi.

UKINDU, s. — kúti or tángu or kumbi la mkindu, leaves of the mkindu tree, of which the natives make mkéka.

UKINDO, s. (wa, pl. kingo), (1) the covering of ladies of quality when they go out of the house (Er.); (2) the brink (St.) of a precipice.

UKINSANI, s., a disposition to gainsay? (R.) ku fania ukinsani; ku kinsana na watu.

UKIRI, s. (pl. kiri, za), a stripe of fine matting about an inch broad out of which mikéka are made (St.).

UKIRI = kani, v. a.; ku sema manono ya urongo (vid. mukari), pertinacious denial of what has been committed by somebody.

UKISIWI, s., *deafness*; vid. kisiwi or kiziwi, deaf.

UKIWA, s., *desolation, solitude where people once were*.

UKO (or HUKO), there.

UKÓ, s. (wa), *uncleanliness, nastiness, filth*; walio-mbuliwa roho zegni uko, trouble by unclean spirits, Luke vi. 18; ngáo ilio na ukó, a vile raiment, James ii. 2.

UKÓLA, s. (wa, pl. kóla, za); (1) leash, thong (vid. ukánda), rein, with which the rider guides an ass, &c.; (2) a plate of metal, one of the rings on the scabbard of a sword, &c. (St.).

UKÓLA, s., the tartar and dirt on the teeth (St.).

UKONÓZI, s. (wa) (vid. kolón), cough and expectoration (mute mawito), phthisis.

UKÓJA, s., old Kiswahili = uzúri.

UKÓKA, s. — uniasi udógo, butámā nti, a kind of small grass creeping, or growing creepingly, on the ground (vid. mlangamia), grass cut for fodder.

UKÓKO, s.; ukóko wa wali, the crust of the boiled rice, &c., which remains at the bottom of the cooking pot (cfr. Dr. St.'s explanation of the word): the rice on the top of the pot, which is often dry and scorched through the custom of pouring away the water when the rice is done and heaping live embers on the lid of the pot; (2) a cough.

UKÓLU, s., cfr. ufungu, s., part, portion.

UKÓMA, s. (Kinika máhána), a gangrenous disease (cfr. umbúka, v. n.) (vid. máhána); rotting and falling off of the fingers, leprosy; mtu alielea ukóma, Luke v. 12.

UKÓMBE, s. (Kinika) = Kiswah. (1) ukíja or ukónde wa tende, wa kunázi, &c., the kernel of dates, kunazi and other stone-fruit; (2) (Kim-rima) ukombe (pl. kombe, za), paw, talon = ukuja wa jánda; kombe za simba; ukómba wa tui; also finger-nail; cfr. kisa, s.

UKOMBO, *s.*, *curvation*; ni juma kifaliwajo, kásidi cha ku kombóa winu, ngóma, pishi, &c., *a curved cutting instrument of iron which is used for hollowing wood, e.g., mortars, drums, fruit-measures, &c.*; ndia hi heina ukombo, *this way has no crookedness, is not crooked.*

UKOMBOLÉWA, *s.*, *a ransom.*

UKOMBÓZI (or UKOMBÓU), *a ransom*; *cfr.* kombóa, *v. a.*

UKÓNO, *s.*; (1) *termination, end* (ku koma, *v. n.*), *e.g.*, wa ndia, wa báhari, wa shamba, &c.; (2) *ukúno wa usso, projection of the forehead.*

UKÓMU, *s.*; ndio ukómu wa akili, *this is the finishing of intellect*; hapana neno lizilo ukómu, *litakóma mishonikwakwe, mtu ni ku shiriki.*

UKÓNDÉ (pl. kónde, za), *stone or kernel of a fruit*; *vid.* ukumbe.

UKONOG, *s.*; *cfr.* kónge and makonge.

UKÓNGO, *s.* (*Kinika* → uelle in *Kiswahili*), *sickness*

UKÓNGOZA, *s.* (wa, pl. kóngoa, za), in *Kipemba* and *Kimr* → ukónde (*vid.*), *stone, kernel of the fruit of trees. It is to be distinguished from kissu the real seed which is inside (vid. kissu)*; ukóngoa wa tondo, *the stone or kernel of dates.*

UKONGÓZO, *s.*, *staff, with which an aged person walks*; *cfr.* ukóngũe.

UKÓNGU, *s.*, *very old age, oldness.*

UKONÍZO, *s.* (pl. konízo, za), *a sign made by lifting the eyebrow*; *cfr.* koniera.

UKÓNO, *s.*; ukóno wa matango (pl. kóno, za), *the offshoot, lit. the hand of the creeper, on which the pumpkin grows.*

UKÓNO, *s.* (pl. konso, za), *a long pole (vid. konso)*; ku-m-tókora puéza kua ukonso.

UKÓPE, *s.* (pl. kope, za), *the eyebrows, a hair from the eyelash*; ku-m-pigia ukópe, *to wink at one*; kua ukópe wa ju kuja tini, *Luke iv. 5, in a moment*; kópe za ju and kope za tini, *the upper and lower eyelashes, the hair growing over the eyes.*

UKÓPI, *s.* (*vid.* kópa, *v. a.*), *mamboyákwe ni ya ukópi.*

UKÓPUE, *s.* (wa, pl. kópue), *a channel, gutter.*

UKÓROFI, *s.*; ukórofi wa ungi, *mirring tembo with water*; *cfr.* korofika; *badness, wickedness.*

UKOBI, *s.*, *the nape of the neck.*

UKOSSA, *s.*, *fault, failing (vid. ku kossa, v. n.)*; ule ukossawakwe si-u-oni si-u-oni mlóna; *vid.* mloni.

UKOSSAFU (or UKOSSAFU), *s.* (ku kossa), *want, fault.*

UKÚ (or UKÚBA), *s.*, *greatness (vid. kú, kúba)*; ku gniéka ukú, *to boast of, to be great = to boast of greatness.*

UKULJU, *s.*, *the fruit of the mkúju or tamarind tree (ni kiungu watu waungia mtázi, it is of an acid taste and therefore suitable for the pathu).*

UKULRE, *s.* = ubembe, *lascivious love, carnal lust.*

UKULÁSI, *s.*; (1) *opulence, riches*; (2) *cunningness (Erh.)*; (3) *the hard-heartedness of a niggard?*

UKUASIFU, *necessity, having nothing (St.).*

UKULÁTA, *s.* (wa, pl. kuata, zá), *hoof, kick, thrust or push of the foot*; ku-m-piga ukuláta, *to kick one*; ku-m-sukúma kua gü or kua ku knata, *to push one away with the foot, to toss or jolt one with the foot.*

UKULÁTO (wa, pl. kuáto, za), *a hoof, claw*; ukuáto wa gnombe; gü moja lina kuáto mbili, *one foot has two claws (with animals whose hoofs are cloven).*

UKULYU, *s.* (pl. id.), *tamarinds, Tamarindus Africana.*

UKÚNA (or UKÚ), *s.* (*vid.* kúba), *greatness, thickness, largeness. St. writes ukubwa.*

UKÚBALI, *s.*, *acceptance*; *vid.* kúbali, *v. a.*

UKÚCHA, *s.* (pl. kucha, za), *a claw, a hoof, a finger-nail*; *cfr.* ukómbo and udólo.

UKÚFI (pl. kufi, za), *a handful, what will lie upon the hand (St.)*; *cfr.* kofi or kofi.

UKÚKUI, *s.* (wa, pl. kukui), *a kind of thin green harmless serpent*; nioka muembamba wa maini mawiti arukai barraka; ukúkui yuwapenda tembo *In Kinika ukukui nioka mgema*; ukim-kaniaga, ata-ji-totoa; *Reb. writes ugákui (vid.)*; ugukui seems to be in *Kiswah.* and ukúkui in *Kinika?*

UKULIFU, *s.* (*vid.* ku lía), *to be for one (too much).*

UKULIMA, *s.*, *tillage*; *vid.* ku lima kazi ya ku lima.

UKULIWA-DARI? (R.).

UKÚMBI, *s.* (wa, pl. kumbi, zo) (ukúmbi wa nushi za usso), (1) *the eyebrow, the hair of the brow (nushi, pl. niushi) (Wanika wanióka kumbi kua uembe, the Wanika shave the eyebrow with a razor)*; (2) *ukúmbi wa niumba mbelle za mlango, a hall, porch, antechamber in front of the door of the native houses, sleeping room. Dr. Steere says: "the ukúmbi is within a stone house and outside a mud house."*

UKÚMBIZA, *s.?* (pl. kumbiza) (*kidoto or kitoto (vid. upénu)*); kipénu kidoto (nání alie ukumbiza ni pangu).

UKUMBÚ (or MKUMBÚ) (wa, pl. kumbú, za), *a sash, a girdle made of narrow cloth, twisted tightly like a rope (see the turbans of the Hindoo).*

UKUMBÚKA, *s.*, *recollection*; ukumbusho, *memorial.*

UKUMFI, *s.* (wa, pl. kumfi, za), *chaff (= wishoa)*; kumfi za mpunga, *chaff from rice.*

UKURWA, s. (wa, pl. kunda, na), beams (or pods of beans).

UKUNDO, s. (wa)?

UKUNDU, s. (wa); ukundúfa wa maneno — yaliokundúka, yaliogná or yaliowasi, si maneno ya ndani, si maneno ya wazi; kama ku kundúfa maneno, kulla mtu aone, asikie, openness, clearing up, unveiling.

UKUNGI (or USMO), s., oratory.

UKUNGO, s. (pl. kungu, na), the wall of an enclosure round a well, brim, border (ukungu wa kinima watu wasimamapo, ku téka maji), a wall enclosing a well; ukungu wa sákúfu, the edge or brim of a stone roof (cfr. ku kunga); ukungu wa mto.

UKUNGU, s., mouldiness; ku fánia ukungu, to make or get mouldy, to become mouldy.

UKUNGU, s. (wa), aurora, morning; ukungu wa elégiri, twilight; pl. makungu, e.g. makungu yakúja; ukungu unawamba (wawamba) ulimengu; ukundu wa ukungu unawamba or unawana, or wafana ku tóka ukundu wa jua, in the evening; uwingu ukundu wawamba — jua launza ku sama; ukungu wa jioni, twilight.

UKUNGU, s. (wa), the fever of acclimatization, country-fever which seizes almost every new comer to East Africa.

UKUNI (or UKUUNI), s.; kuna mana wa ukuni (R), a child born a long time afterwards ?? in contradistinction of "kuna mana wa ku okota akifun dika ungo" ?? rectius ukuuni, age; mimba uku uni, of age (Erh.).

UKUNI, s., wood; pl. kuni, a piece of fire-wood.

UKUNU, s. (no plural), an insect smaller than the m'bu.

UKUPA, s. (pl. kupá, za), the cheek-bone, jaw-bone (Erh.).

UKURASA, s. (wa, pl. kurása) (cfr. كُرْسَى, pars libri), page, a leaf of a book, a sheet of paper, a strip of paper which is not broad, but "very long in which the natives, especially the Arabs, write their domestic chronicles, i.e., their descent, extent of property, slaves, &c. The ukurása is very carefully preserved, as it is of great importance to prove certain rights in after generations. Kulla mtu yana ukurasa wakwe; wafaraba wana kurása nengi wálizo nazo.

UKUTA (wa, pl. kúta, za), a sheet of paper.

UKUTA, s. (pl. kúta, za), a wall; ukuta wa mawe, a stone wall, a wall of wood is called kiwambáza (2) nail on the fingers? (ukucha).

UKUTI (pl. kuti, za), a leaflet of the cocoa-nut tree (cfr. kuti, pl. makuti); vid. kisusuli.

UKUTU, s. (vid. kutua, v. a.); nenda ukutóni, lit I go to the shaking off — nenda nikakutua báridi: cfr. kutua, v. a.

UKU, s., greatness (vid. ukaba), sim.

ULALI, s., gluttony (going about on purpose to arrive at a time when people eat); cfr. ku lí, to eat, vid. kulápa to be ravenously hungry.

ULAKA, s. (wa, pl. malaka), hair of the body (not of the head).

ULAINI (or ULAINI) (wa) (laini, adj.), leniency, softness, culture; cfr. وَلَدَن, lenis ac mollis fuit res; وَلَدَن, lenis, mollis; وَلَدَن, lenitas.

ULAITI, s. (kitu kilijio kilaini, jiembamba), English cotton-cloth (uliotoka ulája), (1) Kénike niembamba; (2) Amerikano hámi; (3) vió via uláiti or ulayiti.

ULALI, s., over-saturation, surfeit, gluttony, i.e., the habit of eating very much food at once, if it can be got, but the migni uláji or mlaji does not go about on purpose to get food from others (as the mlaši or muigni uláši does); uláši na uláši, Luke xxi 34.

ULAJI (or ULAGI), s., delay, tardiness, laziness; cfr. وَلَدَن, pertinax fuit.

ULAJI, s. (vid. kuláma), imploring, entreaty for pardon.

ULAI, s. (nid kitánda), a place for sleeping at night; cfr. kilálo.

ULANIFU, s., cursing, a curse (ku láni, v. a.), derision, contempt; nimbo za ulánifu, satirical song.

ULAYA (or WALAYA, or WILAYA), s. (Arab. وِلَايَة, (Arab. wáláya), mother-country in contradistinction to colonies, foreign possessions or parts; uláiti, kibumba or kidongo cha uzi cha ulaiti, a hank of European thread; cfr. وَلَدَن, praefecit; وَلَدَن, piopiquitas, regnum, praefectura, ulaya is also applied to steel in opposit. to suesi, soft iron.

ULAYITI, adj., of European origin; e.g. kamba, ulayiti, a rope of Europe, a hempen rope to be distinguished from the native ropes; ulayawetu ni Unguja, "our mother country is Zanzibar," say the Swahili, because there is their sultani.

ULÉ, s., that, yonder.

ULÉDI, s. (Arab. وَلَدِي, (Arab. wáled), (1) lad (mtoto mdógo jomboni ku pikia watu); (2) the kitchen-boy on board a vessel, the cook, cook's-boy.

ULÉFI, s. (ku léwa), intoxication, drunkenness.

ULÉFU, s.; ulogéfu wa muihi (ku logéa), debility, exhaustion, relaxation, the state of being relaxed or slack; cfr. shálíki.

ULEMBE, s.?

ULENDO, s., projection? (= damo, madomo), that which hangs loose (R).

ULIA, v. obj (vid. úa), to kill with or for.

ULIA, s. (pl. malíli, s) a bedstead, the feet of which are turned in a lathe after the European fashion (matende gu yana ulíli fíringoa). It is

different from kitanda, the legs of which are only hewn. Ulihi wa bésara or básara (pl. malili if large, if small wilihi), a bedstead brought from Baera, from the Persian Gulf (via Mascat).

ULIMENGU, s. (wa), (1) the whole sphere of luminous matter; ulimengu wa ju-ulio muanga, ulio wazi na muanga tuonáa suisui ulimengu, atmosphere, sky, sphere of light, and air; leo ulimengu unatakáta, hauna mawingu, to-day the sky is clear, it has no clouds (Külle kitu kilijo na muanga, everything visible, the visible world or creation, universe); uli-mu-anga, wazi; (2) ulimengu tulio ká suisui, laken mtu akifu, huenda ku zimu ndani ya nti. The surface of the earth, which we inhabit; this world, in opp. to the grave where there is darkness; ku zimu kana niumba ilio zima tá, huoni tena uliménguni; kuwáko ulimenguni, to be alive, to be here in the world; ulimengu signifies universe in general (= dúnia) and the little world of every individual; (3) ametengesa ulimengu-wakwe, he enjoys the world at his ease, he lives only for this world (cfr. malimengu); tutakaa-je ulimengu hu, they say to one who did evil (alienda vibaya); malimengu, the pleasures of the world.

ULIMBO LIMBO (or ULIMBO), s. (wa), bird-lime; ulimbo wa mbungu ni utómfu (wa mtoria) wa ku tegéa niúni. The ulimbo is the pithy (sticky) substance of the mbungu tree which is boiled, and which serves to catch birds, which, having once touched it with their feet or wings, cannot get off again. The boiled substance is mixed with oil. It becomes black in boiling, whereas it is quite white when it drips out of the tree in which an incision has been made. The bird-lime is put in a fruit-tree, &c.; gum, resin; cfr. mlímbo limbo (ulimbo wanáta).

ULIMI, s. (wa, pl. ndimi), the tongue; ulimi wa mtu, niama; (2) ulimi wa m'ti, uliotóngoa kumója (= upande umoja) sebabu ulimi hauna panda nalsi yakwe ya ku zuilía muámiba, a notch or an incision made on one side of a pole, which has no fork of its own, to support the beam; tenon on a beam (tie-beam). Prov.: uji ukiwa wa motto hanpóza kua nta ya ulimi (R.).

ULINDI, s. (wa, pl. nindi or ndindi, za) (the African tinder-box), a piece of wood cut off from the nindi tree, which the natives use to produce fire at home and especially on their journeys. Ulindi wa ku pekéta or pekéja or toléa motto. The ulindi is as thick as the little finger, and about 1½ feet in length (like an arrow without the head). It is turned rapidly between the palms of the hands over the nombombo (a piece of wood from the tree muombombo), the pith of which is ignited by the friction of the ulindi which is very hard. As the ulindi works upon the nombombo (pl. ni-

ombombo) by being turned between the hands, it is called the mums (male), whereas the nombombo, which gives the fire from its pith, is called the mika (female). By this method fire is procured in a few minutes. The ignited pith is then put into a little dry grass or a bit of old cloth and waved in the air, to produce a flame. I have often seen the natives succeed in getting fire, when all my phosphoric matches failed, especially in damp or wet weather.

ULINGANITU (or ULINGANO ?) (v. n., ku lingana); kiza hakina metheli, comparison ?

ULINGO, s. (MALINGO), watch on a plantation (ulingo wa ku lindia niúni, ulinjengoa kua magáso manne ya miti), an erection of four posts, on which poles are laid, to serve as an elevated seat for the keeper of a plantation, who scares birds or animals that damage the corn before harvest. The ulingo is not covered with a roof or shed, but is open. It is therefore different from the dungu (la, pl. madungu) which has a covering on the posts, in order that the watchman of the plantation may be protected from the rain and from wild beasts at night; cfr. dungu.

ULINZI, s., guard, watch; vid. ku linda, v. a.

ULIO, s. (wa); in Kigúnia ulio wa toká = ufuraha (vid.) in Kimwita; (2) ulio, which; mtu ulio angúka, the tree which fell; kofia úlio (ulio) uki-vua, the cap which you used to wear.

ULIWA, s. Prov.: nakimbila ku fiwako nakimbilia ku uliwako watu niama ?

U'LIZA, v. a. (= ku sáli, dátisi), to ask, to question one, to inquire of a person, to search; ku-ma-úliza hali, to ask how he does or fares; ku uliúsa, to be asked.

ULIZIA, v. obj., to inquire in behalf of somebody; ku-ji-ulizía, to question one, to search; ita ulizua kua muigni ku úza; hai ulizui, or hai usui ku pata, there is no question about getting, it will be found without difficulty.

ULÓNGO, s., falsehood, a lie; cfr. uwongo or wongo.

U'MA, v. n., to ache, to give pain, to bite, to be in pain, to sting, to hurt; kitoa cha-ni-úma or na-úmoa ni kitoa, my head pains me, I have head-ache; alikúa na jino liki-mu-uma, he had the toothache; matúmbo ya-ni-úma, or nadúmoa ni matúmbo, the bowels give me pain, I feel pain in the bowels; nioka ana-ni-uma, or nimaúmoa ni nioka, a serpent has bitten me, I was bitten by a serpent.

UMÁWA, v. rec. (cfr. umika v. n.), to bite each other. Gal. v. 15.

UMIA, v. obj., to give pain to one; nioka ame-mu-umia mitáni, ndiani, but nioka ame-mu-uma magúsi, kitani; nioki ame-ni-uma mitáni, but nioki ame-ni-uma makúsi, wani.

amamwa; nioka ame-ni-uma ndiani, laken
nioka ame-ni-uma maguni; nani n'na umiwa;
ku juma meno, to have toothache.

UMIKA, *v. a.*, to cup; ku umika kibugu, mmasini,
for the sake of; ku gema, to tap, *vid.* kibugu
UMIKIA, *v. obj.* (ndamiko, ya, pl. za); pembe ya
ku umikia watu, the cupping horn.

UMIWA, *v. p.*

U'MIWA, *v. c.*, to cause one to ache, to feel pain =
to hurt; a-ni-umisa mbaſu ndani, he annoys me
(by his mysterious conduct) (R), to injure one;
mtu ame-ni-umisa kasidi, laken mti ume ni-
umisa kwa ſuaſibu; na-mu umisa rokho, I en-
courage him (R).

UMIZIKA, *v. rec.*, to hurt each other, mateso ma
baya ya ku umizana

UMIZIA, *v. obj.*; watu hawa wa-ni-umizia mbaſu

U'MOA, *v. p.*; ku umoja utungu, to travail, *Ilom*
viii. 22.

U'MA, *s.* (wa, pl. mauma? niuma, za); (1) uma wa
mamari wa juma wa ku tombea mtu, a kind of
iron nail or punch with which to cauterize
wounds, &c.; (2) uma wa ku anakika or oja
niama, isipate taka motoni or mifu, an iron
stand with four legs, on which the natives roast
the meat to keep it from dirt or the ashes of the
fire; (3) uma (uma wa ku tombea niama, ulio na
n'ta tatu, wa ku dungia niama), a large fork, an
awl (uma wa ku okoa niama, a gridiron).

UMAAZI, *s.*, multitude (St), *vid.* umati.

UMAHILI, *s.*, ingenuity; *cf.* مِثَال, astutia,
docus, industria

UMAHIRI, *s.* (Arab. مَاهِر) (= busara, ku ji deho-
riha) (*cf.* mahiri), dexterity; *cf.* مَاهِر, solere,
ingeniosus fuit.

UMAJI MAJI, *s.*, wetness? (R).

UMAMBE, *s.* (*vid.* mame), dew, morning air (= pepo
za subukhi); za barra umande nitol'aro jii or
barani, the morning or land wind, the wind
which blows from the land S.W. as it does in the
morning; pl. mmande (za).

UMANGIA; wali hu ni wa ku umangia (hauna mtuzi)
R.?

UMANIFU, *s.*, faithfulness? (*cf.* naminiifu); *vid.*
amini?

UMARARI, *s.* (= maaso, akili, fikira, busara) (*vid.*
marari = ku jua neno kwa akili), opinion, idea

UMASIKINI (or UMASKINI), *s.*, poverty; *vid.* maa-
kini.

U'MATI, *s.* (Arab. مَاتِي) (*cf.* khaluki) (= watu
wengi, multitude; umati wa Muhammedi, all
Muhammedans; umati wa watu, or watu umati
anakufa (multitude), many many people, a mul-
titude of people died; umati Muhammed (with-

out the genitive particle), the contemporaries of
Muhammed; *cf.* Kauma and Muhammedi.

UMBA, *v. a.* (= ſnanga), to form, to shape, to
create; mfinansi ywaumba viungu, laken Mungu
ame-umba ulimengu; huku-ji-umba wawa, una
umbaa ni Mungu, hast thou created thyself; thou
hast been created by God; ku umba jombo baha-
rini = ku ona, because the ship is still so far off,
that it is scarcely visible and therefore quite
equal or similar to created things; *cf.* Ken. ku
lumba, desery; ku lumba mweni

UMBAA, to be created.

UMBIWA

UMBIKA, *v. n.*, to be formed, to be created; Mungu
ame-tu-umba mtu, na mtu ameumbika or ame-
sanika, laken viungu vina ſinangika; ku umbika
wiruri, to be well formed (umbolakwe ni ngoma)
to have a pretty figure or shape

UMBA UMBA, *v. n.*, to sway or stagger like a tipsy
person

UMBAUMU, *s.* (wa, pl. mb—), wing (Erb)?

U'MBAUMU, *s.*, a small black worm which appears
at the rainy season.

UMBAA, *s.*, splendour, finery (seldom used); mtu
huyu apenda umbaa sana, this man is very fond
of splendour (= uzuri).

UMBI UMBI, *s.*, very fine flour (kana fumbi fumbi)

U'MBILI, *s.* pl.; maumbile, *vid.* (the sing. umbile
(la) is very rare) (*cf.* umbo), natural condition.

UMBO, *s.* (la, pl. ma—), shape, outward likeness,
frame, form, fashion, natural condition, appear-
ance, constitution, custom assigned to man from
his creation; umbo la Adam alilo umbo mbale,
na wana wa Adam wakaumboa umbo la Adam,
umbo la mtu mbali (different), na umbo la niama,
la mti, &c., ni mbali. Mti uoneumboa kwa mti,
laken si kiumbe, laken n'tu ni kiumbe, na watu
ni wiumbe, na niama si kiumbe. Najiona umbo
la kua kiziwi, I feel getting deaf. The natural
condition or constitution of man, animal and
trees, &c., is different. Their constitution, their
nature, is different. Man alone is a kiumbe (or
creature) by way of eminence; an animal or
tree, &c., is not called kiumbe. A rational
creature alone is thus termed by the Bushills.

U'MBU, *s.*; umbu wa maji = bahari ku, the open
sea, the deep; jombo kinekuenda umbu wa maji,
kinatokomika bahari kabisa, the high sea, where
land is no more seen; muno wangu amepotea
umbu wa maji, hakupotea ni kafi, my husband
perished on the deep sea, he did not perish on the
dry land; jombo kina umbiwa majini, i.e., ku
keti na ku enenda majini, the destination (aim
of creation) of the ship is to stay or go in the
water; maji ni umkuwakwe. The ship is, as it
were, a water-creature, an aquatic creature.

U'MBU (or UMBULA), *s.* (la, pl. ma— or —ma) (=

ndugu m'ke); umbulangu leo anakuja, *i.e.*, nduguyangu mke anakuja, *my sister is come to-day*; umbu, *sister* (in *Kigunia* and *Kipemba*); maumbuzangu wáke or umbuzangu wáke wanakuja leo = nduguzangu wake wanakuja leo, *my sisters are come to-day*; mtikita wa umbulo = maji ya nduguyo. *This abusive word causes great strife and anger. In like manner the abusive word mana tóko za umbulo, i.e., utóko wa maji ya kuma (tóko = kuma in Kigunia); brothers and sisters enjoy one mother, whose creatures they are; cfr. ndugu.*

UMBŪA (or M'BŪA, or M'BŪA), a dog.

UMBŪA, *v. a.*, to allege a defect, to depreciate (St.).

UMBŪJI, *cfr. mumbāji*.

UMBŪJI, *s.*, neatness, decorum, elegance? (R.).

UMBŪKA, *v. n.* (*cfr. mkoma*); muili unaumbuka = unafánia vióna katika vianda na māgu; mtu huyu anaumbuka muili, ni mkóma, or muigni ukóma (*Kinika máhána*). *This man gets sores on his fingers and feet, he has the ukóma disease, he has the cancer, gangrene, which is considered contagious by the natives. Therefore they order him to construct a hut in the forest, in order to avoid all intercourse with other men. There the native doctor gives him medicine; his food he must prepare himself. If a slave, he is, in case of recovery, led about in the town and exposed to sale. His master gets one half of the price, whilst the other half is given to the doctor. Aki póa muigni akoma, hutíwa mnadáni, hupéwe deláli, humnadi; alie umbuka = muigni ukóma, a leper, lit., possessor of leprosy.*

UME, *s.* (*vid. mume, adj., male*), strong, or nume, *e.g.*, numba ndumo, a strong house (?); (1) manliness, virility, strength, man's generative power; (2) ume (*pro nume*), a more polite expression for mbó (*cfr. uke*); mukono wa kuume (*Kigunia*, mukono wa ku fuli), the right hand; mlango na ume (ume), may the door (entrance) be strong (*said of the array of a battle*); mume, *pl. waume*.

UMEME, *s.* (wa), lightning, flash of lightning.

UMTA, *v. obj.*, to give pain to; *vid. uma, v. a.*, to bite.

UMIKA, *v. a.* (*cfr. uma, v. a.*), to cup; ku umika pembe muilini, to apply the cupping horn to the body; maumishi ame-ni-umika léo kua ndumiko = ku-mu-uma na pembe, na pembe inaumána na niama, to scarify, to cup the body with a sheep's or goat's horn, *lit.*, to bite at the body with a horn, after it (the body) has been scarified with a razor; to apply the horn to the scarified body, and work with it, as if to bite at the body with it. *The natives at first apply the horn to the skin, to gather or contract the blood to the spot from which they wish to extract blood; then they scarify the skin until the blood flows, whereupon*

they apply the horn a second time to the scarified spot, and draw with the mouth (at the out of the horn) as strongly as they can, until the horn adheres firmly; lastly they close up the hole of the horn with wax, to keep out the air. When they think that a sufficient quantity of blood has come into the horn, they remove the wax, when the horn falls off; the blood is then put into a vessel with water, to be examined. The copper receives about one quarter dollar for his fee. Many persons are very experienced in this operation, which proves often very beneficial to the sufferer. Poor people pay him one kebába of copra for each time he puts on the horn.

UMIO, *s.* (wa) (*Kin. umiro*), the alimentary canal, throat, esophagus, voice; *cfr. mio* (*komio*), umio (wa, *pl. mimio*?), windpipe.

UMIRO, *s.* (wa); *pl. mito* ya ku fura gū = usito, heaviness; mke alie na mimba anafánia umito wa magū, a pregnant woman gets heaviness or swelling of her feet; mtumke yuna umito, the sickness of a woman during pregnancy. *The Suahili say in reference to a male who is sleepy: "ni umito wa mkéwe, yuna mimba."*

UMKA, *v. n.* (= umuka), to rise as dough from yeast; ku fania pofu jeupe, to make or have a white foam with noise; hence wimbi la ku umka, a foamy white wave or breaker which is very dangerous to boats (*mahali palipo na mamba*); *cfr. kuéa, kuéléa, v. n.*

UMIKIA (or UMUKIA ?); *cfr. gema* (a vessel used for getting palm-wine).

UMO (or HUMO), there, inside.

UMŌJA, *s.*, oneness, unity, union.

UMRI, *s.* (wa) (= maisho ya kuishi or ká), age; *cfr.*

عمر, coluit, superstes fuit, vixit aliquod tempus; hence عمر, vits, vitas tempus; umriwakwe apatá-je? how old is he? *lit.*, his age what does he get?

UMŪA, *v. a.*; ku umua niuki = ku tōa šaali mzingani kua ku tia moto ndani, to take honey from the beehive by kindling a fire in it, which cannot be done in the daytime, but only at night, when the bees cannot hurt people; to take off, to steal; muifi wa tembo naye aumua tembo ku iba; mizingi a-mu-umua mke, na mume ana amuliwa mkewe.

UMŪKA, *v. n.*; pembe inaumika, the cupping horn falls off (*cfr. shopoka*), to come off.

UMULIA, *v.* (= ku-m tolia šaali), to take the honey from one, to steal, deprive him of the honey; ame-ni-umulia mzingi wa niuki or tembolangu, he deprived me of my bee hive or of my tembo.

UMULIWA, *v. p.*; tambe limeumuliwa ni watu, the cocoa-ligno was stolen (at night) by some

people; fulani minanyakwe ina umuliwa tembe.

UNA, *cp. a kind of fish.*

UNA, v. n., you have, thou hast; una nini? what is the matter with you?

UNAFIKI, s. (= unadiki = urongo), a coarse or open lie, untruth (e.g., when a person denies that he has got food from another, in order that he may get it at a second place also); *cp.* فَاق vendibilis fuit merces, hypocritam egit in religione:

فاق, hypocrisy.

UNAJIMU, s. learning (Erb.); *cp.* عِلْم ?

UNAMO; wa niuki wausta.

UNANAKI, s.; watu waponda ngofi wapata unanaki ulio ndani ku fania usi; *cp.* nanazi.

UNDA, v. a.; ku unda jombo, to build or construct a ship.

Ku undua, v. p.; muundi, a ship-builder; kiundi, building of wood.

UNDIWA, v. p.; *vid.* mgnambo.

UNDÄ, v. n.; maji yaunda, yaong'aa, yafuza, maji ni kukutu (*cp.* dungiza), it is high-water.

UNDU, s.; undu wa jogoi or jimbi (pl. niundu), the comb of a cock.

UNN (rectius NNE) (numeral), four.

UNEMBU (or UNAEMBU), s; watu wamepata unemfu = wameneméka wamepata néma, viakula telle, abundance, or plenty of food (*opp.* to famine, starvation).

UNENE, s. (wa), bigness (*vid.* nene), stoutness, thickness.

UNENIKÉO (or UONENIKÉO), s. (*cp.* guigniekéa), reverence, humility.

UNGA, s. (wa), flour, powder; unga wa ndere ni bu la mtu, alieuáwa ni Waanga (*cp.* muanga), a magic poison prepared from the body of a man who has been killed by the Waanga.

UNGA, v. a. (= ku tanguia máhali pauc'a na ku piga fundo), (1) to unite, to join together, to connect, to follow; watu wana-mu-unga Gabiri = wana-m-fuata; (2) to salt, Luke xiv. 34 (to season).

UNGÁ, v. obj.

UNGÍKA, v. n., to be set or joined (in the surgical sense).

UNGIKANA (tungamana).

UNGÁNA, v. rec., to be intimately connected with each other, to be joined together (= fuatana); watu wanaungana na Gabiri kus uafiki (= wanatabikana tangamāna), the people are intimately united with Gabiri by bonds of friendship.

UNGÁNA, v. a., to tie together, to unite; e.g., ku ungana ugo uliokatika wipande wiliwi (huko na huko), to tie a rope, which broke, together

so that the two separate parts of a rope become one.

UNGANIKA, v., to be united.

UNGANISHA, v. c., to unite; kadi amounganisha Gabiri na Rashidi ku patana (ku ungana, fuatana or tangamana).

UNGAMA, s. n. p., the Formosa bay near Melindi was swallowed up by the sea because the inhabitants of the place washed themselves with milk and cleaned their anus with bread, wherefore they were destroyed by the Almighty. This is the story of the Muhammadans.

UNGAMA, v. n., to grant, allow, admit, confess, acknowledge (Luke xii. 8) — alipo uona amesema, ni kuelli, migni ku ungama hakaai tona, wala hasingizi watu wangu, lakou yuwaiama, to confess one's crime of one's own accord (*cp.* lalama); hawazi-ungami, they (sc. Banians) will not acknowledge having rupees, they will only pay with pesa.

UNGAMANA, v. n. (= ku shikana na kitu kingine), to be connected, to cohere with another thing, to be united with it.

UNGAMINISHA, v. c., to bring together, to connect, to cause to join, to make unite (e.g., two boards) together, to make to keep together, to stick close, to be firm, to clinch, to bring to bear upon.

UNGAMIA, v., to confess to one, to tell or promise one; ame-ni-ungamia kitu kizuri = ame-ni-ambia ninajo kitu kizuri, ta-ku pa we, he promised me a fine thing, he said I have something fine, I will give it to thee; ana-ku-ungamia nini? what has he promised you?

UNGANISHA, v. c.; kathi amounganisha Gabiri na kasidi ku patana (ku ungana, fuatana, tangamana).

UNGAMO, s., a yellow dye used for dyeing mats.

UNGANA, v. rec.; vid unga, v. a., to be intimately connected (fuatana).

UNGANIA, v. a., to tie together, e.g., a broken rope, to join.

UNGE, the sign of the second person sing. conditional; unpenda, you would love; ungeka, you would be.

UNGI, s. (wa, pl. wingi), abundance, plenty, multitude; mtu muengine, pl. watu wengine; ungi (pl. wingi) wa watu.

UNGÍKA, v. n., to be set; gulakwe lililungika, his leg is well set, proves to be well set (surgically); *vid.* unga, v. a.

UNGO, s. (pl. mungo); Kipemba na Kimwila = utáo in Kimwila, van, fan, a round flat basket used in sifting.

UNGO, s., a joint, a member, the hymen (fistula); ku funda or fundika ungo = ku amia ku bulaha

a girl in her teens, become marriageable after having had the first issue of blood for seven days, the hymen having opened and ku simika matitii having taken place; ku vunja ungo, to be deflowered (St.); ku fundika ungo, said of a female who has arrived at the age of puberty (cfr. in *Kiniassa* the word "ku chora bano," to break the shaft; (2) ungo, pl. maŋingo, a round flat basket used in sifting.

U'ngũ, s. (vid. ūngũ) (wa); Kipemba (= uwunda in *Kimwita*, ūga in *Kimrima*); ku fania or lima ūngu or uwanda, to make a place clear or free, to build a house upon (mahali pa wazi pajengo-apo niumba, ku fania mahali peipe). The grass and rubbish is cleared away.

Ungũ, v. a.; (1) — ku kata vipande viwili marra moja (*Kimwita*), to cut a thing into two parts at once or with one stroke; e.g., ku ungua kuni vipande viwili, to cut the wood in the midst, to disjoin, separate, divide, to cut asunder (oppos. to unga); (2) v. n. = ku teketea moto, to burn, or to be burnt (*Kipemba*), to be scorched or scalded; niumba ime-ungua moto = imeteketea, the house is burnt.

UNGULIA, v. obj., to scorch or scald; ku ungulia niungu.

UNGUZA, v. c., to scorch, to scald, to burn.

UNGUANA, s., freedom, liberty; muunguana, a free man; the state of being a free man, in general freedom, civilization; unguana, free, is opposed to tumua, slave (utumua, slavery); politically free is opposed to shingi, washitizi, to be subjected, vassals; kiunguana, of a free or civilized kind.

U'ngũ, s. (ya, p'. —za); (1) ūngũ ya kamba, a rope of the thickness of a finger (from the ūngue za kamba is the amári or gerári (anchor cable) twisted; (2) ūngũ ya ku lima shamba, the piece of ground assigned to one person for tilling (ká-tiri, muále) which piece is marked out for him by a rope or by the muále (vid.).

U'ngũ, s. (wa), n. p., Zanzibar (perhaps the word ūngũ is related with ungua, to burn; ūngũ, to scorch, on account of the great heat troubling people at certain times)?

UNGUMANA, v. n.; vid. ungama, to be united.

UNGUMANINHA, v. c.

UNGURUMA, v. n., to hum; simba yuwa unguruma, the lion growls (afia), roars.

UNGU, s. (vid. ngu and ungu); angũ wa (pl. za or ngũ) ku puria mtama máhali palipotandikoa jamii, ku tia mtama talle, a heap of corn laid on a mat, on which the corn is beaten for several days; ku ondóa mashúke; ugũ wa mtama nki-purua, a large shed made at the time when the mtama is threshed (vid. pura); probably from this the name "Takaangu," vid.

UNGUWE, s. (wu), swine, hog; vid. ngũba.

UNGUZA, v. c., to cause to burn; wata wamunguza niumbayakwe.

UNIA, v. n.; buibui yuwanua mafyakwe; vid. tando.

UNIAGO, s. (vid. kiniago). St. refers to the expression "ku chesha uniago," to deflower (?).

UNIAMA, v. n.; punda ana-ni-gukia uníama, ana-gupúka mbio (R.)?

UNIAMAFU, s. (wa), silence, quietness; vid. ku niamá, v. n.

UNIAMB, s. (= uofu wa kasidi = utiriri or ubiána).

UNIAMEZI, s., a large tract of inland country in East Africa composing a great number of tribes.

Uniamézi ni nti mezi uandamáko or uviawáko, the land through which the caravans travel to the coast with the new moon; uniamézi, pl. waniamezi, a man or men of that country.

UNIANDAGE, s., the bast or bark of munandage; Kim. kuchére.

UNIASI, s., grass; vid. niasii.

UNIAYO, s. (pl. niáyo, za), a footprint, the sole of the foot.

UNIEGNEZI, s., said in regard to eyes which are nearly blind in consequence of small-pox; cfr. utandu.

UNIELLE (or UNUELLE) (wa, pl. nielle or uelle (both forms occur), a hair.

UNIENDE, s., a loud outcry, especially of little children; ku piga uniende, to cry loudly, bitterly, great lamentation; cfr. mayowe.

UNIKA, s. (cfr. nika, pl. manika, wilderness), the country of a people in East Africa called Wanika (inhabitants of the wilderness, vid. nika) near Mombas (westward).

UNIO, s. in *Kipemba* = umánde in *Kimwita*, the land or morning wind, exhalation? vapour? únio wa ku sisima, ku rishai niasii; bérédi kali, yatóma or yasisima sana; ku fustana únio únio; a-mu-andáma unio unio, opp. to ku-m-katia mbelle.

UNIOFU, s., candour, evenness; uniófu wa moyo, uprightness of heart; moyo uhonioka, usiokúa na kishongo; uniófu wa maneno na kási, sincerity in words and works.*

UNIOGOFU, s. (= usogofu = uffu ūkú) (usámbe wa ku fania kasi), relaxation of strength, slowness, tardiness, laziness, sloth, lounging; vid. niagóba and niongóba, v. n.

UNIONGA, s. (wa, pl. nióngu, vid.), a state of lameness, halting in consequence of the nióngu (*Kipemba* = wivéo or mapaja in *Kimwita* and *Kimwita*) being not in proper order, either too short or too long, etc.; yuna uniónga = yuwa-detéa, he is lame, halting; kwa sababu ya ku-jigogota nióngu; huyu una nióngu, this man is lame or a cripple.

- UNISWA, *s.*, weakness, poverty (weakness in point of property and influence among men) (cfr. uninga), silliness, meanness in regard to origin.
- UNISA, *s.* (pl. niya or nida), a feather; vid. mani-ya or manida.
- UNISHA (or MANISHA) ? shaving (ku nisha, to shave).
- UNISHA (wa, pl. niushi), a hair from the eyebrow.
- UNISU, *s.*, Kipemba, morning = subukhi in Kim-wita.
- UNISULU, *v. a.* (= ku-mu-ansulu kitini cha enzi, or katika enzi, to dismiss one from office, e.g., a governor, to abolish, cashier (mañsulu = dismissal).
- UNISULIWA, he was dismissed from office, from ruling.
- UNU, *s.* (wa) ? (R.).
- UNUELLE (or UNIELLE, sing.), one hair (pl. nuelle or nielle, za, hairs) (coll.).
- UNUNDA, *s.* (vid. ku nunda), purchase, buying.
- U'O, *s.* (wa, pl. niúo, maúo ? za), case, sheath; úo wa juo, case of a book; úo wa upanga, scabbard of a sword; úo wa kisu; pl. niúo za wissu.
- UOFU (or UOFU) (vid. úfu), rottenness, badness, wickedness, sin (uofu more in a moral sense, ubá, in a physical), corruption, evil.
- UOGA, *s.*, fear (ku oga, *v. n.*, to fear) (or woga).
- UOKOYU, *s.* (pro uokózi), salvation, safety, peace.
- UOMBO, or wombo wa ganda mkeka, the seam of a bag.
- UOMBOMBO (wa, pl. niombombo), a kind of soft wood (from the muombombo tree) with much pith, used by the natives in obtaining fire; cfr. ulindi.
- UMFI, *s.*, beggary.
- UNÉVU, *s.*, invidiousness ?
- UNGO (or UNGON), *s.* (wa), lie, falsehood, untruth.
- UNIEVU (uonogofu), admonition (Phil. ii. 1).
- UOBODA, *s.*, invoice of articles sent to one ?
- UOBODO, *s.*, softness, mildness.
- UOZE, *s.* ?
- UOI, *s.* (wa) uózi wa mko (ku nenda - pini, ku ózo ni kathi, uózi uns = kwisha), the act of marrying, blessing, uniting, which is performed by the kadi in the mosque, before many witnesses; uózi wa ku tukúa, the being carried away, said of a Roman who is married by a man at a distance (R.).
- UPA, *s.* (wa, pl. pá, za), (1) baldness, bald pate on the top of the head, kitos kisijo nuelle katikati; pá za vitos via watu; (2) the roof-side of a native cottage.
- UPAJA, *s.*, pl. paja (za), the thigh; māsara, vi upaja ? (R.).
- UPAJI, *or* upaji wa Mungu, gift or blessing of God, e.g., rain, food, etc. (ká-m-pa).
- UPAMBA, *s.* (wa, pl. pamba, za), (1) upamba wa ku gema minázi, a sieve-like knife which the natives use in draining the cocoa-liquor from

the tree (in tapping) (vid. gema, *v. a.*) (a small basket); (2) upamba wa mafuta uliohambuliwa or jambuliwa, ulotiwa mafutani ku bandikoa kitos, kipáte m'tiba, kipóe maumifu, a piece of cotton which, having been cleaned, is dipped into oil and put around the head, to keep it moist and allay pain; ku tia upamba kitosani.

UPAMBO, *s.* (wa, pl. pambo, za), mti uliopasuliwa, ku tia or dunga samaki, ku simika motoni ku oja, or ku pata kauka kua moto, pl. pambo za miti ya ku anikia samaki upambo, a cleft piece of wood into which fish are stuck, to be roasted or dried over a fire.

UPANA, *s.* (wa, pl. pana, za), breadth, width; upana wa uláo, na mbáo pana or una mapana; mungo-wakwe ni upana, his back is broad; kansu ya mikono pana; ngúo hi ni ya upana, laken nguo hizi ni pana.

UPÁNDE, *s.* (wa, pl. pánde, za), piece, part, portion side; upánde wa kuku huko, na upánde huko; pande za kuku signifies smaller pieces, after the whole fowl has been divided into halves, but pande (la, pl. mapánde, ya) signifies a large subdivided piece or pieces, e.g., hili na pande la náma (pl. mapánde ya náma); mpánde refers to a large piece, the third of the whole, e.g., ni-pá-mi mpánde wa papa (pl. mipánde mitátu ya papa), give me the large piece of the fish papa, after it has been divided into three parts; kipánde refers to a very small piece; upánde wa Mwita, about or near Mombas; mijipánde, pl. mijipánde ya papa, equal parts of the papa; upánde wa ju, the upper side (the weather side); upánde wa tini, the under side, the lee side; upánde wa goshini, the weather side, the side where the tack of the sail is fastened (St.); atfali hi ni upánde this brick is oblique, sloping, sheaving.

UPÁNGA, *s.* (wa, pl. pánga, za), a sword, sabre (1); upanga wa felegi, a long straight two-edged sword carried by the Arabs (vid. felegi); (2) upanga wa imáni, a short sword with a kind of cross hilt (vid. imáni); (3) upanga, a cock's comb (St.), a piece of wood with which the natives beat the threads in making taraza (Reb., who writes ubanga).

UPARI, *s.*, the outer beading of a door-frame (St.), Reb. (who writes unabali) takes this word for insertion, stopgap, little board.

UPAPU, *s.*; upápu wa kirtani, a piece of paper ? a piece of cloth sewed between.

UPATAJI, *s.*, value.

UPATILIFU, *s.*, blame, Phil. ii. 15.

UPATO, *s.*, a round plate of copper beaten as a musical instrument (St.).

UPATU (wa), pl. patu (za), dish, cup ?

UPÁU, *s.* (wa, pl. páu, za) (cfr. páu), (1) a bar of

iron; (2) upáu wa niumba, *rafter or spar of a native roof* (vid. páu), one of the small sticks used as laths to tie the thatch to the roofs of the native cottages.

UPÁWA, pl. páwa (za), a flat ladle made of a coconut shell, used for serving out rice, curry, gravy, etc. It is different from a káta, in which the shell is much less cut away than in the upáwa.

UPEJO WA MATO (vid. mapogo ya mato), *suffering of the eyes* (R.).

UPEKEJO, s., the piece of wood with which the natives make fire by friction.

UPEKETEFU, s. (ku pekáta, v. a.), *spoiling, corruption*.

UPELE, pl. pele (za), a large pimple; pele, the itch.

UPEMBE, s. (Kiung.), *plotting* (St.).

UPEMBO, s., a hook, a crook (cfr. ku pemba, v. a.) (pl. pembo, za); upémbo wa ku angulia maémbe na matunda mengine, a wooden pole with a hook, to hook down mangoes or other fruits.

UPENDAJI, s. (cfr. ku penda, v. a.), the habit of loving, or liking.

UPENDAVIO, as you please, ad libitum, at pleasure, at will.

UPENDELEO (mapendeleo), s., *favour*.

UPENDEZI, s.; cfr. mapendezi.

UPÉNU, s. (wa, pl. pénu, za) (cfr. ukumbisa, mfilisi) = misho wa pā kua nde, *that part of the roof of native cottages which projects over the walls. The projection of the roof, which protects people who may stand or sit there from the rain and the sunbeams; amejitia upenúni haku = pata mvúa* (cfr. kipénu), *eaves of a house, often very broad*.

UPÉNZI, s.; wa ku penda upenzi, *love* (single act of love or loving), but mapenzi (love) refers to many acts of a loving mind.

UPÉO, s. (wa, pl. péo, za), (1) broom, besom (in Kipemba); upéo wa ku peléa niumba (ku péa taka) = *Kimwila ufiagio wa ku fiagilia niumba* (vid.), *a sweeping brush*; (2) upéo wa mato = misho wa mato yaonápo, *the edge of the horizon, where the horizon terminates, and the eye can look no further, e.g., bahari or barra makuenda upéo wa mato, the extreme point visible*; (3) upéo = sana, wiká, *much, very*; amem-piga mana upéo or wiká = sana m'no, *he beat the boy much, soundly*; shikio la-ni-nima upáo; ku furahi upéo.

UPÉPO, s., a fan (pl. pepéo, za); upepéo wa ku-m-pepeléa mtu bérédi, *apáte upépo, a fan or instrument, with which to fan one, to get cool air*.

UPEPEZI; *wakwe upepezi madedeyakwe?* (R.).

UPÉRO, s., a gentle breeze, cool air in general (= uberedi, upepo nambamba); ku panga upepo (to

take fresh air) = *ku kati baredi, e.g., the ya mti, ku pata ufáli* (pl. pepo, za, cfr. pepo, za), *pepo za bahari, the wind or winds of the sea, which are neither boisterous nor light, a current of air of some duration and strength, but pepo la bahari = tufáni, a storm or tempest, when the sails must be shortened or taken in. The plural pepo denotes much wind; upépo muanána = mwaróro* (uliolekea), *usiokúa na ng'vu, nusu shukri nusu upepo; pépo, a demon, a shaitáni* (Bib. writes pebo).

UPÉSI, s. (wa), *quickness, speed; adv., speedily, quickly* (kua upési, kua ku péng, v. a., vid.).

UPIA, adj., *new; e.g., upáu upia, a new rafter or spar of a native house*; (2) s., *newness*.

UPINDI, s. (pl. pindi, za), a bow; upindi wa mvúa, *the rainbow*.

UPINDO, s. (cfr. kipindo) (pl. pindo, za) a hem, a fold (= ukungo), *the cloth in which the dead are stretched and in which, after having been washed, they will be buried in the sands*.

UPINDÚA, s.?

UPINGO, s. (= mārathi ya matumbo ya ku-m-pinga (matumbo yana-m-pinga or yanasongana, akikandoa matumbo) yatafugúka), *movement of the bowels from pain*.

U'PO, s. (wa, pl. nípo, za); úpo wa báyu (la mbúyu) wa ku ámbisa or futia maji daúni, *ku kausha dau* (ku futa maji dauni' kua úpo or aila), *a small bucket-like vessel made of the shell of the mbúyu tree, to bale the sea-water out of a boat, in order to get the boat dried*.

UPÓFU (UPOROFU), s., *blindness* (= ntófu); upófu wa ku pofúa, e.g., mato, kunde, kitu, *the spoiling or corrupting of anything, e.g., of the eyes, grain, and other things = uharibifu wa mato, the spoiling or destroying of the eyes, so that a man can no longer see; upófu is different from ubófu wa mato, which refers to the suffering or pain of the eyes, not to their entire destruction*.

UPÓGO, s. (pl. pogo, za), *squinting, distortion of the eye; maligni upogo, a squint-eyed person, when one eye is large and the other is small which causes a distorted look* (vid. pogo, s.). The upogo wa mato is different—(1) from makungesa ya mato; i.e., the eyes are of equal size, but the mbóni (pupil) of one eye looks upwards, whilst that of the other looks downwards; (2) from tongo = jito mmoja linatóta kábisa, laken jito mmoja lafina, *when a man can only use one eye*; (3) from jámba oha jito = jito mmoja kifini kikiharibika kikifania jeuppe, *when a white film covers the eyeball and a man cannot see well; vid. ujnamisi and upole; upogo upogo, sigzag* (St.).

UPÓLA, s. (wa); (1) in Kipemba = upambáfu (folly, ignorance) = ujnamisi or asiduu (sane, pl.

urubana, the casting down of the eyes from stupidity (kua ku pūmba) or from shame (kua ku mūmba); mtu huya yawanenda kua upōle — kua ku pūmba, this man walks with eyes cast down from coarseness; (2) meekness, gentleness; *cf.* polapole.

UPONDO, *s.* (wa, pl. pondo, za), a pole used to push forward small vessels, e.g., canoes, boats, a punting pole.

UPONGOE, *s.* (pl. pongoe, za), the leaf stem of a palm-tree (St.).

UPORO, *s.* R.

UPOROGAI, *sq.* in Kinika ubongōzi, sleepiness? (R.).

UPOSSO, *s.* (vid. posoa or posha), the sum paid to a woman before marriage by her future husband; the sum varies from 1 to 100 dollars.

UPOTE (wa, pl. pōte, za), a bowstring (chiefly of sinews, seldom of threads); niūta or māta, ūgūe wa mikāno ya gnombe ndio upōte (pote twisted thread, not twisted thread).

UPOTĒU, *s.* (1) perishing, ruin, waste, destructiveness; mtu wa ku potēa asio na akili; (2) deception, delusion; vid. potēa, potēaa.

UPOTO (or upotofu wa ku potōka, Kijumfu) *s.* = ulishi, caprice, wilfulness, obstinacy; vid. mpo-tōfu, *s.* adj.

UPUBU, *s.*, the name of a kind of creeping plant which entangles (It.)? vid. upupu.

UPUKKE, singleness, independence; *cf.* puke or pekōe.

UPUKŪZI, *s.*; vid. pukūzi, puku puku.

UPUMBURU, *s.*, folly, ignorance (vid. upōle), stupidity.

UPUMBI, *s.* (wa, pl. pumbi, za—), breath, respiration, rest; upumūzi, hard breathing; upumūzi umoja, one draught of breath; e.g., mpiga mbizi yuwasa akafumba upamūzi umoja, a diver dives and holds his breath once, one draught of breath, upamūzi umoja; ku shusha pumbi, to breathe, to draw breath.

UPUNGA, *s.* (wa), a flower or embryo nut of the cocoa-nut tree (St.).

UPUNGUFU, *s.* (*cf.* ku pangāa, *v.* n.), want, privation, defect; ūgūa upungufu, insufficient wages.

UPURU, *s.*, cowitch (St.). Rob. writes upupu or upubu, like kidedee in Kiniasa, a creeping plant which entangles.

UPURUKUSHA, *s.*; vid. purukusha (pl.).

UPŪZI, *s.*, vain talk (maneno ya burra, ei urongo, wala si kuelli) (vid. puka nakiyakwe or ku paya paya, to prattle, to chat), nonsense, empty conversation.

URADI, *s.*; ku futa uradi kua tashiki, to recite or rehearse words on the rosary, to tell one's beads.

URAFIKI, *s.*, friendship; vid. rafiki, *s.*

URAI, *s.* (*cf.* rai) = urufu, prudence, cunning; *cf.* rai, *s.*

URAIKU (*cf.* ughaibu), *s.* — matungumbe ya wita wita, viz., wa pōpō, wa kattu, wa tōka, wa tāmbo, wa tāmbo, the mixture of five ingredients for chewing; pōpō and kattu give a red colour, tōka increases the pungency of the tobacco, tāmbo takes away the offensive smell of tobacco, and renders it more agreeable on account of the aroma which this leaf (tambu is a leaf) contains; *cf.* راي, coagulum sult; راي, crassum.

URAMBI RAMBI, *s.*; urambi rambi wa dafa, a young cocoa-nut which has very soft flesh and sweet water. The Arabs are particularly fond of this kind of cocoa-nut. Wairabu wapenda sana madāfu ya urambi rambi, ni madāfu ya kiāra; *cf.* ramba ramba and punje.

URARA, *s.*, a thin stone resembling a potsherd; *cf.* ukakāya; jembe li urapa?

URARI, *s.*, evenness, equality; ku fania urari wa hesabu, to balance an account, to strike a balance; ndō, tufanie urari wa fethasako (or maliyāko), tufanie hesabu, ni-ku-lipe muigniwa. E.g., the Banian gives a Suahili 10 dollars in goods and sends him to Unikani (the country of the Wanika), to buy ivory; the Suahili buys a piece worth 15 dollars which he carries to the Banian, who balances the account with him giving the seller 5 dollars; or if the piece is only worth 8 dollars, the seller owes the Banian 2 dollars. Urari wa hesabu umetamburikāna sana, every one knows what he gets or what he owes the other—the balance or amount of the account is now known; *cf.* راي, cepit, mutuo dedit; راي, mutuo dedit, accommodavit, mutuo accepit, mutuas fuit.

URASHA RASHA, *s.* (vid. marasha rasha ya mvua), drizzling rain (ku rasha rasha, *v.*).

URATHI, *s.* contentment; *cf.* راي, vicit placendo et contentum aliquem reddendo.

URĀRI, *s.* (wa), inheritance, heritage; watoto wanepata urathi kua babayo aliekuia = wamerithi kua babayo; *cf.* rithi, *v.* a.

URĀURU, *s.* (= rakhi punde? (R.).

URĒFU, *s.* (wa), length; urēfu wa ubao, the length of a board; marēfu wa merkabu.

UREGURU, *s.* (*cf.* ulegufu), debility, lameness, relaxation.

URĒMBO, *s.* (Kimwima — urari or mapambo in Kimwita), adornment, ornament, finery, ornamental things; e.g., (1) mkafu, (2) kaka na mikono, (3) mitāli ya mágá, (4) halihali la kitha (5) kuugusi ya mkono, (6) mesi wa fetha, (7) wejaji wa fetha, (8) kijaluba cha fetha kithani, (9) mshāmili ya shiko, (10) péto ya mshāmili, (11) kikuku cha sifuri or pamba, (12) kigali cha

rusasi shikioni, (18) seja cha ushanga, &c.; ndio urembo wa Kiswahili; these are the ornaments of the Swahili (especially of their women). Dr. Steere applies the word "urembo," ornament, especially to the black lines painted on their faces by the women of Zanzibar by way of ornament. Urembo wa Mungu, the creation, also beauty or ornament of heaven; uwézo wa Mungu.

URITHI, s., inheritance; vid. urathi, and rithi, v. a.

URKUSU, s., a medicine (dawa) for cough ?? (R.).

URONGO (or UONGO), s., a lie, falsehood, untruth.

URUBUNI, s.; kungia urubuni? (R.).

URURI (or URURU), s. = upumbafu, ujinga, mbulúko, folly, ignorance, thoughtlessness, half-madness, improvidence, carelessness; mtu huyu anapata ni ururu wa ulimengu, anashirikana na ulimengu tu, hafanii mawazo ya mbelle, yuwapumbā nafsiyakwe, hatii mawazo, ururu or upumbafu una-m-tukúa; mtu huyu anafania mbulúko = nusuu akili kidogo, nusuu wazimu, yuwaji ne-neka pekée; this man thinks only about things present, he is regardless of things to come, he is a fool, he is half mad. Eg., he does not think that he must cover the roof of his house, to protect it against the rain, which he thinks is still far off, although it is approaching. Mtu huyu ametukuliwa ni ururi (= upumbafu) wa ulimengu = upumbafu umempata kua ulimengu kua ku tumaini ulimengu.

U'ZA, v. a. (uza), ku usa or kú sa (ku uza or ku za), to sell; cfr. uliza, to ask, to go about asking people whether they will buy.

USANIA, v. a.; vid. uzania.

USIA, v., obj.

U'SOA, v. p., to be sold.

UZILIA, v. obj., to sell for one; ameúsa or amekúsa gnombewakwe; nadaka uza or kúza, pembe zangu, he sold his cow, I wish to sell my ivory.

USAFI, s., shavings and chips (St.).

USAFIHI (or USIFIHI), s., pride, retirement, seclusion, solitariness, insolence.

USAHA, s., matter, pus; cfr. wasaha.

USAHIRA, witchcraft (Gal. v. 20), cfr. سحر, gehanna, infernus; Arab. سحر.

USAKHIKI, s., without fault; vid. sakhihi or sahihi, veracity.

USAKI, s. = usujaa or usujai; vid.

USAMBÁ, s.; vid. sambá.

USANGAZI, s.; unaguwa ni usangazi = anasangáa.

USANNI, s. (wa), art, artificial work; mtu huyu hana usanni mema enenda kua msanni mungine, this man has no good art, or good work of art, go to another artist.

USI, s., old age (cfr. maá or maá), chiefdom.

USIA (vid. ushanga), a kind of beads (= zaka?).

USIMBA, s. = ulegéfu, uffia (cfr. msimba), slowness, laziness, badness; kazi ya usimbo si njema, usipo ji-dáhidhi; ku fania kazi kua usimbo, to do work without exerting oneself.

USIMI, s., talk, conversation; vid. ku sema, v. a.

USINGI, s. = uongo, a lie, falsehood.

U'SHA, v. a.; mawimbi yausha = yarúsha jombo; in Kipemba ku usa - rusa; kueléa na mawimbi siusházo or siusházo palipo maji ya msuko suko yausha, to roar, to rage, to be tempestuous; wimbi la usa, the yfave rages.

USHÁHIDI, s., testimony, witness; vid. sháhidhi.

USHAIRI, s. (cfr. shairi, s., poem) (pl. mashairi) = maneno ya kize.

USHANGA, s. (wa), beads in general; mashanga, heaps of beads. There are many kinds, esteemed in different countries differently, according to taste and custom: (1) matúrji, white beads of small and large size (like pojó), liked by the Wanika, Wakamba, Wateita, and Wasambara; (2) kigeti or kiketi, blue beads of a small and large size; (3) same same (useja); (4) msamli; (5) wa nini (white); (6) wa marjáni; (7) wakimbosango.

USHÁRIKA, s., sharing, partnership; vid. ushúka.

USHARRI, s., an Arab vessel as long as it is still new (R); cfr. sharri; jaházi ina sharri; si usharri hu?

USHÁŪFU, s., deceit, a deceitful promise; vid. shaúfa, v. a.

USHERÁTI, s., dissipation.

USHI, s., the hairs of the eyebrow (wa, pl. nishí, za); (1) the hairs which are on the edge of the eye, which cover the eyelids (vid. ukopi, ukumbi); (2) ushi na ombe, juggling, odd gestures, haunted, uneasy (R.); (3) ushi, s., a string course (St); (4) ushi wa báhari or wa kúsimba (= kúsimba), the depth of the sea or of a well; kuna ushi wa ombe káribu na shúmbi or kina (R.).

USHINDANI ku fania ushindani, to gainsay (Acts iv. 14).

USHINDA, s.; vid. kishinda. •

USHINDANI, s. (shindána, v.), contention, emulation; ku fania ushindani, to gainsay, to contend for, to vie, emulate.

USHINGO, s., a vegetable poison (Kisima = ushúngu in Kisumu), poison (ubaya) e.g., ushúngu wa nioka, wa wietube wa mwa, the poison of a serpent, of the heads of arrows; kisuse kina ushingo sana (vid. ushúngu, ushúngu or uchungu, poison; ushúngu wa wietube, arrows).

USHIRIKA, s. (wa), partnership, communion; vid. shiriki, s. a.

Ushoga, s. f. (R.); *ushoga ni mbili?*

Ushogona, s., a patch; *ushogroba wa mshogo, a patch of mahogo (R.);* cfr. *kihogroba*.

Ushugaji, s., *cough?*

Ushugaa (or *ushugai*), s., *bravery, valour (vid. shugi, ujia), heroism, courageousness.*

Ushuguda, s. (alama ya kitu), *testimony, witness; ku toa ushuguda, to testify, witness; ku-m-pa ushuguda.*

Ushukuru, s., *thanks (St. has ushukura); vid. shukuru.*

Ushungu, s., *Kimo. (= ushingo in Kimr.), poison; e.g., ushingu wa wiembe wa mifi (sing. u fi, vid.) (cfr. usingo), a vegetable poison (for arrows) which kills a man very soon when he is wounded by them; cfr. ushingo.*

Ushupafu, s. (= ugumu), *hardness (vid. supā); ushupafu wa muihi, hardness of body, indurated by labour, &c.; ushupafu wa maneno, hard words (and noise) used, e.g., before a judge, fig., ushupafu, to intend to make what cannot be made, something that is too hard to be accomplished (?), inordination to deny (vid. gana), quarrelsomeness.*

Ushuri, s., *fiction, invention (vid. ku sua, v. a.); wa ku-m-sulia ntu nono usipoli-nena.*

Ushuru, s. (wa), *duty, custom, tax; ku toa ushuru, to pay duty; ku towa ushuru, to make people pay, to take from them, to levy a tax; cfr. عسر, accepit decimam partem de opibus; عسر, pars, decima rei.*

Ushutumifu, s. (vid. shutumu, v. a.), *reviling, insulting.*

Usia, s.; *usia wa meno, bluntness of the teeth; ku fania usia wa meno, to set one's teeth on edge by tasting something acid, e.g., ukila maembe mawiti, utafania usia wa meno or meno yatafania usia; cfr. usia.*

Usia, v. a. (Arab. *أسى*), (1) *to commission, to order (cfr. wasia), to charge one with, e.g., when a man sets out on a journey, or before he dies; ame-m-pa manawake wasia wa maneno, to charge by making one's last will; muniwe ali-usia ku sikua pahali pa ketha wa ketha, laken watu waku hinni, waka-ni-sika pahali pangine po; ku-wa-usia watu mambo mema; (2) to exhort people as the kathi does in the mosque; akithatubu; (3) to give orders, advise (mashauri = ku agiza or sisitiza, to direct (1 Cor. ii 34); cfr. wasia, s.*

Usiwa, v. p.; *ku kitu.*

Usikizi (vid. usafiki) s., *pride.*

Usikizi, s.; *usikilizi, hearing, attention; usikizi wa maneno = ku-sikia maneno.*

Usiku, s. (wa, pl. masiku ? sh.), *night; jua lina-kutoa, linakwisha, sama majini has, mafama*

ngofi (opp., jua latoka kwa mfuma ngofi, lafuma kwa mfuma ngofi), i.e., the sun set, merged in the water with him who prepares and wears a skin, but the sun rises with him who weaves, prepares and wears clothing, i.e., the sun rises in the East among those people who make, wear and sell clothes, whereas the sun sets in the West with those people who make skins, which they wear. The Suahilis believe that the further west you travel, the less clothing will be found with the natives. They go either naked, or wear the skins of goats, sheep, or other animals. Dr. St. observes: The plural siku is used to denote days of 24 hours. Four whole nights and days must be rendered siku nne usiku kucha. Four days and nights, siku nne miana (mohana, so Steere) na usiku.

Usikua (or *usikua*) (cfr. masikua) (R.), *burial; ana usikua.*

Usilia (or *usilia, or usia*), v. obj., *to sell to one; ame-m-uisilia or usia (cfr. uua, v. a.) mtama mballi, he sold his slave to a far country, in favour of, or against, or in the absence of the owner (of the slave). Kidnapping Suahili do so.*

Usima (or *usima*), s. (wa), *health, life. **

Usimanoa, s., *mockery.*

Usimba, s.; *cfr. pl. simba.*

Usimba, s.; *vid. simba.*

Ukimeme, s., *firmness (St.).*

Usinga, s. (wa) (pl. singa), *za nuolle, long hair (of the Hindoos or Europeans, &c.); usinga wa nuolle za mkin wa niambu, the long hair of the tail of an animal called niambu.*

Ushingitifu; *cfr. singatia.*

Ushingizi, s., *sleep (pl. singizi) (cfr. zingizi); ku ngiwa ni leppe la usingizi, to sleep, to be sleepy.*

Ushishi (or rather *ushizi*), s. (wa), *adultery.*

Usio (or *uzio*), s. (pl. niuzio) (wa), *a net of twigs to catch fish, a weir or barrier made of sticks for catching fish (pl. masio), usio wa ku sulia sá-maki kwa fito niembamba za miti zisukózo (or zifungúzo) kwa miá; usio = usúio (ku súia) wa samaki kwa fito, hapati ku toka, an enclosure of thin sticks, which are fixed into the ground in the sea (near the beach), to catch fish. An opening is left for the fish to enter the usio, at the flood, but at the ebb they lose their way and are caught by the owner of the usio.*

Usizi, s., *delay, stay; ku fania usizi, to make a delay, to stay behind, to stay out, to tarry (maji wa ku káwa); cfr. سى, constraint, viziti, constraint; fuit; ku-m-weka usizi.*

Usizika, v. a., *to stay, tarry, to be detained.*

Usiziana, v. a., *to cause one to stay, to delay one.*

Usiani, *s.* (*vid.* ku sika, ku sisha, to bury), the preparations made for burying a corpse; watu watafuta mafikiso, bafuta, shuka ya ku oheha, &c.; ku enda usishiri, to go to a burial ceremony.

Usita, *s.* (*pl.* nsita or sita), street, way, path; *Hebr.* xii. 18.

Usito (*or* ukito), *s.*, (wa), heaviness.

Usitu, *s.*; usitu wa mkéka wa ukindu ku sikoa (*qfr.* mota); *vid.* oleléa.

Usiwa, *s.* (*qfr.* udénkua) — báhari tūpu or kú, high sea (*qfr.* ūmbu wa maji), open sea (*usiwa utūpu*); maji yalala safi moja, one level of water; haóni mlima, wala nti tena, ni kiditi cha usiwa (*qfr.* siwa, *s.*); ku tām̄ba na usiwa = ku sáiri na m'poa (= ku futa muambáo) = ku pita jombo kando kando ya usiwani, to coast, to sail or row a boat along the high sea, i.e., between the shore and the deep water (*siwa dogo la maji ya beredi*); usiwa unakuenda kua uréfu, unakuenda uendáko or ulikokuenda, ni maji ya mún̄iu, one level, or surface of water (*sákáfi moja*).

Usiladi wa ku fika, cookery.

Usogofu, *s.*, slowness; *vid.* tesihili.

Usohali, *s.* (= nifu ukúba), indolence, slothfulness, laziness (*ku káwa mno*) (= ulágisi, or ulájisi, ukálifu, usembe, usogofu).

Usóka (*qfr.* masoka), brass wire, a little piece of wire; u forms also a diminutive in Kigunia.

Usónia, *s.* (wa) Kinika = upénu in Kimoiia, and ukúmbiza in Kijumfu, a projection of the roof of a house; *vid.* upénu.

Uuso (*or* ūso), *s.* (wa, *pl.* niusso, za), face, countenance, especially front; kikómo (*front*) nanusha, na púa, na matáfu, na kiléfu or kidéfu (*chin-beard*), all this belongs to the word usso; ku-m-pa usso = matáda ku inúa usso, to lift up the face, *opp.* ku inka or piga usso na ti, to cast it down; ku kundáa usso kua fúraha, *opp.* ku kunda usso kua ku tukiwa, to unfold the face in joy, *opp.* to fold it in anger; usso mpána, a broad face; usso mrefu, a long face.

Ussúbukhi (*rectius* esúbukhi), *s.*, the morning, in the morning; *qfr.* súbukhi.

Ustáhifu (*or* ustáhiki), *s.*, a line of conduct by which one honours his fellow-man; ni mambo ya mtu astahle or aheshimúe watu; *vid.* stahi, metasthifu or metasthiki.

Ustáhiki, *s.*; amepata ustáhiki kua ku stahiwa ni watu, esteem, honour, worth.

Ustáwahi (wa shamba), *s.*, the utanga in Pamba's plantation (*B.*)?

Uswá, *s.* (*vid.* swáfi), cleanness, purity, faultlessness.

Utsi, *s.*, a kind of m'bu, an insect smaller than the musquito, a sand-fly, a midge; wama: tsana; *qfr.* karumira in Kimasa.

Utsvi, *s.* (*pl.* sufi, za), the produce of the musli-tree (*qfr.* sufi), a kind of silken cotton growing on a large tree; *qfr.* hereki.

Utsvi, *s.* (*vid.* súfi or súfi) — hali la ku tosa zinga, la ku tosa shiriki watu wake, la ku tosa uena urúngo, laken ku salli dáima, na ku soma juo, a state of mind, guided by which a man does not have intercourse with women, does not speak lies, but always prays and reads the book, chastity; *qfr.* áa, clarus, purus fuit.

Usújāā (*or* usújāi or usújāi) — ushakfi, hali la ku tosa kúja kuffa, courage, intrepidity, absence of any fear of death.

Usúka, *s.* (wa); ku ondóa usúka (*vid.* kisúka), this expression refers to the Swahili custom which demands that a woman, whose husband has died, remains three months in her house (ku ká or keti éda), that she sits on the ground and treads upon it with wooden shoes (súgo ndi kua mitawanda). At last she is to go to the sea beach and is thrown seven times into the sea (ku sana na ku suka). If she has during her mourning-months committed adultery, the koma of the dead husband will kill her when she is washed in the sea. At the same time her pots, plates, mats, and bedstead are washed with water. All this is meant by "ku ondóa usúka." *qfr.* kisuka.

Usukáni, *s.* (*pl.* sukáni), a rudder.

Usultani, *s.* sultanship; *vid.* sultani.

Usumbúfu, *s.* (ku sumbúa, *v. a.*), trouble, vexation.

Usumba, *vid.* makumbi.

Usúngu (*or* uzúngu), *s.*, Europe.

Múngu (*or* Múngu), *s.* (wa), a European; wa zúngu wana mizungu; *vid.* mzungu or msúngu, dexterity, skillfulness.

Usúni, *s.* (*rectius* usúni), beauty.

Usházi, *s.*, fiction, invention, false accusation (*vid.* ku sua, *v. a.*); wa ku-m-sulia mtu neno asipoli-nena, to ascribe to one a word which he has not spoken.

Usházi, *s.* (wa) (*vid.* súa, súa, to appear above water, to cause to rise above water); kazi ya usushi wa lulu, the raising of a thing (*e.g.*, pearls) above water.

Usúu, *s.* (*vid.* súu, súu) — upumbú, ignorance, unacquaintance with the condition of a new country, or situation, &c. (*pl.* uua, za, and masuu) (baya pengi), casting down of the eyes from shame or ignorance.

Uta, *s.* (wa, *pl.* náta, za, or máta, ya), a bow and arrow; upéa wa uta, bowstring; (2) modú ya úta (*rectius* uta), camellia oil; *qfr.* uta.

UTU (or UTU), s. (wa, pl. tū, za) (Kin. *umaga*), an elevated hut constructed to keep corn, &c., in a native store, made of poles tied together and placed over or near the fire-side (utū wa ku ulia mūhū) = ujū gū (pl. jagu, za); utū wa ku lalia kuka, a hen-roost.

UTABU, s., the profession of a doctor, medical sciences; vid. tabibu, being a physician.

UTAMU, s. predication (?) ; vid. tabiri, v. a.

UTAGU, s. (wa, pl. tūgū, za), a middle-sized trunk or body of the branch of a tree = gōgō la utānu, if a large branch, gōgō la tanzu (la, pl. malanzu). The form utāgū, wa, pl. tūgū, za, is used when the trunk is of a middle size—if of a large size it is called tūgū (la, pl. matūgū, ya), if of a small size it is called kitūgū (pl. vitūgū); consequently there are three forms to express the different size, (1) utāgū (wa, pl. tūgū, za), middle-sized trunk of the branch; (2) tūgū (la, pl. matūgū, ya), large trunk of the branch; (3) kitūgū (ja, pl. vitūgū, wa), small trunk of the branch.

UTAGU (or UTAGIRI), s. (= mali mūngi or mungī), great property, riches; vid. mūngiri.

UTAJI, s., a veil, a covering for the head of a woman which leaves the face open; but the barikō covers the face, so that nothing can be seen except the eyes (ku sinika utāji). The utāji consists of a piece of kaniki which covers the head and reaches down to the ground.

UTAJI, s., riches, wealth; cfr. utāgiri and tājiri.

UTAKACHO for ukachō, what you wish, as you please; ku daka or taka, v. a., to wish, desire.

UTAKALIFU (or UKALIFU), s., urgency (It.) ? n'ouda kus utakalifi.

UTAKATIFU, s. (ku takāta, v. n.), cleanness, purity, cleanliness, holiness, sanctity.

UTAKO, s. (Kinu.), the keel of a dhow.

UTALALASHI, s., fornication, whoring.

UTAMBAA, s., pl. tambaa (za), a rag, a bandage.

UTAMBI, s., (1) utambi wa tā, the wick of a lamp, pl. tambī (za); (2) utāmbi, a piece of stuff for a turban; (3) utāmbi (pl. tambī, za) wa msandāni, tambī za ku pika, vermicelli (so-called from its wick-like form); (ku sawāniza tambī za ku pika na tambī za tā, to compare vermicelli with the wicks of a lamp).

UTAMBO, s. (wa mifurū, &c.), a swinging handle like that of a pail (St.).

UTAMBURU, s. (wa) (from ku tambūa, to know), utamburwakwe ni bōra, his knowledge is greater.

UTAMU, s. (wa), sweetness, e.g., wa mūa, wa ndizi, &c., pl., mūa za ndizi, za mūwa, &c.

UTAMVUA, s., end or corner of a cloth, or of a turban, &c.

UTANASHATI = umbaga ? (It.), spruceness ?

UTANDIKI, s., hypocrisy ? (It.) (= utāwā wa wungo).

UTANDO, s., evening-red, evening-sky.

UTANDU, s., crust, (1) utāndu wa wali (uliotānda jū uliokaika ku moto wali kundu), the dry crust which lies on the top of the boiled rice in the pot; utāndu ulipo ondolēwa, watu anapakika wali sahanini; (2) utāndu wa jito = jeupe ja jito; jamba ja jito; jito linafania utāndu wadipna: utāndu is used of the eyes if a person gets nearly blind from small-pox; (3) of great sleepiness; mato yanakua na utāndu (said of the greatest sleepiness), the eyes are most sleepy (cfr. ukōko), sunset glow; (4) evening-red (Ere.) (?)

UTANGA, s. (= ukue in Kiniasa) = mtanga muorōro, light sand or soil, a fine sandy earth which it is easy to dig up, opp. to ulēngo = mtanga mgtāmu usinukulika.

UTANGO, s., kus utāngo, by turns, 1 Cor. xiv. 27 (ku tanga).

UTANGULU (pl. tangule, za) (wa), prepared mūa ku suka mko, &c.; vid. tangule.

UTANI, kindred of race, the belonging to a kindred tribe, &c. (St.)

UTANU, s. (vid. kitānu), splinter, pl. tānu (za).

UTANEU, s. (wa, pl. tanzu, za), a branch of middle size; tanzu (la, pl. —ma), of large size; kitānu, of small size; cfr. utāgū.

UTANINI (or TANINI), s., vomit; vid. tapika, to vomit.

UTARI, s., ku piga utāri, to take in tow.

UTASHI, s., desire, demand (ku daka or taka kitā, e.g., mko), tumōna utashiwakwe, i.e., vtu via ku-m-dakia mko, we have seen his desire, i.e., the things which he brought to us, to desire or procure a woman for him. He has brought money, clothing, &c., to give to the father and relatives of the girl, whom he wishes to marry; nikōno mitāpu hēfai, āje na utāshi, when a lover desires a wife, he must first make presents to the parents (worth about one and a half dollars); marrying intentions, or proposal; utāshi, the present required by the parents and given by a man to a woman at the time of betrothal.

UTAMA, s., infecundity; niuka wa utama, a year of infertility, barrenness; cfr. tama.

UTATA, s. (wa, pl. tāta, za), a hurdle-work of guongo za kuli, na makuti, tied together and fixed in the sea to catch fish (ku gāya kamba na māmaki) (cfr. utō, s., which is different from utāta), ku amlika = toya utāta (cfr. himani); a hedge for catching fish; mātā wa ku tūka māmaki (It. writes utāta and pl. tāta).

UTATU, *s.*, a third (tatu, three); kebába cha utatu, one third of a pishi.

UTATU, *s.* (= ukáli), acidity, sourness, *pl.* tata (za), unga umefania (umengia) utátu or una tatu = umekúa ukáli, the flour is become sour; unga wa tatu, sour flour; muigni sáfura yuwála anga wa tátu (úlio tatúka); *vid.* tatu.

UTÁUNI, *s.* (wa), choice, selection; ku taúa, to choose, select.

UTÁWA, *s.* (wa), *pl.* táwa (za), a body-louse, *pl.* lice; utawa tawa (without plural form), poultry-louse; táwa are larger ones?

UTÁWI, *s.*, piety (R.)? utáwá wa uúngo, hypocrisy.

UTÁWI, *s.* (wa), sorcery, witchcraft, anything that kills or destroys life in consequence of witchery (*vid.* mtáwi). Kitu kinájo watu or niáma utáwi, magical poison; utáwi ni uganga wa ku úa watu; Reb. takes utáwi (which he writes udáwi) for a dead bough, as ludáhi means "dry" in Kirabai.

UTÁYA, *s.* (wa, *pl.* taya, za), the cheek-bone; utáya wa táfu, temple? ndófu za utayáni or za matáfu, whisker.

UTE, *s.* (wa) (*pl.* máto), the thick phlegm which in expectorating sticks to the lips; ametúpa úto, yuwatónoa ni úto; ute una niumbulika (kana ulimbo) or wajiririka; but mate refers to the saliva which does not stick to the lips; ute wa mdóda or mtóna; according to Dr. St., is nte ya yayi, the white of an egg (*vid.* kóa, *s.*), probably a mistake for "uto."

UTÉA, *v. n.* (*vid.* otóá), to watch, to waylay; mautéo and mnutózi, lurches.

UTÉARI, *s.*, readiness; *vid.* teari.

UTÉGO, *s.*, *vid.* tegu, *v. a.*

UTEKETÉFU, *s.*, burning, combustion; ku teketéa, *v. n.*

UTEKO, *s.* = uthía?

UTELÉZI, *s.*, slipperiness (*vid.* teles, telézi), mahali hapa pana utelézi, it is slippery here.

UTÉMBE, *s.*, the rejected refuse of tobacco and tambu after chewing. This looks like blood owing to the popo and kattu (*vid.*) which reddens the several ingredients of the uráibu (*vid.*).

UTEMBEZI, *s.* (*vid.* tembéa), a stroll, walking about; ku sungúka na ku sunguma na watu pá-ipo kasi (*cf.* matembézi) (fornication?)

UTENDE, *s.* (R. udende)?

UTENGELÉLE, *s.* (wa), *pl.* tengelele (za), small intestine; *cf.* ujengelele.

UTENGO, *s.*, a place for ku tenga.

UTENGÓA, *s.* (wa), utengóa wa barra (*cf.* wén), removal, or absence of trees and high grass in a forest or wilderness; a spot which is clear of trees, &c.; Mungu ametenga miti.

UTENZI, *s.*, word (wa, *pl.* tenzi, za), a poem, a

poem-like tale, old stories communicated in a somewhat poetic and rhythmical manner; ku tenda maneno ya kale, kuimba utenzi, wima wa kale wiliwio fanikána; (2) kltendo kiliyo tandoa ku kirimu watu utenzi, entertainment, feast; *vid.* mtenzi.

UTÉO (*pl.* teo), *s.* (Kimwita); utéo wa ku papetée náfaka, a fan, to winnow corn; *pl.* téo (za), utéo (Kimrima, ungo, *vid.*), a sifting basket, a winnowing basket (muotézi?)

UTÉPE, *s.* (wa, *pl.* tepe, za) = kitambá jiembamba ja ku jifunga kitoani kiki-mu-uma (*pl.* tépe za wítámhá), ngúo ya usépe munusai (*vid.* kunga, *v. a.*), a thin bit of cloth to tie around the head for headache, a thin strip of cloth for covering in general, a band, fillet, a strip, a tape; (2) ntépe or utepetepe, the lower part of a roof (R.)?

UTEPETEVU, *s.*, languor; *vid.* tepetée, *v. n.*

UTESI, *s.* (*vid.* ku teta), a quarrel, strife; una utési gani námi? or nini sebabuyáko ya ku teta námi? what strife have you with me? what is the cause of thy quarrelling with me?

UTETE, *s.* (wa, *pl.* tóte, za) = a stalk of mtáma or mrija, after the pith has been removed (móyo wa búa ulipotóka). Then the stalk answers for making a bagpipe, a musical instrument, which gives a soft fine sound. Hence the natives say: "mtu huyu yuna sautti niembamba kama utéte," this man has a soft voice like that of the mtáma-stalk when played upon. Utete ni nsumári ya mrija or ya búa la mtáma, hulia kusautti niembamba nzúri.

UTHÁBITI, *s.*, firmness, certainty, bravery; *vid.* thábiti and thábitu.

UTHÁIFU, *s.*, infirmity, weakness, debility; *cf.* *جاف*, debilis fuit.

UTHÁKO, *s.* (wa), the bottom of a canoe hewn from a tree (*Erh.*).

UTHÁLIKU, *s.* (wa), iniquity, injustice.

UTHÁMINI, *s.*, surety, security, bail; *cf.* *ضامن*, cavit, spopondit.

UTHI, *v. a.* (Arab. *أثّر*), to trouble, to harass; ku uthi watu = ku wokéa watu uthía, *e.g.*, kus keléle, &c., mambo haya yata-tu-uthi, these matters will trouble us.

UTHIA, *s.*, uproar, noise, bothering, trouble, difficulty; uifánie uthía, do not make so much noise or trouble.

UTHIA, *v. a.*, to harass = ku-m-wókéa mtu uthía, neno hili la-tu-uthia.

UTHIKA, *v. n.*, to be troubled or harassed (to be angry?).

UTHI, *v. a.*; *cf.* *أثّر*, aretatur, fuit, apparuit;

hence ^{٥٢} or ^{٥٣}, angustia, afflictio; to press, oppress; vid. thiki.

Utat, s. (= kufu), greediness after meat (R.), but ūthu, washing before prayer: wana ūthu ku ji-waka tithāra ku sali.

Utōmbeu, s., poison for arrows.

Utōmika, v. n.; nāipotimisa, utakuja uthurika; vid. uburu.

Utōku, v. a., to excuse; cfr. ^{٥٤}, excusevit;

ūthū, s., cause, occasion, emergency; ^{٥٥}, exousatio; nashikua ni ūthuru ni karthi; cfr. muda, aduru.

Uti, s. (vid. ūtiō) (wa, pl. nūti), spine, ridge, edge; ūti wa maŕingo, chine or back-bone; the uti connects the two ungo, hence maŕingo; uti umetiwa katikati ya maungo (uti = mti, cfr. mpāka); (2) uti wa ūmō, the shaft of a spear.

Utikiri, s., sedge.

Utiriri, s. (situa?).

Utiriri, s. (= uofu wa kāsidi), a trick, roguish prank, petulance, pertness, obstinacy; ku-m-fania utiriri, to serve one a trick, to trick one, to act wantonly toward one; cfr. uhlāna and umi-ambi.

Utisho, s. (vid. ku tisha, v. a.), frightening, terrifying (ku jiwa utisho).

Uto, s., fluid; (1) ūto wa ii, the white of an egg (pl. nūto za māi). It is different from kiini, which signifies the yolk; (2) ūto wa mafuta = maji ya mafuta, or mafuta ya uto, liquidity or fluidity of fat, grease, i.e., liquid oil, the fluid which is expressed or squeezed, after the ūnta, the fat or oily substance, has been pounded, and the grounds (vid. shudu, s.) have been removed. As the ūto wa māi is the clear, liquid water of the eggs, so the oil is the water or liquid of the oily substance when pounded and squeezed; hence mafuta ya uto (cfr. kipamba). The Swahili Arabs drink or eat the unboiled egg from a notion that it will restore and increase their virile power. They believe that the Europeans have the same motive, because they see Europeans sipping eggs slightly boiled; ūto wa ruwā, melted lead; ūto wa ii, the liquid whiteness of an egg (kiini); ūto wa nāma, fat cooked out of meat, dripping (St.).

Utōru, s. (vid. tōfū, v. a.); ūthū wa mato, spoiling, corruption, destruction of the eyes = blindness; ku koma adaba.

Utōmara, s. (vid. tōhara), cleanliness (utamashāti).

Utōko, s., mucus from the vagina (St.).

Utōkwa, s. ? vid. shari.

Utōru, s., any sappy or juicy, milky, slimy or glutinous substance which issues from trees or

creepers (cfr. alimbo) (gum, gum, etc., may be made of it); cfr. alimbolimbo or mtango tango.

Utōru, s. ? alumba ya utomu ? (St.).

Utōru, s. (wa, pl. tondōti, na), an appendage, a pectoral ornament of the women. It is of silver, is as long as a finger, and hangs over the breast.

Utōru, s.; mamboyakwe ni ya udooganā (cfr. tōngāna), instigation ? (R.).

Utōru, s. (wa); vid. tango and mpaka nti.

Utōru, s., robbery, rapine, plundering; utoro wa bahari, piracy (ukuāfi wa bahari); cfr. mūro, s.

Utōru, s. (wa, pl. toeni, za—); utōru wa kitōa ni katikati ya kitōa bongōni; toani wa kitōa, the soft parts of the head (the brains of a babe which are condensed in process of time, not at once), the top of the head, vertex.

Utōro, s., childhood (vid. toto), infancy; tangu utotowakwe hatta kua mtu mima, from his childhood up to his riper years; amē-m-la utoto-wakwe = amē-m-bikiri manamūli.

Utōrōk (or utōrōzi), s., reward for voluntary services (cfr. kiona mūro, what see eyes, i.e., what the eyes have seen, remuneration for finding anything); cfr. okōta.

Utōra, s. (R.), a kind of tree, used for planting live-hedges round villages.

Utōre (or ūti), s. (wa maungo, spine); vid. uti.

Utōrre, s.; utōrre wa (pl. tūrre) ku torba (vid. tūrre), a cricket ball, tennis, game at tennis.

Utōru, s., fatigue, humiliation ?

Utōrū, s. (vid. tukūka), greatness, glory; utukūfa wa mālī, great wealth, exaltation.

Utōrū, s. (Kigunia) (= sokūni) (vid. kingōzi), a place for slaughtering (R.), altar ?

Utōrū, s., insolence, arrogance (= uāfili), want of good breeding, impertinence, insubordination.

Utōrū, s. (vid. tukūka, v. a.), bearing, carrying; ūgira wa utōkūni, portage, the wages for carrying anything.

Utōrū, s., bridge ? (kāntara).

Utōrū, s. (Kigunia) (= ku bihāna kwa māhā, ku tūkūa watu māneno ya māhā = ku torba watu), foolery, buffonery, a foolish trick.

Utōrū, s., poverty, wretchedness, extreme poverty, destitution.

Utōrū, s. (vid. tōfū), calmness, quietness, patience, composure.

Utōrū, s. (= ūja), mambo ya ntūma (m'ja, slave; kungia njāni), slavery, servitude.

Utōrū, s. (vid. tūmāni, v. a.), faithfulness, honesty (or utamanifu ?).

Utōrū, s., bride-ship, betrothal, a love-affair; fulani anātō ngūo za utōrū, ku fungu utōrū, N.N. has given clothing to his bride, to-nkū.

door, i.e., that no other man may marry the girl —for after she has accepted the gift of a lover she is considered to be his bride.

UTUMBO, s. (wa, pl. tumbo, za), utámbo mneumbamba ndáni ya matumbo, *offal consisting of the small entrails (utámbo udogo, spoken collectively), the several and separate intestines (tumbo, za). The utumbo udogo is the ndia ya mafi ya tumbo (la). Tumbo (kuba) la signifies the large dungbag, which every animal has. Matumbo signifies belly, bowels, comprising all the viscera under one general term (cfr. utengelele and utumbo uchanga, the little intestines); kua utámbo wa kōndō watu wafánia uzi wa ku wambia kinánda (pote, za); cfr. utumbo wa mbúzi, thin gut.*

UTUMBUISO, s. (pl. tumbuiso) (vid. tumbuka, tumbuisa), a soothing song, which is sung to soothe parturient women, or during a dance (= mashairi, sung with music).

UTUME, s. (cfr. mtume), sending.

UTUMFU, s. (vid. utomfu), viscosity, glutinousness.

UTÚMI, s. (and utúmo), desire, trading place, a place where to make use of property, to get profit; mahali pa ku tumia; utumiwétu ni U'ngúja or Jagga or Unikáni = ni máhali tuendápo ku tuma máli, ku fania biáhara, ku pata mali; suisui tuatúmia Jagga or Ukambani, we trade to Jagga or Ukambani; (2) consumption, making use of.

UTUMISHI, vid. matumishi, servitude.

UTUMISI, s., kitu cha utumizi; vid. utúmo.

UTÚMO, s., (1) produce, profit of trading; utúmo tulipáta ni reali asherini; tumolétu la (tumo la mali) muaka jana tulipáta reali mia, from the trading of last year we have got a hundred dollars; utúmo ni kitu tualijotuma; utumowetu tuliotuma ni reali kumi; (2) sending.

UTÚMUA, s., slavery, employment (vid. tuma and mtámua); ku-m-tia utumuáni, to put one into slavery = to enslave one.

UTÚNDA, s. (wa, pl. tunda, za); utunda wa uchanga (= muambo), R.?

UTÚNGU, s. and adj., bitterness; e.g., shúbili or shúbiri ni utungu, aloes are bitter; já ina kakassi pasipo súkari = ni utungu kidogo, ni utungu wa kiwitiwiti, si utungu hálisi kama shúbili, tea is rather bitter without sugar, it is not entirely bitter like aloes; utungu yuna utúngu, she is in pains of childbearing; the pains of childbed, utungu wa usázi, but uchungu means bitterness, poison.

UTÚPA, s., a kind of euphorbia used as a fish poison; cfr. mtúpa.

UTÚPU (or UTÚPU TÚPU), s., nakedness, state of nudity; wali hu ni utúpa, hauna mtúsi, this is more rice, there is no mutual in it.

UTUMIRUMI; cfr. guberi and utururira.

UTUKE, s., womanhood.

UUDI, s., aloes wood (St.).

UGÚZI, s.; vid. ugáa.

UCMBEzi.

UUMVU (cfr. uumifu), pain; vid. úma, v. n.

UUNGUANA, s. freedom, the state or condition of a free man (opp. utúma, state of slavery); cfr. kiunguana.

UVAMBUME, s. (Kiung., tale bearing) (St.).

UVI, s., a door; tumbatu.

UVIAZI, s., birth; cfr. ku vira.

UVIVU, s., sloth, idleness; cfr. mífu, úfú.

UVÓ, s.; e.g., lumfo in Kibabai.

UVUGU VUOU, s., lukewarmness (cfr. fukutika, v. n.) (= wala beredi wala harri): maji yana (uvugu vugu), the water is lukewarm.

UVÚLI, s., shade.

UVUMBA, s.; galbanum, incense.

UVUMBI, vid. ufumbi.

UVURUGU, s., hollowness; e.g., jiwe la uvurugu a hollow stone.

UWAILI (UAILI), s., cause, Luke xxiii. 22; sikuona uwailiwakwo wa ku wawa (uawa); muigni ku anza kile kitendo, ndie muigni uwaili; buyu hakutenda neno la uwaili; cfr. وَجَلَّ , prior prius, principio.

UWAKILI, s., proxy, stewardship; vid. wakili.

UWÁNDA (or UWÁNJA), s. (wa, pl. nianda, za), an open or free space in the front of the door of the house (Kipemba, úngu; Kimrima, úga), uwánda wa nde ya ulangóni; kiwanda ja mlango, a small free place and building in the front of the door of the house; area where children play, or slaves, &c., work; uwanda wa ku tesáa ngóma, a free place for playing the drum, and for beating out mtama, &c., and wa ku anika kitu; uwanda mema hu wa ku lisha gnombo pasuri pana tengeléa uvumbi (= vumbi); vid. fumbi and ufumbi.

UWARDÁ, s.; uwandá mmoja, one siss, said in reference to the size of mitungi; vid. mtungi.

UWÁNGA, s., a tuberous plant or shrub, arrow-root; unga wa uwanga is the flour of a bitter shrub called uwanga, mtu apata tundalakwe, aséga kua jiwe na maji, atúja kama nási, atápa matapuyákwe, áta maji jungúni, unga atatúlia tini, nanika unga júkúni kua mkáfú atia bangi na úkari neigi, apika pamója, afúka wíkote wia ku-m-lóvia na ku-m-láza (cfr. majúni), i.e., the fruit of the uwanga shrub is ground on a stone with water; it is then strained, the coarse matter is thrown away, but the water is left in the pot, until the white flour settles; then the

flour is exposed to the sun to be dried; afterwards it is mixed with bangi and plenty of sugar. Of this mixture the people make small loaves of bread, which, when eaten, intoxicate and produce sleep. This bread was formerly sold in the market, but the Government forbade its use, on account of its mischievous effects. The fruit of the upanga resembles viani, and is dug out of the ground; after having been ground, it is strained and cleared of its bitterness. Two pihni of the white flour of upanga cost $\frac{1}{2}$ dollar. The Bunians send it to India. The district of Jalgatmo, near Mombou, is said to abound in upanga. The natives make hálou of it, mixing it with plenty of sugar; cfr. kúnju.

Uwānoo, s.; *pl.* mawango, or mbāngo (*mid.*) (*cf.* wango), ku tia uwango or mawango or mbāngo dafini ku-li-panúa, to put pieces of wood (wedggs) across the bottom of a canoe to extend it.

UWANI, s. = vita, war (Sp.) ?

UWANJA, *vid.* uwanda. a courtyard, enclosure.

UWASSA (or WASSA) (wa, pl. niwasa); uwassa ni kipando cha m'ti kitiwaju kiwambazani ulengo upate ku shika, pasipo wassa huwa ni ku kandiaka ndougo, *small pieces of wood which are put between the poles (m'ti) of a wooden wall, in order that the clay which is plastered on the wall may stick to it, and not fall through the poles, which are often not put together very closely.*

UWASWASI, s., *vid.* uwasi, plainness, distinctness.

UWATI, 's. (wa, pl. mbāti), (1) a framework upon the walls, upon which the boriti are laid; (2) a vesicular eruption on the skin (St.).

UWAZI (or UWAZIWAZI), s. (wa, cfr. wazi, or wúzi)
- mahali palipo na muangw uwázi, *openness, clearness, clear spot, distinctness.*

WAZIR, the dignity or condition of a viziri, the vizirship; *cf.* **وزیر**: portavit, vezirus fuit, rem. publicam pro principe curavit et administravit; **وزیر**, consiliarius et administrator imperii, vezirna.

UWE, may it be, or become, in reference to the u
class.

UWELLE, s., *sickness, disease*; uwelle wa viungo, *rheumatism*; uwelle or uelle wa mato, *ophthalmia*.

UWEMA (~~OW~~WEMA); e.g., randa hili sita-ku-nga
uwema, I will not sell to you this place as good
(if it were not good).

Uwéngu (pl. wengu), reins.

Uwēu, s.; *vid.* wou.

UWĒLA, s., *ability, faculty, power*; mambo haye
radaka uwēla, *these matters require ability.*

Uwasi, s.; uwasi wa Maligni singu, the power of
God.

Uwézo, *s.* (*wid.* ku weza, ku ona, ku ananwa), (1) uwézo wa niumba - mapambo ya kiumba, or *ukuta*, the *adornment* of a wall of a house, which is effected by making figures in the fresh lime, and by fixing mirrors or small cups, &c., into the lime, which is plastered on the wall. Uwézo wa niumba is different from mapambo ya niumba. The former refers to the ornamental figures, &c., made in the lime of the wall, before it gets dry; but mapambo ya niumba refers to the ornaments which are displayed in the room itself, by laying glasses, pots, &c., upon shelves for show; uwézo, the fitting up of a room with all nice things, and the keeping of the room in a clean state, gallantry; (2) uwézo wa mtili ni uahiri wa mtili, ndio mawáo ya síkha, e.g., kizu kikuóni, upanga mbañini, jamba matumoni, ngáo maunguni, tolabúki shingoni, &c. People have great respect for such a man; (3) uwézo, power, ability; (4) nwézo wa Mwigizimu, might, the omnipotence of God.

Uwimbizi (or uvimbizi), s., a surfeit; uwimbisi wa niumba; *vid.* ku wimba niumba, to cover a house.

UWINDA (or UWINDA), s. (wa, pl. ninda, na, or ubinda, na), the drawing one's cloth between the legs and fastening it in front, as done when travelling or fighting — wina la ūmo (mb) (or misha ūmo), the artery which stretches from the mbũ up to the inkũndũ; in general, the place between the legs; a man may bleed to death when this artery is destroyed by cancer. Hence ku piga ngũo uwinda, or ubinda or mbinda, to fold the cloth from the mbũ, and bind it between the legs and around the loins, as the *Banians* generally do; and also other people, when they go through a forest or wet and high grass, to save their dress. Mũganga yuwajjipiga ngũo uwinda akinenda nitĩni ku timba daua, yuwajjipiga or yuwawa ngũo kama *Baniani*, the *native doctor* wears his cloth like a *Banian*, when he (the doctor) goes to the woods to dig for medicinal roots. Prov. Mungu na uwinda, or uji linda ndũyako, and then *thou* wilt protect *you* (K.)?

UWINDA, s.; mambo ya muwinda ni ya uwinda
the state of a hunter is that of huntmanship or
of woodcraft.

Uwinqou, s. (wa, pl. ningo, za), (1) a cloud, especially a long but thin cloud (of whatever colour it may be) (cfr. mbinga); (2) blue sky in general = alimungu, e.g., kosi amerika ja hatta karifu na winguini, the culture flew high, nearly to the sky (cfr. wingu, la, pl. ma—, which signifies a large thick black cloud of rain or smoke).

- kiwingu, a small but long cloud; ubingu, the heaven, e.g., ubingu wa niota, the starry heaven (vid.); mbingu, heaven, sky (more usual than uwingu); mbingu sabaa, seven heavens in the notion of the Muhammedans; ndo subükhi ngéma, kabula jua linja, pavaúa uwingu.
- UWINJA, s. (Kipemba), (Kim. ubinja, pl. mbinja), a whistle with the lips, a whiff.
- UWITI (or UITI or UIRI), s., freshness, rawness; cfr. mbiti, unripeness.
- UWIVU, s. (uifu, vid.), jealousy.
- UWONGO (or UWOGO), s., falsehood; (2) uwongo; vid. bongo and fufu, the brains.
- UYÁBISI, s., drying up (vid. yábisi, yabisiika); uyábisi wa matumbo, drying up of the bowels = costiveness, constipation; reserve, coyness, prudery, disobliging behaviour; cfr. Arab. يَابَسَ, aridus evasit, exaruit; uyábisi wa kitoo, soil, dirt of the head, small pustules on the head.
- UYAJUÁFO, if you know them (St.) (Kiung.).
- UYUZI, s., ingenuity?
- UYUZI, v. a., to ascertain?
- UZA, v. a., to ask (questions) (cfr. úliza, vid. filia); si úzo sikefu, do not ask much, less, far from, let alone (R.)?
- UZA, v. a., to sell (or kuuza or kuza = ku za, to sell; vid. usa).
- ULIZA, v. obj.; ana-wa-úliza watu (gnombe), he sold (the cow) to the people.
- UZANA, v. rec.
- UZANIA, v., to be for sale, to be ordinarily sold (St.).
- UZIA, v. obj.; hori ya ku usia tambú; júsilia.
- UZANDIKI, s., hypocrisy.
- UZANI = mizáni or minzáni, balance, pair of scales or weights.
- UZAZI, s., birth; cfr. ku zaa (ku saa), to bear, beget.
- UZE, s., old age; cfr. mzé.
- U'ZI (pl. niúzi, za), thread, string.
- UZIA; uzia wa chungu ni maji maji ya maganda-yakwo, the watery substance in the orange peel (Sp.).
- UZIMA, s., life, health (cfr. mziwa, living, healthy, entire).
- UZINGIZI; cfr. usingizi and zingizi.
- UZIZI (or UZINI), s., fornication, adultery; cfr. زنى, scortatus fuit.
- UZIO, s. (vid. usio), (pl. niúzio, za), a hedge or enclosure of poles or long sticks, made in the sea to catch fish.
- UZIO, s.; cfr. ole.
- UZULIA, v. a., to depose; cfr. unsulu or únsulu v. a.
- UZULU, v. to dismiss, to depose or remove from office; ku-ji-úzulú, to resign or give up one's office or place.
- UZUNGO; uzungo wa mézi, halo round the moon; uzúngo wa jua, a halo round the sun.
- UZURI, s., beauty, ornament, finery; ku fania uzuri, to adorn oneself.

V

- VA, v. n.; vid. kifo.
- VAA, v. a., to put on, to dress, to wear; amevaa ngúo nzuri, he wore a fine cloth or dress; ha-ja-vaa, he is not yet dressed.
- VALIA, v. obj.; kidúdo cha ku valia ngúo, a girdle or an instrument (e.g., mshipi) to put on one's clothes with.
- VALIKA, v. n.
- JI-VALIA, v.; hilo neno tu-nenáo la ji-valia, the word spoken by us, it will do, it will answer or bear itself, it will be to the purpose.
- VALIWA, v. p.
- VAKA, v. a. (Kigunia) = ku óa in Kimw. to marry.
- VAKIWA, v. p. = oléwa.
- VAMA, v. n., to cut into, as a rope does which is very tight.
- VANDA, s. (la, pl. ma—), exhausted sugar-cane which is spit out.
- VAO, s. (la, pl. maváo), dress.
- VARANDA, s.; vid. sanda.
- VARANGA, s., interrupting and bothering talk (St.).
- VARI, s. (la, pl. mavázi) (vid. ku vaa), a garment, a dress.
- VEMA (or VIEMA) (cfr. wema), s. and adj., good (vid. éma), fair, goodness; s. and adv., viema na vibáya, well and badly, or goodness and badness (vid. sahaulika).
- VEMA, adv. well, very well.
- VI (or VY), prefixes which make their singular in oh or ki.
- VI = vy; e.g., kipele, pl. vipéle, small pimples.
- VIA = vya obakúla (pl. viakula or vyakula), visions.
- VIA, v. n., to be stunted in its growth, not to attain perfection, to remain half done or soaked; mtu anavia; cfr. anapumbá or pumbasika; muhogo unabia = haukuiva.
- VIZA, v. a., to spoil; e.g., ku-m-viza mtu kazi;

VIRINGA, v. a., to make round; *vid.* firinga, v. n., to be round; imeviringa, it is round.

VIRINGANA, v. rec., to become round or superficial.

VIRUGU, s. — hasira, anger; virugu via mbelle mbelle, sudden anger, propensity to anger, given to anger.

VISIA (or VISIHA), v. a., to waylay one (Er.); visi-wa kikafini; ku visia watu (fishia?) to seek people at night (R.).

VITA, s. (vid. wita), war.

VITANGA, s. (vid. kitanga); vitanga via mizani, scales.

VITUA VITUA (*vid.* kitoa or kitua), topsy-turvy.

VITUSHI (*sing.* kitushi occurs rarely or never) (*cfr.* ku kutusha), horrors, terrific matters.

VIVI HIVI, just so, precisely so.

VIVIA, v. n., to smoulder, smother; *cfr.* fisa; juu linafisa or linafilisaa (vivilisa) nuru or mu-anga wa muili, the sun has spoiled the colour or complexion of the body (*cfr.* wiwia); mshipa cha-m-vivia cha-mu-uma.

VIVIO, thus, in this manner; vivio hivio, in like manner.

VIVU (or mvivu), adj. (mfifu), idle, slow; kissu ni kivivu (*Kiamu*), the knife is blunt.

VIWIMI, s. (*sing.* of kiwimi), wavelets, a ripple.

VIA, v. a., to stunt (*vid.* via), to spoil the growth of plants.

VIXIA (*vid.* visia), to watch; ku lala vizia — ku otā.

VIXINGO XINGO, s., the turns of a river; *sing.* kizingo kizingo?

VIXURI, adj., fine, beautiful; *vid.* zuri.

VUA, v. a., (1) to take off clothes (ku vua nguo); (2) to save, to take across, to deliver; (3) to catch fish, to fish (ku vua samaki); (4) ku vua chuma, to forge iron; *vid.* fua.

VUATA, v. a. (*vid.* fuata), to follow, to stick to, like humid grain when being ground, to press with the teeth, to hold in the mouth (St.); ku vuata, to put something into the mouth (R.).

VUASA, v. c., to cut or wound by striking or running into unawares.

VUGO, s., a horn played upon by beating (St.).

VUJA, v. n., to leak, to let water; mashua yavuja, the boat leaks; *cfr.* fuja.

VUJIA, v. obj., to ooze out.

VUKA, v. a., to ferry over, to cross, to take boat, to pass a river.

VUSHA, v. c., to ferry over; ku vusha watu guambu ya pili, to ferry people to the other side (of a river).

VUKIHA, v. c., to take across, to ferry over, lit., to make ferry or pass.

VUKE, s. (*vid.* fuke), steam, vapour, sweat; *cfr.* fuke.

VUKUTA, v. a., to blow bellows; *vid.* fukuta.

VUKUTO, s., sweat; *vid.* fukuto.

VULE, s.; dadu vule, an insect living in mud (St.).

VULI, s., shade (*vid.* fuli); makono wa ku vuli, the right hand; *vid.* kuume.

VULIA, v. obj. (*vid.* ku vulia vaa) (*vid.* fisa), to fish with, to catch fish for or with.

VUMA, v. n. (*vid.* fuma), to rear, to rage, e.g., wind; bahari ime vama (— ku piga kishindo), amevuminda ni ndofu, to be bellowed at.

VUMIWA, v. p.

VUMISHA, v. c., to cause a noise.

VUMBA, v.; maji ya samaki ha vumba; *vid.* fumba.

VUMBI, s. (pl. ma—), dust, muddiness in water.

VUMBIKA, v. n. (*vid.* fumbika), to put into hot sand or ashes, to stick into the embers; *vid.* fumbika.

VUMBIKIA, v. obj., to get seeds or plants into the ground before rain; *vid.* fumbikia.

VUMBILIA, v.; ku vumbilia vita, to get into a quarrel (St.).

VUMBO, s., n. p., the river Jub (in East Africa), called Godshob on its upper course.

VUMBU, s. (pl. ma—), lumps in flour; *vid.* fumba.

VUMBUA, v. a. (Kipemb.), to make even or level the ground in a plantation, to discover, to find after having made a search (*cfr.* fumbua); akavumbua chakula, and he got or found food.

VUMBURUKA, v. n., to start or move suddenly, especially when sleeping (*said* of animals).

VUMI, s. (pl. ma—), a large drum (Er.), a noise as of blowing or bellowing made with a drum.

VUMILIA, v. n. (fumilia), to bear, to endure, suffer, tolerate.

VUNA, v. a., (1) to reap; (2) ku-ji-vuna, to swell up, to be puffed up; *vid.* funa.

VUNDA (or YUNDA VUNDA), to break (*vid.* funda); ngôja, juu livunda, lit., wait till the sun breaks (becomes hot).

VUNDA, s.; huyu una wska vunda, this has long hair? (Er.).

VUNGA, s., marl, loam?

VUNGU, adj., hollow.

VUNJA, v. a. (*cfr.* funda), to break, to spoil, to ruin, to change a piece of money (St.); usiki-vanje kitambaa changa.

VUNJIA, v. obj., to break for or with.

VUNJIKI, to be broken.

VUNJA JUNGO, a mantis, a kind of insect (St.).

VUVUGA, v. n., to stir; *vid.* furuga, v. n.

VURUMISHA, v. a., to throw a stone (*vid.* furumisa, v. a., to sling away).

VUSHA, v. c., to ferry over; *vid.* vuka, v. a.

VUTA, v. a., to draw, to pull (*vid.* futa, v. a.); ku

vita, timbiko, to smoke tobacco; ku vita ma-
kasa, to row (a boat); ku vita maji, to bale out
waters
Vuvia, v. a. (vid. fufia), to blow.

VUVUMKA, v. a., to grow up quickly.
VUVUMWA, v. c., to cause to grow quickly.
Vúu (la, pl. mufú), the hair of the pubes; vid.
fufi.

W

Wa (qfr. á); kúu or ku wá, to be, to have, to become;
kúu na, to be with or to have; akiwa, kikiwa, if
he or if it (kita) be; awe, may he be: yawo, may
it (mambo) be; awai otto, whoever he may be.

Wa, Arab. and.

Wa (qfr.), one of the genitive particles standing
after substant. beginning with m, wa, u (vid.
Gram.); wa nini, why (Kiang.); Abdalla wa
Paita, Abdalla the son of Paita.

Wa, they are; yu, he is; babayangu ya Mvita, my
father is at Mombas; laken ndugungu wa
Unguja, but my brothers are at Zanzibar.

Wa, you or they; the objective case of nuiui and
wao; e.g., amo-wa-ponda, he loved you or them —
amo-wa-ponda-nui, amo-wa-pondao.

Wá (or wáa), v. a., to wear, e.g., a cloth; ku wáa
ngáo (qfr. máwá), kuku buyu yuna wáa jomoi,
ndie kuku mouai utupu, an entirely black fowl;
qfr. ku wáa.

Walia, e.g., ukanda wa ku walia súrúáli, a
bearer of the breeches, a strap to support the
breeches; ukumbi wa ku walia ngúo, a dressing-
room.

Wika, v. c., to cause one to wear, to clothe one
with; ame-ni-wika ngúo.

Wáa, s. pl.; mawáa, a stain, a spot, a blotch.

Wáa (or wá), v. n., to shine: jua la-wáa, the sun
shines; tá yagná or yawakka.

Wakka, v. n., to be shining, to burn; moto wa-
e wákka, the fire burns.

Washa, v. c., to cause to burn — to kindle; e.g.,
ku washa moto, to kindle a fire; (2) to cause
pain; e.g., pilipili hizi za-ni-washa; ku washa
kikali (utungo), to feel hot all over.

Wabba, s., cholera (St.).

Wabundi (Waboundi, St.), a people occupying the
low land between the Usambara Mountains and
the sea.

Wadi, s., son of; wádi Abdalla, Abdalla's son.

Wama, v. n., to be time for anything (St.); evidently
عَمَّا, terna, époque déterminée par une pro-
position.

Waderasi (ولادراس), (w waled el ras), free-born
people, lit., son of men; qfr. إنسان, homo, pl.

ناس, homines.

Wadera, s. (ku temo wadera), in the front of a
door or a window? (R.).

Wadimo, s.; ku piga wadimo? (R.).

Wadui, s.; rectius uadui, enmity.

Wakendani, s.; qfr. káa in Kiriakaa? (R.).

Wavi, s. (pl. niasi), a nettle; ku-m-washa ku
wafi; wafi wawasha.

Waviki, v. n. (qfr. ualli), to suit, to be suitable to;
والف, compositi conventiens esse quid aptumve,
convenit.

Wafikana (vid. afikana), to agree, to conspire
together.

Wapu (or wávu) (pl. niávu), a net or trap for
catching gazelles, &c.; vid. niáfu.

Waga, v. a.; ku waga, to kill (= ku úa in Kimr.)

Wagá, v. n. (= págá); e.g., ku wágá mkóba mba-
fúni or kuupáni (vid. págá); qfr. pakata.

Wautunia, s. (vid. mgunia, s.), the Sukhili people
occupying the land between the island of Lamu
Patta (Siwi) and the Jub River.

Wahadi, s. (pl. niáhadi); vid. uáhadi or áhádi,
promise, covenant.

Wahed (or wamid), one; qfr. Arab. واحد, unus.

Wahi, v. n.; huku-ki-wahi, unakuja kiniúma, thou
hast not got it, because thou didst come too late;
leo haiwahi, jua linakútua; wahi = ku tokéa;
qfr. وحى, indicavit, festinavit.

Wajada, v. a. (Arab. وجد, invenit, recuperavit,
Deus opulentum reddidit; ku-m-tia áwuni, to
assist him.

Waja, s.; qfr. nwáli, cause.

Wajo (or wáyo) (pl. niáyo), footstep; niayosakwo,
his footsteps.

Wajibu, s., necessity, duty (واجب, necessarius)

ni jawábu ambalo lapana; ni wájibu ku-m-shau
iri fulani; ndio wájibu; buyu ni wájibu or laaima
ku wawa; ilikua wajibu (farathi or lasima) ku
unwa, he must be killed; buyu awajibisha, or
buyu imewajibisha ku uawa; qfr. واجب,
necesse fuit quid agere vel pati, it ought; wajibu
is something required by law; e.g., endaka ya
wajibu ni fitiri, na zaka, na hafara, laken endaka
ya sunna ni uthiki na thabibu, na sala na awana
ni uingi, hasina hamba, laken sala ya wajibu ni
kutoa mara tano.

Wahini, s. (Arab. وجه) (= sura ya ben-Adham),
the form, countenance of a man, dignity; wáhi
wa mfulana, the face of N. N.

WAJIHANA, *v. rec.*, to meet together (= ku onana), to salute, to show oneself submissive to a superior.

WAKAMO, *s.*, a middle-aged person (R.).

WAKATI (or WAKTI) (wa, pl. niakati, za) (or makati, ya), time (wakati wa munda, wa fuli, wa keskasi, wa mji, *vid.*); *cf.* وَقْتُ, praesinit certo tempore; وَقْتُ, temporis pars, spatium; wakati hu, this time, now, at present; wakati gani nje? at what time am I to come?

WAKATOJA, *s.*, the name of a tribe of people in the vicinity of Barawa. They do not eat fish.

WAKEFI, *standing*; *cf.* وَقَفَ, stetit, stare fecit, in pium usum legavit, hence: ku fania wakefi, to dedicate, to set apart to holy uses, e.g., to give books to poor students, to give houses to poor people, to build mosques.

WAKIA, *s.*, a weight of one dollar (small weight); ni uzito wa reali; e.g., the weight of a dollar when given for the same weight of something else; the dollar was formerly used as a weight.

WAKIFU, *v. n.*, to cost.

WAKIFIA, *v. obj.*, to cost to.

WAKILI, *s.* (wa, pl. mawakili) (Arab. وَكِيل, steward; atunzai mali ya mtu, or asimamiái mali; Serafi yuwasiamia mali ya Seidi—ni wakili wa Seidi katika Mwita; wakili wa úshuru = mtózi wa úshuru; *cf.* وَكَلَ, commendavit rem suam alteri; وَكَّلَ, curator, procurator, administrator.

WAKE (*vid.* wakwe), *pron. poss.*, his (Kiung. and Kiamu).

WAKKA, *v. n.*, (1) to be shining, to burn (*vid.* ku wá), to burn up; (2) *v. a.*, to build or construct, e.g., a house; muashi amewakka niumba, the mason has built a house. Ku wakka niumba is different from kujenga niumba, the former refers to a house built of stones, uáshi wa niumba ya mawe (sebabu ya ku wakka toka na mawe na udongo), the latter has regard to a house constructed of poles (miti) (*cf.* muaka) (muashi, the builder, mason); *vid.* Luke xii. 49, moto n'nakwisha ku letta ulimenguni; laiti kuamba unakwisha wakka!

WAKO, *pron. poss.*, thy, thine.

WAKO, they are there.

WAKTI, *vid.* wakati, time.

WAKWE, *pron. poss.*, his, her, its (Mvit.).

WALA WALA, *conj.*, neither, nor; wala mtu wala niáma, neither man nor animal; *vid.* Arab.

WALAKEN (or WALAKINI) (وَلكِن), but, however; *cf.* لَكِن, sed, attamen, veruntamen.

WALAO, not even; Arab. وَلَوْ.

WALA (háwale), those; watu wale, those men yonder.

WALI, *s.* (Arab. وَالِي) (wa, pl. mawáli), a governor, ruler; *cf.* وَلى, praefuit, rexit rem; وَالِي, praefectus provinciae. In Kiung., liwali pro alwali, the governor; wali ni mtu aliawaliwa.

WALI, *s.* (wa, pl. niáli, za), cooked rice, &c.; wáli wa mtello, wa mahindi, wa mtama, &c.; kú lá, to eat boiled rice, or a thick paste of the flour of mahindi or mtama, eaten together with any kind of broth or sauce (*vid.* mtózi). The wali is the principal food on the native table; wali wa mtelle huwáliwa or hutawasoa katika kiti (jano), wali ni Sultáni ya chakúla. Wali wa nti or mji, anawáliwa anapigoa kilémba cha éenzi, anaketi-shoa katika kiti cha éenzi, i.e., every new governor who is appointed is placed upon the Government chair, and not placed on the bare ground. In like manner the boiled rice, being the principal food of man, is placed upon its chair, which is the jáno, a round large wooden dish, which rests on a chair and contains all the things requisite for eating, plates, knives, &c. There is a difference between wali and sima, *s.* (*vid.*). Wali is the chief dish of rice boiled in the milk of nazi; but if made of flour it is called sima, a native paste of mtama or mahindi flour; wali wa muiku or mwikuu, what is left from some meal overnight to be eaten in the morning.

WALI, *s.* (Arab. وَلى), a saint.

WALIKA, *v. n.* (*cf.* alika), tóte za motto zawálika; (2) ku walika wahuni or wawashi (Kir. lárika), to order, to bespeak masons.

WALIMENGU, the people of this world; *cf.* ulimengu.

WALIO (pl. nialio, *vid.*).

WALIO, they who; walio potá, they who were lost.

WALLAH (or WALLÁHI, or WALLÁHU), by God! this Arabic expression is often used by the natives in swearing, either assuring or protesting.

WÁMA, *v. n.*; (1) = ku kaza sana, ku shika sana, opp., ku legéa, to press into, to drive into, to enter and stick fast, to be fastened, e.g., nanga inawama mtangáni = inasama na makombe-yakwe yanashika mtangáni, the anchor presses itself into the sand, sticks fast in it; kigázo kinawama mtangáni = kina kaza sana, to bend or incline a vessel, to drop into, e.g., jumbo cha mafuta; (2) ku wáma = ku fúma or funáma or ku lala kifunifuni, i.e., to press oneself, or to stoop down, to stretch forth one's belly, e.g., to warm it near the fire, to lie on the face.

WÁMBA, *v. a.*, overlay, overcast, to cover, deck, to put or bind or twist, or stretch a skin over a

WANJA, *s.* (*Kisung.*), wanja wa manga, antimony; *cf.* wanda, *pl.* nianda.

WANO, *s.* (*la, pl. ma—*), (*cf.* m'ni); (1) *the wooden shaft of an arrow, which is put into the jembe or kiembe (arrow-head); wano latika katika jembe la uta* (*cf.* kigomba); (2) *wando la munda, the wooden staff of a harpoon, which is put into a pointed piece of iron, and fastened with a rope. When the iron strikes the fish, the wano or staff of the harpoon falls out, whilst the harpoon itself is dragged by the fish along with the rope; ku puna mkoa mawano ya mifi and makaso ya niama.*

WAO, *they, their* (*yao, rao, vao, zao*); wao kua wao, *each other; mmoja muenziwe mti wao, their tree.*

WAO, *s.* (*la, pl. ma—*) (*vid.* ku wā, *v. a.*), wao la ng'ũ, *the wearing of a cloth, fashion of dress; pl. mawao ya ng'ũ.*

WAPI, *adv.*, where? *yu wapi, where is he?* (*vid.* Gram.), *pl. wa wapi? where are they? (zi wapi or zipi?) niumba zi(wa)pi? where are the houses? niumba ya Sultani ni ipi? where is the king's house?*

WAO, *s.*, a gift (*St.*)

WĀRADI (or WĀRIDI or WĀREDI), *s.*, a rose; *cf.* رَاسِي, *adfruit, floruit; Arab.* رَاسِي, *flos arboris, rosa.*

WĀRAKA, *s.* (*wa, pl. niāraka, sa*), *Arab.* رَاسِي, *written paper, letter; ku andika wāraka, to write a letter; cf. kortāsi, unwritten or blank paper, paper in general*

WĀRI, *s.*, breadth? (*R.*)

WĀRIA, *s.*, a person skilful in his trade, cunning, clever, expert in a high degree; *mtu huyu ni sermalla wāria, haūndi tena jombo, yuwalekēsa wanafunsi bassi, ni sermalla m'li, hana shaka or tafauti. This is an accomplished carpenter—he does not himself work in building a ship, he only directs his apprentices, he is a capital carpenter undoubtedly.*

WĀRIBAI (or WĀRISHAI), *adj.*, humid, moist; *mtanga warisai, moist sand.*

WĀRITHI, *s.* (*vid.* urāthi, inheritance); *warithi.*

WABA, *v. a.*, to contradict (*St.*).

WABA WABA, *v. a.*, to think much, to reflect.

WABA, *v. a.* (*rectius waza*), to think, meditate, consider, reflect = *ku tafākkiri, ku asimīa* (*naazimīa, nawāsa ku-li-tenda neno hili*); (2) to sorrow.

WASIA, *v. obj.*, to remonstrate with one, to leave to one's consideration.

WASĀHA (or ŪSAHA), *s.* (*wa*), matter which comes out of a bowl or wound; *wāsaha ni mengi, but ūsāha ni kidōgo?? ku fania wāsāha, to sup-purate.*

WASĀNIE, *s.*, a. p. (*Kigunia, Wadahalo; Kimwita,*

Wasānie; *Kinika, Ariangilo*), a people near the coast of Malindi, who are in a state of savagery to the real Galla. They speak the Galla language. (*Mānie in Kinika means "olive."*)

WASHA, *v. c.* (*vid.* wā, waka, *v. n.*), to cause to shine or burn, to kindle (a fire), to give pain; *ni washia tā niune, to light, to set fire to; ku washa, motto, to light up a fire.*

WASHAKATI, *s.*, licentiousness, dissipation; *vid.* hasharati.

WASHENZI, *s.*, (*cf.* washinsi), wild or uncivilized people (*St.*), perhaps rectius washinsi, the conquered or subjected ones (*ku spinda*), Wanika ni washinzi wa Wārabu, the Wanika are subjects of the Arabs at Mombas.

WASI (or WAKI or WATHI), *adj.*, open, evident, clear; *cf.* واضح, evidens clarus et manifestus fuit; *bahari i wāsi, kitu biki ki wāsi, the sea is open, clear, this matter is clear.*

WANIA, *s.* = ukundufu of mind and face, openness, clearness; *cf.* واضح, amplius et patulus fuit; واضح, amplius, lati portens, capax.

WASIA, *v. a.* (*Arab.* وَصِي), to make a will, to bequeath.

WASIA, *s.* (*wa*) (*Arab.* وَصِيَة), direction, charge, admonition, will, disposition of property made before death; *wasia wa baba aliompa (or alio-mu-usia) manāwo awitassa kuffa, the charge or admonition which the father gave his son previous to his death (e.g., give the poor of your gains, do not quarrel with your brothers, &c.; uki ūliza, utapata wasia, if thou dost ask, thou shalt obtain direction or maarifa (knowledge); cf. وَصِي, conjunxit, testamento mandavit alicui*

rom; وَصِيَة, mandatum, testamentum, res testamento mandata; *na ku-pa wasia wangu, I give you my word, order, &c.*

WASILI, *v. n.* (= ku fika), to arrive, to reach, to come close to; *nimewāsili Mwita jūsi, I arrived at Mombas the day before yesterday.*

WASILIA, *v. obj.*, to reach somebody.

WASILISHA, *v. a.*, to cause to arrive with; *ku-m-wasilishia, to bring, to convey something to one; cf. وَصَلَ, junxit rem rei, copulavit, pervenit.*

WASILINHA, *v. c.*, to cause to reach.

WASIMIA (*rectius asimīa*), *v. a.*, to intend, to have made up one's mind.

WASIMU (or WĀSIMU, *s.* (*sing.* msimu or msimu), an evil spirit; *mti hu pana msimu, near this tree is an evil spirit. The natives point out many trees, stones, &c., which they believe to be*

the residence of a bad spirit which causes sickness, etc., and which they propitiate by sacrifices from time to time (vid. Kimalagwani); jiwe hili pana kusimu, there is a mighty pepo near this stone. Pl. bad spirits—hence mtu huyu yuna wazimu, this man has evil spirits in his head, i.e., he has a disorder of intellect, he is mad (akiliyakwe imepungua), in general he has little intellect, he is a fool; murgui wazimu, one possessed of the devil, madman (cfr. ku simu), nimetafuta hatta wazimu una-nia or unangia, I searched for him until I became mad, i.e., I sought him with all diligence. The Swahilis explain madmen by stating that a man's wizar (crown of the head) comes asunder, whereupon he has (akili) understanding no longer; yuna wazimu, he is mad; muonda wazimu, one who is going mad; ku enda wazimu, to go mad; ku-mfania or ku-mtia wazimu, to make one mad; kua wazimu, madly.

WASA, s. (la, pl. ma) (cfr. gniagnito); wassa la mwa (cfr. kiwingu), a shower of rain.

WASSA, s., pieces of wood which have been split or cleft; ndagaga, are not split, cfr. Kinassaa, ku wassa, to split.

WASSU, s. = inuulini, Gal. iii. 24, censor, corrector.

WASU, who are not; watu wasiwendoo, people who were not loved.

WASU, s. (Kimima) (= keléle), a very great noise; watoto hawa wa-ni wakéa wani wani = keléle ningi, these children make a great noise to me (Er.).

WASWANI (or WASIWANI), kua santi ya waswani, intelligibly, i.e., with an intelligible voice; (2) doubt, hesitation; cfr. وسوسى, suggestait, dictavit alicui animus eius vel Satanas rem inutilem ipsi.

WATANI, s.; málali pa watani or nafasi, a spacious and commodious place, wideness, extent; وَطْنٌ, locus ubi quis degit??

WATANIHA, v. c (cfr. ata); ku wataniaba mke, to divorce one's wife.

WATHANISHA, v. a., to solve (St.).

WATHI, s.; ku Ohia watu wathi, to exhort, to preach (R.).

WATHISHA, wathi wa ulimengu, wathi ningi = gusi ningi, mbambakofi ni wathi ningi, shape; e.g., ya watendegw; cfr. وَثَى, monuit, exhortatus fuit.

WATU, s. n. p., the name of the Galla people in the Kikamba language. In Kigalla the word watu refers to a separate class of Galla, to the charmers and sorcerers, diviners, etc., who are greatly dreaded and respected throughout the Galla nation.

WATU, s. (sing. mtu, wa), (1) man, people; (2) foreman (St.).

WAWA, v. n.; pia wawa, to be unequal, uneven, oblique, sloping.

WAWA, v. n., to sick; muli wangu unawawa, bad news is "to be killed."

WAWA, v.; kula mtu ambai kuamba wawa or yawa, whoever was.

WAWA, s. (Kinika) (= bibi mafi), (1) grandmother, old woman (a term of respect; wawe, Kigunia = (babe, Kimwita), father of N. N.; e.g., wawe or babe Harri, the father of Harri. In general, oh man, fellow! (2) a kind of song (ulimbo za wawa) which the Swahilis use when burning a forest, which is to become a plantation (vid. tango); nimbo za wawe za kuimba majira wakitia moto tangoni. Wawa koke mana unalime, malmia kumue mahali kua kumoya wawe mbayo (harvest) ni mana unatime = kitoka kitinda jo niti, ndio wawe. This is an example of the wawe songs.

WAWILI (sing. mbili), watu wawili, two men; wote wawili, both.

WAWA, s. (wa, pl. niaya, na) (in Kilindini) = jaya in Kijunju = gai in Kimwita = saya in Kin., potsherd; (2) an earthenware dish to bake cakes in; waya is smaller than gai; waya ya ku palia moto, a potsherd to fetch fire with. There are three kinds of potsherds, (1) gai; (2) waya; (3) kigerageneza.

WAWA WAWA, v. n., (1) to be ignorant of what one is doing, or not to know what to do (R.) (cfr. tata in Kiniasaa), a hen does wayawaya akita-futa mahali pa ku lala or pa ku ta; (2) to bubble, to prate; (3) to swagger, to be bent down, to sway like a bough loaded with fruit.

WAWO (or UWAO), s., wa (pl. niayo, za), the sole of the foot, footprint, trace, track, vestige; alalwa ya gu or magu; cfr. uayo, s.

WAZA, v. a., to think, to consider; vid. waa.

WAZO, s., offspring, progeny, posterity; cfr. ku zaa, to beget.

WAZI (properly WAZWI), adj. (cfr. wazi) (vid. wazi) open, clear, manifest; niumba wazi; kitoo ki-wazi, bareheaded; panalla wazi, it sounds hollow; waziwazi, manifest.

WAZI (or WAZWI) (cfr. وَزِي, consiliarius et administrator imperii reive publicae et vicarius principis, vulgo Vezirus), Secretary of State.

WAZIMU, s (vid. wazimu); ana wazimu, he is mad; cfr. maimu or mizimu, simu, zimu.

WAZO, s (pl mawazo), thoughts; vid. waza.

WA, pron, thou = wewe

WAA, v. n. = ku falia (ku fit), to be good for to

conduce, to be of use, of value = fanikia or selikhi, to prosper; jambo hili lime-ni-wea or fanikia or falia or selikhi, this matter was good for me, it prospered, succeeded to my favour, I brought it to a good issue (jambo hili liki tossa ni-wea); neno hili lina-ni-wea = lina-ni-fanikia linakúa, this matter prospered, fell out, proved good to me, grew upon me; kuamba ya-ni-wea mimi (Rom. i. 10); jambo hili likitosna ni-wea, if this matter does succeed for me, if I am not successful in it.

Ji-weza, mtu yule a-ji-weza kumbe (R.).

WEZA, v., to be able; naweza, I can, I am able; siwézi, (1) I cannot, I am not able; (2) I am sick; nalikua siwezi, ill or sick; siku wéza, I could not, I was not able. Dr. St. has "ame-hawézi," he has fallen sick. This expression I have never heard; probably he wished to express: amekúa hawozi, he was sick.

WEZANA, v. rec.; watu hawa halizáo wawezana.

WEZKA, v. n., to be possible, practicable; msigo hu wawezeka, this load is portable.

WEZEKANA, v. = wezeka; jambo liwesekanálo; kitu hiki kinawezekána ni watu; niúki hai-wezekáni kua ukáli; i.e., watu hawawézi ku umúia niuki.

WEZESHA, v. c., (1) to cause one to be able, to enable = ku-m-panguvu. Mungu ame-ni-wezésha kazi hi kua ku-ni-pa ngúvu; (2) = ku-mu-oyesha or oyéza = pumisha; e.g., Mungu ame-m-pa marathi laken sasa ame-mu-oyesha or oyéza.

WEKA, v. a., to put, to place, to appoint, to lay, to keep, to delay; ku weka jũ, to heap up, to lay one upon another, to pile; ku wéka kitángu; niumba hai-ni-weki, lit., the house does not place or keep me, i.e., I am restless, I cannot remain in it.

WEKANA, v. refl., to settle one with another, to agree; ku wekana maneno; ku wekana kua mashauri = ku afikána, ku wekána héshima, to honour, or respect each other.

WEKEA, v. obj., to put for one.

WEKEA, v.; ku-m-wekea amána, to put one in trust with, to deposit or place a thing with one, to commit to one's keeping, to give to keep; nime-m-wekea Mzungu fetha ya realí kumi, I gave the European 10 dollars to keep, I committed 10 dollars to his keeping; ku-m-wekna héshima, to honour or respect one with or by; ku wekea wakel, to dedicate; vid. vakel.

WEKEWA, v. p.; ku wekewa amána, to be put in trust with.

WEKO, s. (la, pl. ma—), that which is to be put on or welded; ku tia weko, to join two pieces of red-hot iron, to cause the rent to disappear, the iron being united again; shokalangu lina-

katika, muhúnsi atie wéko, my hatchet is broken (rent), let the blacksmith make a lap joint—i.e., join it together by putting a bit of iron into the rent and close it up by the fire and hammer; weko la shóka, the steel which is to be welded or brazed.

WEKÚA, v. a., to dig up, break up; e.g., ku wekúa dári mbóvu = ku timbúa ku fania wingine. Watu watóá kitéku (vid.) wawekúa or waekúa, or watekúa, watimbúa, wafánia nfa katika dári mbóvu, to break open a bad flat roof (which lets the water through) with a pick.

WEKÚKA, v. n.; niumba ime wekúka kua barádi, blown up, exploded with powder.

WEKULIWA, v. n., to be broken or dug open.

WELEA, v. n.; 1 Cor. vii. 25, ku welea kuónu; kulla kitu kita-wa-walea jóma, everything will work for the best, Rom. viii. 28; jiri. wéa, v. n.

WELLE, s. (la, pl. ma—), (1) (= titti, la—) udder, dug (in Kiyemba); welle la gnombe, the udder of a cow; (2) = shúke la mawelle; welle mmója, one ear of the stalk of the fruit called mawelle.

WELEKA, v. a. (cfr. wereka in Kinyassa); ku-m-weleka mana, to carry a child on the mother's shoulder.

WELEKANA, v. a. (cfr. elekána); majungó yana-welekána maungóni.

WELEKANIA, v. a., vid. elekánia.

WELLE (vid. uelle), sickness.

WEMA, adj., s. and adv., good, fair; mtu mūéma or méma, a good man; watu wūma (pro wūma), good men; witu wéma (pro viema), good, fine, fair things; s., goodness, bounty; wema via Mungu, God's goodness (cfr. éma); wema viángu wájúa sasa, thou knowest now my goodness. The subst. wema is contracted into wema; wema, adv., well; niumba ngéma or njéma, a good house; kasha jóma, a good box or chest.

WEMBE (UEMBE) (pl. niembe), razor.

WEMBEMBE, s. (wa) (vid. wembembe and mbembe), no plural; mdudu huyu ni wembembe; wembembe hu; membembe, a wild bee.

WENÁ, s. (sing. mána), children.

WENGA, v. a.; ku wenga muhógo na nazi = ku passia muhógo na ku pika kua nazi, or kua tangánia na niama; cfr. enga, v. a.

WENGI (WINGI), many (Kiung.); vid. ingi.

WENGINE (or WINGINE), adj., another; ufalme wengine, another kingdom; úgie wengine (pro uingine); mtu muengine or mungine

WEKUGU, s. (la, pl. ma—), kidney, reins, spleen, an enlarged spleen (Er.); yuna ngónjoa wa wengu (cfr. figo, tesi); St. writes wengo.

WENI, s.; wéni wa mitu, wéni ni majanni, wéni wawásha, a kind of grass or plant which gives burning pains like a stinging-nettle (?); cfr. wáa.

WENU, your; mtu wenu, your man.

WENZI (or WENZI) (pl. of the sing. muenzi), companion, friend (cfr. ku enda); wenzangu or wenziwangu, my companions.

WEZEVU, s. (vid. uorovu or uorovu), shrewdness.

WETU (WETU), our; mtu wetu, our man; niumba yetu, our house.

WETU, your; e.g., mtu wenu, your man.

WÉU, s. (wa, pl. niéu, za), (1) a place which has been cleared of grass, wood, seed, etc., but seed has not yet been sown in it; wéu ni máhali palipolimua, wéu uéúpe, hautassa panda kitu; uéúpe hazitassa pándua mbéu; (2) a spot where there is no tree nor high grass in a woody wilderness or forest = uténgoa wa barra, miti yamoténgoa ni Mangu, niassi ndogo, wéu neupe.

WEWEPE, adj. and s., white and whiteness; cfr. neupe.

WÉVI (WÉVI or WÉVI), thieves (cfr. sing., muvi or muivi, thief); in Kiámu, muizi, and muithi in Pata; in Mwit. muivi, pl. wuivi; sometimes wévi is heard like in Kiung.

WEWE, thou, thee.

WEYE, you, it is you.

WEWEDÉKA (or WEWENÉKA), v. n., to speak or make a noise during sleep; to cry out in sleep; to have the nightmare; ku somia kua usingizi, hana fáhamu ya moyo.

WEWEDÉSHA (or WEWENÉSHA), v. c., to cause one to speak in sleep; e.g., maúka wamo-in-wewedésha, a ghost, spectre, phantom caused him to speak.

WEWEKA? ku woweke majini, to soak? (R.).

WEZA, v. a. (cfr. wóza, v. n.), to be able, to match one, to be equal to one; ku wezekana, to be possible; ku wezesha, to enable.

WEZIRI, s., Vizir; cfr. وزير , portavit; وزير , consi-

• Marius et vicarius principis.

WI, adj., bad; e.g., witu wi or witu vi, ba 'things; in Kinika, from mui; e.g., muti mui, a bad man.

WIA (or IA, vid.), v. a., to have one as a debtor, to demand a debt from one (Kinika, ku-mu-ia); nam-wia réali táno, I have him as a debtor of five dollars = he owes me five dollars.

WIWA (IWA), v. n., to owe, to be indebted, to be owing; Abdalla yuwawíwa réali kúmi ni Gábiri or kua Gábiri, Abdalla is held as a debtor for ten dollars by Gábiri, Abdalla owes Gábiri ten dollars.

KU WIA, to be in, to have one in debt or as a debtor; ku wíwa, to be indebted; ni-wie rathi, lit., be to me ready or content = do not be offended with me.

• WIKANA (or IANA), v. rec., to be indebted, to owe each other.

WIA (or VIA), v. n. (cfr. furika), to get warm; hot, to seethe; maji yawia = yafana ku pata mwa, al ku tokóta (uj. tokóta, which means to boil thoroughly) cfr. also ku via kua júa, to be stunted in growth in consequence of great heat. The student must distinguish—(1) ku wia, to get warm, to seethe, (2) ku ia or via and wiwa, to demand a debt which is, as it were, the seething or boiling point in the creditor's and debtor's mind (?), (3) ku fia or via, to be stunted in growth; miniba ime wia or via, miscarry in birth; ku wisa or visa kasi, to spoil, to interrupt one's work. The primitive meaning of this verb will no doubt yet be discovered in the numerous dialects of the Orphro-Hamitic family of languages in South-east Africa.

WIA (or VILA) v. a. (fiá, viá), to engender, beget, to give birth, produce.

WIAWA (or WIALIWA), v., to be engendered, to be born, produced.

WIALIA, v.; mama ame-m-wialia mana mitún, or baharini, the mother has brought forth or borne the child in the forest or at sea; bibi ameniwialia mjuku mume or muje, the mother has borne to me a grandson or granddaughter?

WIALINIA, v. c., to cause to give birth, to assist a woman when giving birth; vid. mkunga (wialisha id.).

WIALA (or KU KIELÉKA); ku wiala kingino, to transcribe, to copy.

WIASI (VIÁSI), sweet potatoes; wiasí via ukú, yams; vid. viázi.

WINÁYA, adj. and adv.; scil. witu, bad things; amesoma wibáya, he spoke badly; vid. baya.

WIDONDADONDA, s. (pl.) many little sores clustered together; vid. kidonda.

WIVVI, s. (wa, pl. za), the brother's wife or the husband's sister (mke wa ndugu mfeme); pl. mawiffi (ya or za); mawiffiyangu or zangu wainakúja, my sisters-in-law came (cfr. muámu); my sister is the wiffi of my wife.

WIPIO (or VIVIO), adv., thus, so, in that manner, as; wifo ulifio sema, ni wifo, sigesini tena maneno yangu (in the manner), as thou hast spoken, so it is, I do not alter my words.

WIKOLELE, s. (Kimwita) (sing. kigolegole), shouts, jubulations, exultations, huzzas (Kimwita, wilegolegole); wilegolegole via watu, the shoutings of the people; ku piga wilegolegole, to shout.

WIHAKA, s., kileka cha wihaka.

WUUGA, s., trash (R.)?

WIKA, v. n., to crows like a cock; jimbí lawika, the cock crows.

WIKIA, v. obj., to crows to one.

WIKA (or VIKA), v. a. (vid. ku wá), to dress one,

to put his clothes on him; ku-m-wika ngúo mullini marra moja (mama a-ne-m-wika mana ngúo isifuke or isifungúke kiamóni, isiangúke nti).

WISHA, v. c., to cause one to wear by giving him clothes; mamai ame-m-wika mata, laken bibiye ame-m-wisha, caused him to wear = ametóka ngúo aka-m-pa, his mother dressed the child, put on his clothes, but his grandmother clothed him, presented him with a cloth or with clothes.

WIKISA, v. f.

WILÁYA, s. (vid. uláya), home, Europe.

WILE; vid. vile, vilevile, those sc. things (vitu).

WILWO, s.; vid. kileo.

WILI, two; niumba mbili, two houses; makúsha mawili, watu mawili, witu wili.

WIMBA, v. n. (vid. vimba), (1) to swell on; mulli una wimba = unafúra (Kiunguja); v. a. (2) to cover a house with 'ku wimba niumba, kua makúti) or grass (Kimrima, ku eséka or weséka).

WIMBIA, v. obj.; vid. kupa.

WIMBIWA, v.; matumbo ya telle mtáma wa tété, nnawimbiwa, my belly is full of young corn, I am blown out.

WIMBIZA, v. c., to cause to swell, or be blown out; mtáma wa-ni-wimbiza sana = wa-ni-furisha tumbo.

WIMBI, s. (la, pl. mawimbi, ya) (cfr. wimba), a billow, wave; there are wimbi káli and masindúzi; (1) mawimbi ya ku úmka, breakers (mawimbi maepe, yatoáyo pofu nieupe, yafaniáyo kishindo); (2) mawimbi ya mkóba, kana mkoba uliofumbána, rolling waves without foam, which make a boat very unsteady; (3) kueléa ya or za mawimbi, the white or foamy waves which are raised by a strong wind on the open sea; (4) wimbi la ku chamia or jamia; cfr. mudia; (5) wimbi, a very small kind of grain.

WINDA, v. a.; (1) ku tafúta polepole kua fíraga, to search for a thing quietly and secretly hence (2) to hunt, chase (kua máta, kua búnduki, kua niáfu), to seek for an enemy to take revenge = ku kama, na-m-winda hatia tuonáne.

WINDANA, v. rec.; watu hawa wawindana; mtu muindanyé sábabu ya ku tetéa; cfr. muwinda and muwindi (?), shooter, sportsman.

WINDA, WINDA, s. (Kijumfu), a kind of large red ant, which eats the mtoa (vid.). In Kimwita it is called sisimisi = fungu ufundo.

WINGA, v. a. (Kipemba) (Kimwita, ku lindi) (Kimrima, koméa or amia niáni), ku winga niuni, to scare or drive away birds with a loud voice.

WINGIA, v. obj.; ni-wingia niuni or ni ingia, scare away the birds for me.

Ji-WINGA.

WINGALLINGALLI, adv. (vid. kingallingalli; ku lala wingallingalli).

WINGÁPI (vid. Gram.), how many? e.g., nĩvi wingápi? how many things? watu wangápi, how many men?

WINGI (vid. ugi), plenty, a great quantity, much.

WINGOJO, s. (sing. kingojo, cha), ku ngéja, vid., waitings, stayings, watchings; ku keti wingójo (or sing. kingojo), to sit waiting, to remain watching, to watch in a plantation, or in war; ku-m-ketia or kalia wingojo ndiáni kú-m-dũrũ, to watch for one on the road to do him harm.

WINGU, s. (la, pl. mawingu), a large thick black cloud; wingu la mvuá or moshi; vid. uwingu, s.

WINIA WINIA, v. a., to shake; e.g., ku winia winia mana makononi, to shake a child on one's arm, to have or make a quaking, trembling motion; cfr. kitáitui.

WINIU, s. (wia), pl. wine; winiu via Kizungu ni kiléo cha Kizungu, the European wine is the intoxicating beverage of Europeans; mwiniu, wine; ameléwa mwiniu = winia. Dr. Steere takes mvinyo for strong wine, spirits, wine. According to its form (mvinio), it would rather mean "vine." The Suahili (at Zanzibar especially) have also introduced the term "divai," from the French du vin.

WINO, s. (wa), wino wa ku andika, writing ink; wino wa jungu = mashisi ya jungu, ink made of the soot off cooking-pans, the soot being rubbed in water. With this bad kind of ink the boys write upon boards, effacing the writing at pleasure. The Suahili believe that Europeans put the blood of mice into their ink.

WINSI (pl. wainsi), confr. winsi, hunters; cfr. muinsi.

WIOGUE, s. ? (R.).

WIOVU (or viovu), bad things; ku fania wiovu, to sin.

WISA (or VISA) (fisa), v. c., v. a. (vid. fia or via), to spoil, interrupt, arrest, e.g., kazi.

WISA (or WIZA or VISA), adj., spoiled, corrupted, bad; if hili ni wisa or fisa, this egg is bad, rotten; mai mawisa, bad eggs (cfr. ku via, to spoil); cfr. ku wia.

WISHÁSI (sing. kisháni), strings of fish tied together, five or eight fishes being tied together and exposed for sale.

WISHÁWI; wisháwi wia popo or madáfa (when large, masháwi); vid. sháwi.

WISHOA, s., (wa, pl. wishoa, wa), chaff (of corn), the husks of rice, the flower sifted off along with the husks.

WISIA (or VISA), s. ame-m-wisia or fisa kashakwa, he interrupted him in his work, he spoiled his work.

WISIKOA, pl.; *vid.* masikoa.

WHUMU, s.

WIMUM (*vid.* vizuri), *frequently like an adv. = beautifully.*

WITA, s. (wia), war; wita hiwi ni wikaba sana, *this is a very great war*, battle; wita wina ita watu; wita ni ku ita watu waliotawanaika.

WITANEI (pl. cf. kitansi), a little noose for catching animals; *vid.* kitansi.

WITIKITIKI, s. = wiliko or wijaya, fragments, shivers, Rev. ii. 27; ku vundika kua witikitikiki.

WITIMFI (wia) (*sing.* kitimfi) = ku timba, ku faniza sitina, *to dig for, to create enmity*; amom-fania witimfi hatia ana-mu-ondoa.

WITU VIOTE, nilivio naviro ni viako, Luke xv. 31.

WITIKU, adj., odd, not even (St.).

WITUA (pl. of kitua), e.g., witua via miba, a grove.

WIVU (*cf.* muifu); (1) jealous; (2) ripe; *cf.* mbifu or mbivu.

• WIWA, v. (*cf.* wia), to owe, to be indebted to; nawiwa uzimawangu ni Mungu, *I owe my life to God*; nawiwa na wajusi na wajingu wawiwa ni wewe Banawangu, Luke xvi. 5.

WIWI, s.; wiwi la mambi, broken, firm; (wiwi la, pl. mawwi).

WIIWA (or wiiwila), v. a. (*vid.* sifa or vivia), to stir up, to blow (2 Tim. ii. 6); ku-m-tia (tibia) or vivia rokhozi muukwa, to inspire, hit, to put into, or to blow into his spirit.

WIOGOFIA (pl. niogofia), a threat (St.).

WOLÉ, *vid.* uoli or oli.

WOKOVU, s., deliverance, salvation; *vid.* wokofu.

WOMBO (*vid.* umbu), seam, suture.

WONGO, s., (1) the brain (bongo, skull); (2) falsehood = wongo or uwongo.

WONIKANO, s., showing, display (St.); ku oniesha, *vid.*

WOKARI ? (St.), rateable division ? *cf.* woka in Arab., to cast pebbles ?

WODUNA, s. = dastari or jette; *vid.* dastari.

WOTTE (or wote), all, both; wata wote, all men (foto, chota, vota, nota, viote); wa wote, whatsoever, whoever (mtu); awai wote, whoever it may be; tuendo wote, let us all or both go; wote wawili, both.

WOVINI, cool (St.) ?

WOWEKA, v. n., to soak (St.) ?

Y

YA, of, genitive particle, *vid.* Grammar; e.g. manono ya watu, the words of men.

YI (or yā), v. a. (- ku panda mbéu, i.e. to sow seeds), to set or plant the seed in the ground by making a small hole in order to bury it - ku piga ména na ku ita mbéu ndani ya nti.

YALIA, v. obj.; jembe ya ku yalia or linia, the hoe used in planting seed.

YAWA, v. p., to be planted - pandoa.

• YAI, adj., dry, hard, solid; kitu hiki ni yai, this thing is dry, brittle; *cf.* يابس, aridus, ovasit.

YABINIKI, v. n., to be dry, hard.

YABINISHA, v. c., to make dry.

YACHE, s., aunt, cousin (German "base") (ndugu mama); akina yache, the sister of the aunt (R.).

YAFUYAFU (or YAFUYAVU), s., lunge, lights (of animals) (*cf.* páfu); yafuyafu la gnombe kána fui; (2) mawe yafuyafu, soft sandstones (P); (3) that which is half putrid or dead (R.) (= Jawa, *cf.* dodaga).

YAFUJI, s., a Jew; mayahádi, the Jews.

YAI, *vid.* yai.

YAIKA, v. n., to melt (in Kiseg. ku yeyika, v. c.; ku yeyisha).

YAIMA, v. c., to smelt, to dissolve, liquefy; e.g., ku yáisha rushai.

YAKE (rectius YAKWE), pron. poss., his, her; manono yakwe, his or her words.

YAKINI, s. (ya), truth, certainty; najda yakini ya habari hizi, I know the certainty of this news; manono haya ni yakini, these words are truth, true or certain; wadaka yakini gani-wi ? *cf.*

يَقِيْن, certo scivit; يَكِيْن, certa cognitio, certum; kua yakini = kua kuelli, truly, certainly.

YAKINIA, v. obj., to set one's mind upon; ku yakinia kua ualeiyakwe, Rom. ii. 19; nayakiua kuéuu, Gal. v. 10.

YAKINISHA, v. c., to make true, to realise, to confirm = ku faniza kuelli.

YA KITOVU, in the novel.

YAKO, pron. poss., thine, thy; maneno yako, thy words.

YA KUAMBA, that.

YALÉ, pron. demonstr., those; yalé yalé = háyo maaganoyetu ni ya yale yale, that is really or indeed our agreement.

YALIMO, which are within; *vid.* Gram.

YAMBO, s. (*vid.* jambo) (la, pl. mambo), a circumstance, a matter, an affair, a state, a thing; yambo = ambo, saying (ku amba, to say); mambo pro mambo or mayambo (ya) (Kigunia) yambo or jambo hili (Kisw. jambo), this matter; pl. mambo haya, these matters. Yambo or jambo

sana? *is the state good? i.e., are you well? resp. si yambo (baya), I do not fear; ill - I am well, or there is no matter against me: hu yambo, are you well? ba yambo, is he well? This kind of salutation can be used throughout the whole day.*

YAMINI, *s., an oath to the right hand; يمين, ad dextrum latus ivit; يمين, manus dextra; ku ápa yamini, to swear with the right hand; i.e., ku piga mááfu kuruáni kua mukono wa kúúme; they say in this case: naniwe kuamba nina tón or yamini nai-ni-tóáo; na kuamba sikutóá, yamini nai-ni-ate, lit., may I be killed if I have taken it, or may the right hand take it from me; and if I have not taken it (scil. the property), the right hand may leave it to me; this is ku-m-piga yamini, i.e., to make one swear with the right hand on the book of the Koran.*

YAMKINI (or YEMKINI, YAMKINIKI), *it is possible; maneno haya ni yamkinika? are these words or matters possible? resp. ni yamkini, they are possible; cfr. مكنى, auctoritate polluit, potentem compotemque fecit Deus, fieri potest ut; haiyamkini, it is not possible; kua yamkini, possibly.*

YANGE, *eg., yangedáka, they would desire; vid. Gram.*

YANGU, *pron. poss., my, of me; niumbayangu, my house.*

YANI (pro YA NINI?), *why? for what?*

YAO, *pron. poss., their, of them; manenoyao, their words.*

YÁÑFE, *s., a kind of fishing-line (R.)?*

YÁNI, *s., a yellow powder brought from India, and used as a cosmetic (St.).*

YÁTIMA, *s. (wa, pl. mayátima) (ya) (Arab. يتيمة), an orphan = mana alieffaliwa ni babai na mamai.*

YÁÚA (= GAÚA), *to change; ku-ji-yaúa ngúvi or muelle, to moult (?)*

YAVUYAVU, *s., vid. yafuyafu.*

YÁWE (vid. kúa, to be), *may it be so! amen.*

YAYA, *s., a nurse, an ayah; (2) the name of a woody grass (R.).*

YAYI (or YAI) (pl. mayáyi), *an egg (Kiung. = ii, vid.); yáyi ya pumbu, testicles (St.).*

YÁYO = ni yáyo háyo or yáyo kua yáyo (scil. manéno).

YE (or JE!) *well! halloo! what now!*

YĒ (YEE or YĒYE), *he, her; ela ye, but he, Luke xiii. 8; ye ndie, he the very same; ni ye or yoyo huyu, near; but ni yeye huyo, far off (huyule).*

YE, *pron. poss., for yakwe, e.g., babayo for baba-yakwe.*

YĒANI, *having; vid. égni.*

YEMKINI, *vid. yamkini.*

YENU, YETU, *pron. poss., your, our.*

YĒPA? *vid. epa.*

YĒPUKENE NAMI KU JI-SIFU, *God forbid that I should glory, Gal. vi. 14.*

YESHA, *v. a. (= ku-ya-isha, vid. ku isha), to finish.*

YETU, *our, of us.*

YĒYŪKA, *v. n., to melt; vid. yaika, to melt.*

YĒYŪSHA, *v. c., to cause to melt.*

YO (= YAKO), *pron. poss., thy; babáyo for baba yako.*

YONGA (or YENGA?), *v. n., to bend or bow forward, to shake, reel; mtu mrefu yuwayonga akienenda, a tall man bends forward or stoops in going, he does not keep the body straight and steady; muendoyákwe ku yonga, laken mléfi yuwaseseteka, adáka ku angúka; mti wayonga kua upépo, the trees bend with the wind; jombo jayóngá, the vessel rolls (= ku yumba or yuga-yuga).*

YONGÓA, *v. n., to be carried on a man's shoulders during a play-ceremony which the Wakilindini, Watangánu, Wasuahili, Wajangamos perform at Mombas to display their wealth and greatness. The Suahili Arabs at Mombas have not this custom. Ileo mana wa Tangai atayongoya = ata tukuliwa mabegáni mua mtu mmoja, katika utensi, alipofania kitendo. The man who wishes to show his greatness and wealth is carried round in the town with songs and beating of drums. At Jumu they have another method of showing their wealth. They pile a heap of bags of corn (about fifty or sixty), and dances upon them (anekuka kanda, ku kaniaga makanda).*

YONGOJA (or YONGA), *s., a certain play connected with marriage. Erh. says, the bridegroom is carried on the shoulders of a man, and makes gesticulations (ayongoja); cfr. ongoja.*

YOTE (or IOTE), *all, e.g., miti yote or ioti, all trees; kua yote, wholly, altogether.*

YÓWE (la) (pl. mayówe), *cry, alarm; ku piga yówe, to halloo, also cry for help.*

YŪ, *he or she is, e.g., Rebmani yu Rabbai, Rebmann is at Rabbai (pl. wa), e.g., Rebmann na Erhardt wa Rabbai, Rebmann and Erhardt are at Rabbai; yu kama nani, Luke vii. 47; yu aja or yu waja, he comes.*

YUA, *v. n., to waddle; mfi wayúa, the arrow wobbles, does not go straight on.*

YŪA = ūA, *to know (vid.). Reb. writes YŪA for ūA.*

YŪAYŪA, *v. n., to go astray, to stray.*

YŪGAYŪGA, *v. n. (= suka suka), to reel, stagger jumba cha yugayuga kua mramá or mtumbo tumbo.*

YU KALI, *he was.*

YÜKO, *he is here or there; yuko niumbáni.*

YULÉ, *that; mtu yule, that man; yulé akiwa yu káli mbali, Luke xiv. 32.*

YUMBA, *v. n., to reel (vid. yugayuga), to sway in the wind; yumba yumba, to move unsteadily like branches, when you tread upon them.*

YÜMO, *he is there, within; popo yümo kitoani.*

YUNA, *he has; yuna fetha, he has money, lit., he is with.*

YUNGAYUNGA, *s. (la, pl. ma—), worm? yungayunga bili katokapi? where does this worm come from? (R.).*

YUNGU, *s. (yungi la ju, la), the water-lily, which.*

together with other perfumes, is used in expelling the evil spirit which is supposed to have caused the sickness of person (vid. punga popo). Ambar, miak, tibu, udi, iliki, are placed on a table? ku nika popo. Yungi la alwa. Perhaps the lotus? daisy? yungi yungi, is the "blue water-lily," according to Dr. Steere.

YÜRI? *where is he? yu wápi?*

YÜRO, YURARO (or YURO HAPA), *he is here, at this place; buana yuko? is the master there (at home)? hapo hapa, he is not here; yuko kulü, he is yonder; hako kulü, he is not there.*

YÜWA, *e.g., yuwapenda, for apenda, he loves (yu apenda, he loves); yuwenda, yuwata.*

YÜZA, *v. a., to make clear, to declare (St.).*

Z

Many words will be found under the letter S, instead of Z. The student will therefore refer to S when he does not find a word under Z.

ZA, *of, e.g., niumba za watu, the houses of men.*

ZAA, *v. a., to beget, to breed, to bear fruit.*

ZAAALIA, *r. obj., to bear to; zaliwa, to be born.*

ZABADI, *s. (vid. sabadi, ya), civet.*

ZABIRU, *s. (vid. nabihu or sabihu), grapes, raisins; Arab. زبيب, uvae passae.*

ZABIDI, *v. n., to take civet from the civet cat; (ngáwa).*

ZABUNI, *v. a., to buy; cfr. بعت, vendidit omnes fructus in arbore.*

ZABURI, *s., palm, but sáburí, patience.*

ZAFARANI (or ZAFRANI), *s., saffron (cfr. safrani) cfr. زعفران, color flavus.*

ZAGAA, *v. n., to shine, to glisten; vid. ngáa, ngáza.*

ZÁIDI (or ZÁYIDI) (Arab. زيد), *adv., more; vid. saidi or seidi; cfr. زيد, auctus fuit.*

ZAKA (vid. saka), *s., tithes; cfr. كس, partem opum in eleemosynas dedit; Arab. كس, puritas rei, pars opum quam expendit aliquis ad reliquas purificandas, religionis causa, i.e., eleemosynae.*

ZAKO, *pron. poss., thy, your; niumbazáko, thy houses.*

ZAKULA (vid. chakula, pl. viakula), *victuals, provisions, eatables; kú lá, to eat.*

ZAKWE (or ZAKE), *his, hers, its, e.g., niumbazakwe, his houses.*

ZALIA, *v. obj.; vid. zaa, v. a., to bear.*

ZALIWA, *v. p. (vid. zaa), to be born.*

ZALA, *v. n., to sink, to dive (vid. sáma, samia, uk-*

misia); cfr. زام, repentino mortuus fuit, magno terrore perculens fuit.

ZAMIKHA, *v. c., to make to sink.*

ZAMANI, *s. (Arab. زمان), time; (vid. samani);*

زمان, tempus; زمن, paralyti affectus fuit, tempore multo duravit; sámani za kále, anciently, old times, long ago; zámáni hizi, these times = nowadays.

ZAMNANAU, *s. (za) (cfr. mnambarau), the nambarau tree, a kind of fruit, like plums or damsons.*

ZÁMU, *s., a watch by turns (cfr. sámu); cfr. زام, quarta pars diei; kua zámu, by turns.*

ZANFU, *s., hyacinth, Hebr. ix. 19.?*

ZANGEPUNI, *s., cinnamon; cfr. زنجفر, pigmentum notum rubrum.*

ZANOU, *pron. poss., my, of me; niumbazangu, my houses.*

ZÁRI, *s. (Arab. زاري), (cfr. sinni), adultery, harlot; scortum, scortator; vid. زاري, scortatus fuit.*

ZÁO, *s. (pl. mazáo), fruits, produce; cfr. zaa, to bear fruit.*

ZÁO, *pron. poss., their, e.g., niumbazáo, their houses.*

ZARAMMO, *s., a spirit distilled from palm-wine (Nt.)*

ZARI, *s. (Pers. زر), "or", gold brocade, gold thread, a precious kind of stuff; cfr. زر, globo; زر, appellato connexuit vestem.*

ZATITI, *v. a.; ku zatiti viombo via safari = ku weka viombo tayari ku safari, to place ready the vessels required for the journey (Sp.).*

ZAWA, v. p., to be born; *vid.* zāa, v. a., to beget.
 ZAWADI, s. (*cf.* sawadi, s.), a present of honour or of remembrance, a keepsake, a rarity; *cf.* زِيَّ, oomneatum cepit; زِيَّ, vaticum, oomneatum, itineris.
 ZAWARIDI, s., a Java sparrow (St.).
 ZAYIDI, more; *vid.* zaidi and saidi.
 ZE, his, here, e.g., ndugúze, his brothers.
 ZE (or ZĒ), aged; *vid.* mzē, an old man (pl. wazū).
 ZEZE, s., a dome (St.).
 ZEONI (*vid.* eini, muigni or muegni), possessing, having.
 ZEIBAK (or ZAIKAK), (*vid.* saibak), mercury, quick-silver. (Dr. St. Zebakh).
 ZENGĒA, v. a., to seek for (*cf.* sengĒa), to come near, to get something.
 ZĒNU, pron. poss., your; niumbazĒnu, your houses.
 ZERĒNGE, one-fifth.
 ZETU, pron. poss., our; akilizetu, our understanding.
 ZEZE, s. (*vid.* seze, s.), a kind of fiddle (R.); a sort of lute with three strings (St.).
 ZI, the objective prefix, e.g., ame-si-penda niumba-zho, he loved them, scil., their houses.
 ZINA, v. a. (*vid.* ziba, v. a.), to stop, to fill up, to plug up; *cf.* زِيَّ, implevit (utrem), perhaps rectius زِيَّ, portavit, intulit, fodit foveam leoni capiendi causa?
 ZIBO, s., a stopper (pl. mazibo), a plug.
 ZIDI, v. a., to increase (*cf.* sidi) (*cf.* زِيَّ, auxit); habariyakwe imezidi ku onĒa, Luke v. 15; ku zidi ku jūa, to know more.
 ZIDIMHA, v. c., to add to, to make greater.
 ZIPURI, s. Arab. زِيَّ, (*cf.* sifuri, ya), copper, brass, a cipher, a figure of nought.
 ZIKA, v. a. (*cf.* sika), to bury.
 ZILĒ, those yonder; niumba silĒ, those houses yonder.
 ZIMA, adj., healthy, sound, whole, complete, living, fresh, unhurt; *vid.* sima.
 ZIMA, v. n. and v. a., to put out, to extinguish (*vid.* sima, v. a.); moto umezima, the fire went out of itself; mtu anasima roho or moyo, the man fainted.
 ZIMIA, v. obj., to put out for one or to one.
 ZIMIKA, to go out (fire).
 ZIMISHA, v. c.
 ZIMOA, v. p.
 ZIMU, v. n.; ku simu (*vid.* simu), to be about to die, to disappear, to become invisible; *vid.* wa-
 ٲٲٲٲ, ku simu, maimu.

ZIMŪA, v. a., to cool hot water by adding cold to it; *vid.* simŪa, v. a.
 ZIMŪKA, v. n.; tembo limesimŪka; tembo kali watu walizimŪa na tembo bitī, likazimŪka.
 ZIMULIA, v. obj.
 ZIZŪI (pl. masimui), a ghoul, an evil being which devours men, &c. (St.).
 ZINDŪKA, v. n. (*vid.* sindŪka), to wake up suddenly from a dose.
 ZINDUKANA, v., to wake up suddenly.
 ZINGA, v. n., to commit adultery, lit., to stroll about without aim, to walk about and seek for women; ku zinga na mke (*vid.* inga), ku sunguka, ku tafuta wake.
 ZINGIZI, s. (*ing.* uzingizi), sleep, great sleep (*vid.* uzingizi); zingizi la ku-m-komesha mĒzi, a sleep which is supposed to put an end to all further child-bearing (St.).
 ZINNA, v. n. (*cf.* zani), to commit adultery; زِيَّ, seortatus fuit.
 ZINNI, v. n., to commit adultery or fornication; *cf.* zinna, zinga.
 ZIRA, v. a. (*vid.* zira, v. a.), to abstain, to avoid, not to love, to hate, despise, to bear a grudge (Luke vi. 27); *cf.* زِيَّ, objurgavit, vituperavit, efficere studuit, ut alius suspectus fieret aliquis — vel ut contemneretur; vilipendit.
 ZIRANA, v. rec., to be angry with each other, to avoid each other.
 ZIRIKI, s. (*vid.* siziki, s.) (*cf.* siriki); *cf.* زِيَّ, res ad vitam necessarias dedit Deus.
 ZITO, adj., heavy, severe, difficult, sad (*vid.* bito); asali nzito, thick honey or syrup.
 ZITŪO, s., rest; hana zitŪo, he has no rest, he never rests, he is restless.
 ZIWA, s. (la, pl. masiwa), (*cf.* zia, v. a.); zīwa la māji, a lake, a pond; masiwa, breasts, milk; (*cf.* masiwa). The general notion of ziwa seems to be, "to reserve, to stop" (from zia); hence, reservoir, receptacle, e.g., of water, of milk, and other fluids.
 ZIZI, s. (la, pl. masizi) (*cf.* sisi), a cattle-fold, a cow-yard, a stable, a place enclosed by a hedge of thorns or branches, to prevent robbers or wild beasts from attacking the cattle, which are generally in the open air at night, even in time of rain and cold, hence they frequently die.
 ZIZI HIZI, just these; e.g., nguo zizi hizi, just these clothes.
 ZIZIŪA, v. inten., to cool, to become very *ٲٲٲٲ* c. cold (*vid.* sisima) or very calm or still; chakŪa hiki kina ziziŪa sasa — kinapŪa or kime kŪa beredi sasa, this food has become cool now.
 ZO, thy, pron. poss. in the plural; e.g., ndugŪu, thy brothers; (2) the sign of the relative (in the

pl.), which; niumba zilizo teketea, the houses which were burnt; zo zote, whatsoever.

Zóá, v. a., to sweep together and gather into little heaps.

ZOLÉA, v. obj. (*vid.* soléa); kijamfi cha ku soléa taka, a mat for removing dirt.

ZOLÉKA, to be capable of being swept; tungu hawazoléki, ants cannot be swept.

ZOLÉWA, v. p.

ZOLÉA, v. n., to become accustomed or used to (*vid.* soea); e.g., ku zoléa kási.

ZOLÉA, v. a., to accustom one, to inure or teach one, to make one used to.

ZOLEKA, to be capable of being accustomed.

Ji-zoléa, v. refl., to accustom oneself, to practise.

ZOMA, v. n., to cry to one if falling on the road (R.); zoma, to mock (= dibaki, Sp.); *cfr.* soma.

ZOMA, s. (la, pl. mazóma), a kind of dance

ZOMÁRI (or rather ZUMÁRI), s. (*cfr.* numári), a musical instrument, a kind of clarinet, a pipe:

جور, cecinit organo quod ore inflatur.

ZOMÉA, v. n., to groan at.

ZONGA ZONGA, v. a. (*reit.*), to wind; *cfr.* songa.

ZOTE (or ZOTTE), all; *cfr.* ote

Zŭa, v. a., to bore through, to pierce (*vid.* súa, v. a.); ku-m-zúa báhari zotte, to bore or suck one until he gives you all the information he is possessed of; nime-m-zúa, I sucked him dry.

ZUÍA, v. a., to hinder, to restrain, to withhold, to seize (*vid.* súia); ku-m-zuia, to keep him back, asi-nende; ku zuia pumzi, to hinder breathing, to stifle, to suffocate.

ZUÍWA, v. p.

ZULIA, v. obj., to keep off to one, to retain: e.g., ame-m-zulia maliyakwe.

ZULIWA, v. p.

ZULIKA.

ZUIZA, v. c.

KU JI-ZUIZA NIUMBANI, to shut oneself up in a house (or gerezáni in the castle). *Derivat.* zuío or zío = ngúzo.

ZUKA, v. n., to appear suddenly, to rise above water, to emerge; ku pigu mbizi na ku zuka; *vid.* uka.

ZUŠA, v. c., to cause to rise.

ZUKIA, v. obj. (= tokéa). *Deriv.* maúka, ki-zúka, a ghost, a devil.

ZUŭI, s., perjury.

ZULIA, s. (la, pl. ma—), a carpet; zulia la ku salia; *vid.* sulia, s.

ZULU, u n., to be crazy; *vid.* súlika.

ZŪLIKA, v. c., to make one crazy, to make one giddy: e.g., kiléu kime m-zúlika kitoo = kina-zu-zungúka kitoo.

ZULIKA, v. n., to be giddy or dizzy.

ZULIWA, v. p.

ZUMBWA, v. a. (*vid.* numbúá) to trouble, to annoy, to harass. *Dr. St.* takes this word in the sense "to find," and zumbukaua, "to be found" and "take off," e.g., a thatch (páa); ku numbúá páa.

ZUNÚA, v. a.; ku ji zungúu, v. refl., to turn the head round, to look behind.

ZUNÚKA, v. n., to go round, to wind round, to revolve, to walk about, to surround; *vid.* zunguka

ZUNÚKA ZUNÚKA, v. *reit.*, to stroll about.

ZUNÚKA, v. c., to make to go round, to turn; ku ji zungukua, to walk to and fro.

ZUNÚMZA, v. n., to chat, to converse with, to amuse (*vid.* zungumza), ku ji zungúma, to amuse oneself, to converse with; mtuma yuwaji zungumza na Banawakwo (ku keti na ku similia na zungumza), ku ji zungumza na viúo, to amuse oneself with books. *Dr. St.* has "zungumza."

ZUWI, adj., handsome, fine, beautiful; uzúri, s., beauty; *cfr.* زور, forma, imago, species, figura.

Zŭi, v. a., to visit; *cfr.* زور, visitavit, honore afficit visitantem; ku enda ku zuru, to go to visit

THE END.

